

It usually happens that individual brothers do not wait to be personally solicited for such an object but practice their Masonry by sending their contribution at first notice. Should any such brother desire to make a contribution it ought to be mailed to the Grand Secretary. All remittances to be made payable to The Grand Lodge of Manitoba. Please advise the Grand Secretary that it is for the Harry Woods Memorial Fund.

### HENRY E. BLETCHER

Our beloved Past Grand Master Henry E. Bletcher passed to the Great Beyond on November 12th after a brief illness. His mortal remains were carried to Old Kildonan Churchyard where interment took place on November 15th. Another strong Masonic link with the past has been sundered. He was the senior Past Grand Master of the Grand Lodge of Manitoba at the time of his death.

Forty-five years ago we first met Harry Bletcher when he was Worshipful Master of Prince Rupert Lodge No. 1 G.R.M. That was in 1905. He was elected Grand Master June 15th, 1916.

Through the years he has been a stalwart in many of the activities of Grand Lodge and the Lodges in the area of Greater Winnipeg. No brother was more devoted to Masonic research and he spent many happy hours in our Library room. He was truly a great Masonic student and his force of character left an impact upon many of our doings in his active days which continued until quite recently.

Perhaps one activity in particular can be credited to Harry Bletcher more than any other individual. This was the creation of the Past Masters Association of Winnipeg in 1913.

Our beloved friend and brother will meet us no more at the Annual Communication of Grand Lodge. To those who never met Harry Bletcher as well as others with happy memories of Board Meetings and Grand Lodge Sessions one brief quotation from his own pen will suffice to indicate the great soul we have bid farewell. Here are his own words. "But whether we can define it (Freemasonry) or not, we feel in our hearts we know what it is. We can tell to one another something about it. We can, for instance, say that Masonry is the striving of men toward freedom and truth, that it is the reiteration of the old and simple truths, which from human experience, we know can never die; 'He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.'

"These are the things we are prone to forget, and of which Masonry incessantly reminds us. They may be classed as morality but they have from human experience a material value as well as a spiritual one."

Farewell, our brother.

### NEW LIBRARY BOOKS

Among the recent additions to our shelves are three books written by Carl H. Claudy. Let us briefly make reference to this new material which is available to the brethren upon application to the Grand Librarian. First there is "Introduction to Freemasonry." Here will be found the answers to many questions asked by the newly made brother. It is a revelation to many an older Mason, for the author explains not only the important symbolism of Ancient Craft Masonry, but also tells in plain language of Masonic organization, ancient usages and customs, history, law, landmarks, powers and duties of Grand Lodge, Grand Masters, the Worshipful Master, the Wardens and so on. Next is "Masonic Harvest" containing forty-two chapters of fact and fiction, curiosities and oddities, philosophy and the underlying spirit of the Craft. It is an interesting volume and the reader will be entranced with this collection of articles all woven from the threads of Masonic experience.

The third addition is "Foreign Countries". The publisher's memo asks "Have you wandered in the lands of symbolism and wished for a guide? Have you puzzled over the Silver Cord and the Golden Bowl? They are explained here. Have you wondered why some of the greatest of Freemasonry's symbols are not explained in the lectures? They are here made plain. Here is an opportunity to obtain a new and different type of Masonic education."

Lastly, we have added several copies of Dunlop's "Manual for Masonic Instructors," the purpose of such a book is explained by its title.

The Committee on Research and Education commend these recent additions to our studious readers.

### NEWSPAPER PUBLICITY

There appears to be a growing tendency to have information regarding the affairs of our lodges printed in the newspapers. Undoubtedly these items must be furnished by a member of the lodge concerned.

One might justify these announcements on the basis that nothing is disclosed that would do any harm. That may be perfectly true, but who is to be the judge? If history repeats itself, and it has an uncanny habit of doing so, then there is a danger that some heedless individual will go into the deep end. We have guarded against such a possibility and the attention of our members is directed to clause No. 234 in our Constitutions. This reads:

"Permission to print or publish any of the proceedings of a Lodge must be obtained from the Grand Master."

# MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 6

JANUARY 1950

NO. 1

### A MESSAGE FOR THE NEW YEAR

To each and every member of our Grand Jurisdiction A Very Happy and Prosperous Year during 1950. We as members of our noble Order can do much individually and collectively for the good of all mankind, if we strive for a better understanding of the principles of Masonry as applied to our every day life, we must endeavour to promote harmony and concord among all peoples, to seek wise counsel, to aid the needy and to comfort and to visit the sick and infirm.

As Masons we should promote friendship, understanding and goodwill and never tire in our efforts for the benefit of our fellow-men. Let us remember our vows to uphold the traditions of Masonry, to speak truthfully, to live graciously, to act courteously and above all else let us remember that Charity is our chief virtue. In adhering to these principles our new year will be Happy and Prosperous.

With sincere good wishes,

HARRY CODDINGTON,  
Grand Master

### THE CARDINAL VIRTUES

We are taking the liberty of reproducing a recent article written by that eminent Masonic writer Bro. H. L. Haywood. We believe the Lodge officers throughout the jurisdiction will enjoy reading this informative contribution to Masonic literature.

**I. TEMPERANCE.** This word is used in Freemasonry not in its sense of prohibitionism, teetotalism, "temperance movement," all of which usages are very recent, but in its original sense of being something hardened, toughened, tempered, as when we say of a blacksmith that he tempers iron.

It is an illuminating fact that the early Greeks meant by tempering a set of fixed processes in the making of metals: the right ingredients had to be chosen, they had to be divided and weighed, they then had to be mixed and melted and annealed according to a strict schedule of times; and this last point was so important that it very probably gave its name to the process, for "temper" is at bottom one with "time" and with "temporal."

It is this picture of tempering metals which gives its meaning to "temperance" when used as one of the four Cardinal Virtues—which phrase, by the way, was in use by the Romans long before



the beginning of Freemasonry. To have temperance in the sense of having it as a virtue means that a man knows the constituents of his own character and personality, is able to distinguish one from the other so as not to confuse them, holds them in a right proportion, and combines them in such a way as to give him a unity of character, so that he does not have too little of one, or an excess of another.

I believe it is possible for us to find one illustration of temperance which an ancient Greek or Roman would agree to having hit off the point which they made about it. It arises in the conduct and character of any man, now and then, and under certain circumstances, to say something or to refuse to say something. If the man says too much, or says too little (and one may be as bad as the other), and if in either event he does so not to wrong himself or another but because he had a nervous impulse to say too much, or a nervous inhibition to say too little, both the Greeks and Romans would have said that he is a weak man. If he were toughened and hardened and tempered within himself as he ought to be, he would not have nervous impulses and inhibitions.

**II. FORTITUDE.** There is reason to believe that the word "fortitude" has behind it two lineages, and which have given us families of words which are distinct in meaning but which hark back to a common root. One of them appears to have begun with a very old Aryan word, *bhergh*, which meant a fortified place, from which the Latins had their word "*fortis*," from which we derive "*fort*," and which also is the root of our words *burgh* and *borough*, a town (the same root forms, to give one example of thousands, the second syllable of *Pittsburgh*). The other appears to have begun with *dhergh*, which meant a thing that was firm because it was strong—from it the Latins had their *firmus*, which is our word "*firm*."

In his famous *Thesaurus of English Words and Phrases*, Peter Mark Roget included the word "fortitude" in one family of related words so large that it fills up one page of fine print, and in another family of words and phrases which fills one half a page. According to present-day usages neither of these two families comes within many miles of the meaning which the Romans had in mind when they incorporated "fortitude" among the cardinal virtues.

Their point was that fortitude is not so much an ethical fact or idea as it is a quality of manhood, and by it they meant that a man, if he is a man indeed, will have sufficient strength to summon from himself at need whatever courage or bravery circumstances may require at any time. Not to be able to do such a thing meant that a man was weak, as a man. If a man was able to do it—and they took it for granted that any man worth his salt was able—he would be like a strongly fortified town, and those associated with him could depend upon his not becoming weak and jittery. Once again we have here, behind this the second of the four Cardinal Virtues, the idea of strength and power in a man.

**III. PRUDENCE.** If a man were to devote the next ten years to a study of the languages, more particularly their history and etymology, almost anybody would expect that he would emerge at the end with a knowledge of thousands of words, but nobody would expect him to know more than words; but the man himself would discover otherwise, because a vast amount of the knowledge of the arts, sciences, and philosophies is embodied in words. A man could obtain a liberal education from a study of the roots, histories, uses, etymologies of a thousand of the fundamental terms in our own language. To cite one example only: how much did the Aryan peoples of four thousand years ago know about anatomy? We can form a fair estimate of how much by a study of their words.

A shining example of the knowledge and wisdom which is wrapped up inside the small contents of a short word is the old Sanskrit term which meant "to see." It had a variety of forms, according to shades of meaning, and was *weid*, *woid*, *wid*; from these came the Latin *vidare*, "to see," and from this, in a round-about way came our own word "vision." But the *weid*, *woid*, *wid* came into our language also by another route where they appeared as our words *idea*, *idol*, *idealist*, *wit*, and *wisdom*. How did such words as *wit*, *idea*, and *wisdom* come to derive from a root which had meant "to see"? Because those ancient Aryans themselves had sufficient wit to know that when we see a thing we do more than a camera does when it registers the thing's external appearance; we "see" also what it is—we do not only look at it, we look into it. If you see an automobile, you take in its shape and color, but you also take in the fact that it is an automobile.

These facts give its point to "prudence," when used as the third of the four Cardinal Virtues. From *pro*, which in this connection meant "beforehand" and from *videre*, to look after, to see after, to see into, the Latins formed their "*providere*," which we have in English in the form of "providence." They had *prudentia* as a variant form, and from it we have "prudence." The word, therefore, explains itself; it means that a man prepares himself beforehand for what is to come.

Thus once again we find that a Cardinal Virtue is a quality which belongs to manhood. If a man have prudence in him, he is one who will not be caught napping, who will embody Hamlet's saying that "the readiness is all," who will not wait to put oil in the lamp until after darkness falls, who will not be caught by surprise and be unprepared, and who will be such a man because otherwise he will be a feeble and ineffectual fellow.

**IV. JUSTICE** If there is any word in our own or in any other language before which a man could remove his hat and bow his head, and even bow his knees, it is "justice." There is a certain peculiar but nevertheless very actual sense in which it not only is

a man's word (women are in another way of things), but is one of the most masculine of words, and the Romans included it among the cardinal virtues, because in their eyes it denoted that which is almost the very epitome of manhood—a fact which testifies to their ethical insight, because the moment a man ceases to be just he loses his manhood.

The Latin form of the word was *justitia*, and it in turn was derived from the old root-word "just," which had always stood for law, right, equity in any one of their many forms. It is probable, though evidence for it is lacking, that "just" itself had derived from some now unknown ancient root, and that this latter, when a branch of the Sanskrit-speaking people migrated across northern Europe, took the form of *lag*, or *log*, one of the variants of which made its way into English as "law." It remained in early English in that form until after the Norman conquest, one result of which was that many of the Latin forms of words were put alongside the same words in their old Northern European forms. The terms "law" and "justice" thus mean the same thing at bottom. From the roots *lag* and *log* we have a family of words such as *law*, *lawful*, *legislation*, *legal*, *illicit*, etc., etc.; from *jus* we have the related family of such words as *just*, *justice*, *jurisprudence*, *jurisdiction*, etc., etc.

The Romans knew as well as we do, perhaps better than we do, all about the things, facts, principles, and usages which comprised justice; but they also raised the question as to what kind of man could be expected to be just, and it is possible that we ourselves do not sufficiently often raise the question. It was this latter point which finds its answer in the fourth of the Cardinal Virtues. What good can it do a man (or anybody associated with him) if he knows all the facts, ideas, theories, and rules of justice but is too pusillanimous, feeble, ineffectual, and weak as a man to have the manhood to do them himself, and to make sure that they are done by those for whom he is responsible?

### HARRY WOODS MEMORIAL

Our late brother, Harry Woods, had friends in every part of the jurisdiction. At the time of his death messages of sympathy came from all over the Province. His contribution to Manitoba Masonry has been the subject of discussion by some of his close friends and it was informally decided that we should do something to perpetuate his memory.

At the last meeting of the Board of General Purposes a committee was formed with authority to solicit contributions and carry out the project. This will consist of a stained glass window to be placed in St. Matthew's Anglican Church, Winnipeg.

The Special Committee makes this preliminary announcement of the undertaking. The Lodges of the jurisdiction will be communicated with in the near future.



Brother E. T. Greenway, Past Grand Master. One of the members made certain he would be present at the celebration and travelled by plane from Hamiota.

\* \* \*

A brother in New York State writes, "Masonry in Manitoba has proven most helpful when other worth while material was not available and the truism of the writings strike home as evidenced by the many favorable comments. Too bad we cannot broadcast the spirit of Brotherly Love to the world at large and by so doing instill it into the hearts of those responsible for the cold war."

\* \* \*

At the annual election of officers in Neepawa Lodge No. 24, R.W. Brother W. G. Pollock was re-elected Treasurer for the 34th consecutive term. The Secretary comments "we do not think that this record has any equal anywhere as far as constituent lodges are concerned."

We refer the secretary to an item in this issue entitled "Recognition of Service," and taken from our latest Annual Proceedings.

\* \* \*

The Worshipful Master of Reston Lodge No. 106 asks us to reprint the item "Their Eyes Are Upon You"—which appeared in the October 1949 issue. He adds, "I have asked a few of our brethren about it and have found very few who had read it."

Does this mean the brethren accept our monthly paper as "just another bit of printed matter." We hope such is not the case. As a matter of fact we don't believe it is because of the number who from time to time make reference to some particular item.

We presume every Lodge secretary encloses a copy each month with the notice of his Lodge meeting. He is supposed to get a sufficient quantity for that purpose and it is his job to mail them—not hand them out like circulars. It would suggest that our Worshipful Masters ought to check this matter and ascertain if the papers are being sent to his members in the manner intended.

## RECOGNITION OF SERVICE

"This Grand Lodge has always realized that the strength of Freemasonry is maintained, not primarily by the Grand Lodge officers, no matter how well they carry out their duties, but by the devotion of those who serve their respective Lodges faithfully, and who strive to live out their Freemasonry. It has been thought appropriate, therefore, to give some recognition, particularly to Lodge Secretaries, who have given long and useful service to their Lodges."

"It is fitting, then, Brother Dewar, that you should be the first to receive this recognition. You have the distinction of having served as Secretary for a longer continuous period than any other Secretary in this Grand Jurisdiction. You have now completed thirty-seven years as Secretary of Acacia Lodge No. 111—during all that time you have not missed one meeting of your Lodge."

"You have performed the duties of your office efficiently, but your work has been more than recording minutes and keeping accounts. You have had the opportunity of coming into intimate contact with every member of your Lodge. Year after year you have supported the Worshipful Master, and you had a strengthening influence on your brethren. You have won the affection and respect, not only of every member of Acacia Lodge, but of members of many other Lodges in this Grand Jurisdiction."

"Because of your long and faithful service, because of your genuine interest in your Lodge and Freemasonry, because of the fine influence you have exerted throughout the past years, I have the honor of presenting to you this jewel on behalf of the Grand Lodge of Manitoba, as a symbol of our gratitude and esteem. With it our congratulations, and our hope that you may long have the joy of serving the Lodge you love so well."

This citation was delivered at the last Annual Communication of Grand Lodge by the Most Worshipful Grand Master, Walter C. McDonald. The multitude of Bill Dewar's friends will gladly echo the sentiments so beautifully expressed in the official citation. Long may Brother Dewar be given health and strength to carry on to further record achievements.

# MASONRY IN MANITOBA

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NO. 2

## THE ROAD OF LIFE

It is a pleasant experience to stand on the threshold of a new year and contemplate the possibilities of the future. It is like the beginning of a long journey, up hill and down, through pleasant valleys and around dangerous curves, while every mile we travel brings to view a new and different landscape. And the fact that we cannot see beyond the limits of the present moment creates within us hope and optimism so that we can dwell peacefully with ourselves in an atmosphere of anticipation.

Our past experiences of every nature, blended with the conditions of the present hour, give to each of us a preview of tomorrow. Our hopes and our aspirations are based on what we believe to be possible and upon our willingness to work for the things we want. It is man's desire to scale new heights, to explore new fields, to establish new records, that sets him apart from those less enterprising. But the good things of life are never attained by wishful thinking. Only action counts. The power of will is the dominant force—and when it is supplemented by ability to make decisions that bear fruit in the face of reality, man becomes a king upon a throne.

To "know thyself" and to make preparation for the tasks of tomorrow is most desirable. For practically every desire, there is a way in which it can be attained. It is up to us to find the way. Every man will, as a rule, find his proper place in the world; and in the long run, we will get out of life about what we desire.

By pulling against the current, by walking against the headwind, we grow strong. In the sheltered valleys where the winds never strike, the trees are soft and of little value. Without apparent effort, they greedily absorb the elements from the rich loam, grow quickly, and return to dust. But the oak, strong of sinew, that stands as a sentinel upon yonder hill, with branches twisted and gnarled by the force of passing storms, is a symbol of the courage and the tenacity we should all possess as we journey down the road of life.

(Lloyd Rime in *The Iowa Bulletin*)

## QUALITIES OF A MASTER

We extend to the Masters of our Lodges sincere congratulations on their preferment and hope our contributions from month to month will assist them in their official duties. By the time this appears in print our newly elected Masters will have had their



first experience of presiding over the Lodge. Much is expected from the Master of a Lodge. He should remember at all times that he was elected to office by his brethren because they considered he had the necessary qualities of leadership.

A skilled Master will put his interest of the Lodge above his personal interest and will submerge his personal ambition. He should endeavour to preside with dignity, maintain order, preserve harmony and make decisions strictly in accordance with our Constitution.

There is no excuse whatever for delaying the opening of a meeting. Be ready to sound the gavel at the hour announced in the notice. If an officer is late put a substitute in his place. An early start brings an early closing and provides time for fellowship and refreshment. Incidentally, this is one of the real factors leading to better lodge attendance.

Now is the time to begin, if you have not already begun, to set in motion the forces to accomplish those things you promised to do if ever you were installed as a Worshipful Master.

Work your program for every meeting carefully. Do not hesitate to discuss your plans with any Grand Lodge officer. Remember that the chairman of any standing Committee of Grand Lodge is ready to assist you in obtaining particulars connected with Masonic matters.

We want you to realize and understand that you are a member of Grand Lodge in your own right and the other members of our Masonic family want to help you make a success of your work in 1950.

### BLAZING NEW TRAILS

The Secretary of Glenwood Lodge No. 24 has forwarded an excerpt from a letter written by a brother of that Lodge and because of the fact that it discloses the truth that the Masonic Lodge follows settlement in new areas we give it space on our pages this month. Here is the story as it reached our desk. "Although I have visited several lodges in the Thunder Bay District, I have been moving around so much, laying out new towns and other survey work, I have not got round to joining a local lodge. Also it is quite evident that the Masons and the result of Masonic work are a profound and powerful force in this area. Three years ago I laid out the modern town of Terrace Bay in the unbroken forest. Last week in Terrace Bay, the Lodge there received the D.D.G.M. on his first regular visit. Gathered there, I recognized the men representing in their daily capacities, management, labor, and the professions, who had in a short time, under great difficulties, worked together to achieve a town and industry remarkable for its harmony, beauty and smooth efficiency. I believe it was no idle chance that these men, the backbone of the project, were Masons."

Here once more we have first hand information of our own time which parallels the first days of Winnipeg and scores of other towns throughout the West. The leaders in community undertakings were men who had found inspiration in the Masonic Lodge. They exemplified Freemasonry in their outside activities. Organized local government in the town. Provided the energy and wherewithal to erect churches and schools and built their very selves into the fabric of their community.

Does history repeat? I think the story told by our brother of Glenwood Lodge answers the question as he tells us it was our Masonic brethren who formed the backbone of the community enterprise at Terrace Bay. Yes, there is still work to do if you but seek the opportunity.

### AFTER FIFTEEN YEARS

This is the title of an interesting brochure of 28 pages and is a detailed report of the Special Mission sent by the Masonic Service Association of the United States to investigate Masonic conditions in Germany, 1949. The Chairman of the Committee was M.W. Brother Ray V. Denslow, Past Grand Master of the Grand Lodge of Missouri. A copy of the printed report may be borrowed from the Library.

Briefly, the reader will learn some authentic facts regarding the Anti-Masonic movement prior to the advent of Hitler. This activity seems to have been participated in by some religious groups.

Then we are told about Masonic property being seized by the government and usually confiscated. Masons were disfranchised and many sent to concentration camps.

We learn about Military Lodges being established under authority of some of the Grand Lodges of the United States. Membership in these Lodges however being confined to Americans.

It seems there is a definite move to revive Freemasonry but for the time being this is not recognized officially by the Masonic family of Grand Lodges. When we realize there has been no official Freemasonry in that country for fifteen years this stand can be understood.

A new body has been created and bears the name Grand Lodge of Germany. The lodges in the Berlin area have not been included thus far in the newly formed organization. From the fact that no less than four so called Grand Lodges exist in Berlin, all separate and apart, we do not require to seek very far for the reason why this area has not expressed any desire to affiliate with the new Grand Lodge.

The Grand Lodge of Manitoba is not in fraternal relation with this body but as a matter of current information this brief review will give a general picture of the Masonic situation in Germany.

The booklet may be had on loan by any brother interested in the matter.

### AN AMENDMENT

In our last issue we referred to the late Harry Bletcher as our senior Past Grand Master. Since we went to press information has reached us through the columns of the daily press that M.W. Brother E. A. Braithwaite, passed away in Edmonton, Alta., on 7th December, at the age of 87.

Most Worshipful Brother Braithwaite was Grand Master of the Grand Lodge of Manitoba in 1903. At that time our Grand Lodge held jurisdiction over the territory that subsequently became the Provinces of Alberta and Saskatchewan.

Dr. Braithwaite served as chief Provincial Coroner (Alberta) for 42 years. He was appointed in 1896 and continued in office until his retirement in 1948.

He was named medical officer of the Northwest Mounted Police in 1884 and retired from the force in 1931. His name, however, was kept on the nominal roll until his death.

This pioneer physician and Mason was a prominent citizen in the land of his adoption and when Edmonton was under the jurisdiction of our Grand Lodge he was one of the leaders in our Royal Art.

### THE OLD TIMER

It is appropriate that attention be given at this time of the year when the rosters of our Lodges are being checked and attention directed to the brethren who have been Masons for fifty years or more.

To all such brethren Grand Lodge awards a "Fifty Year Jewel." The qualifications entitling our elder brothers to this distinction are very simple and read "Master Masons who have had continuous membership for fifty years, twenty-five years of which have been in the Grand Lodge of Manitoba."

We suggest to the Lodge secretaries and the Masters that a check be made and if they find one of their members entitled to a jewel then make an application without delay to the Grand Secretary.

Perhaps one of our veterans has been overlooked. He himself is in possession of the necessary facts and it will be quite in order to make his claim known to the Secretary of his Lodge. If any reader finds these remarks apply to himself then he should remind the officer that his jewel has not been presented. We hope no deserving brother has been overlooked.

### FROM OUR MAIL BAG

The members of Crystal Lodge No. 71 G.R.M. celebrated their Fiftieth Anniversary at Crystal City on October 11th, 1949. The program included the reading of the history of the Lodge by M.W.



"A candidate should, primarily, enter the Craft because of a favorable opinion pre-conceived of it. Then, if he is of a serious mind and devotes proper attention and study to the essential truths that the Craft offers for the building of a better life, if he endeavors to the best of his ability to build his character, his life, and his actions to conform with these truths, he can become an ideal Freemason, no matter what his rank in Freemasonry or in his ordinary life may be. It is not just given to some to have this opportunity, it is given to all.

"Our Ideal Freemason must be faithful to his word and to his trust. He must be firm to answer and obey. He will seek to improve and cultivate his mind and his morals, not only to be an example to his brethren, but also to be an example of a Freemason.

"He must be temperate in his habits, avoid foul language, pay due homage to his church, be honest, and be constant and sincere in his friendships. He must be a good citizen, render what service he can to his community and to his country; be loyal and obey the law. He will zealously perform his duties as a Freemason and realize he has, likewise, duties to all his fellowmen, to assist, to befriend, and to help in time of trouble.

"Those fine brothers who attend all meetings regularly; who perform any duties assigned to them, diligently and faithfully; who always endeavor to pay their last respects to a departed brother; you meet them in their Lodge, at the District Meeting; at Grand Lodge; who are faithful to their church, active in community life; who strive to maintain the prestige of Freemasonry handed down by our ancient Brethren; whose conduct is square, footsteps level and intentions upright, these are our ideal Freemasons.

### MASONRY IN ACTION

The brethren of The Dormer Lodge No. 151 instituted a Bursary in co-operation with the East Kildonan Scholarship Foundation in 1945. This Bursary is valued at \$75.00 and an award has been made each year since its inception.

The primary idea behind this community effort is that funds for the purpose should be contributed by the members of the Lodge. While provision was made that the funds of the Lodge could be used to make up any deficit it is gratifying to learn that such recourse has never been required.

In making the award each year the Bursary Committee of Dormer Lodge receives recommendation from the Foundation officials. The students thus nominated are selected on the basis of their scholastic standing and their desire to continue their studies in University or other branch of applied knowledge. There is no discrimination because of race, or religion in making the selection of the successful student.

Over the four year period in which this scholarship has been available the report covering the fortunate students is as follows: The 1945 winner is now in fifth year science and is majoring in geology; the 1946 winner is in fourth year science, majoring in mineralogy; the 1947 student is in second year Electrical Engineering; and the 1948 nominee has entered his second year Arts Course.

Here is one more example of Freemasonry in action. What greater incentive can your young teen age Canadians have than the realization that the men of their immediate community who comprise the membership in the Masonic Lodge, make it possible for one of their number to extend his or her education.

The Dormer Lodge is not a wealthy Lodge and its membership is not large. They have set in motion a fine piece of work—the work of helping to mould and build character in the youth of East Kildonan. Their example could be followed elsewhere in the Province and the brethren throughout the jurisdiction will heartily commend them for the interest and practical contribution made within their municipal boundaries.

We are certain the high school scholars in East Kildonan know there is an institution in their district known as the Masonic Lodge and equally sure they regard it in high esteem.

### FROM OUR MAIL BAG

An item in a recent issue contributed by the Secretary of Neepawa Lodge seems to have started something. We don't want to be a party to a competition but our current mail indicates how carefully our readers weigh the contents of this modest periodical. Here is what reached our desk.

The Secretary of Norwood Lodge No. 119 pays tribute to the long service of a well-beloved friend of other days. Walter J. Spearman was elected to the office of Tyler at the institution of the Lodge in 1910. He was re-elected each year up to the time of his sudden death as the result of an accident in 1946.

Our good friend John Anderson, Grand Secretary, Grand Lodge of Minnesota sends along his bit in the following; "The Treasurer of Koochiching Lodge No. 270 has just been re-elected for the fortieth consecutive year; Brother Dilley, a member of Social Lodge No. 48 at Northfield served forty-eight years as Treasurer, and I note that the Treasurer of Corner Stone Lodge No. 99, served for thirty-six years and for good measure the present Secretary of that Lodge has been re-elected for the forty-eighth year. This is not to start any argument, but, I think it might be well to let you know that Masons attain fulness of years in Minnesota also."

# MASONRY IN MANITOBA

Published by Authority of Grand Lodge

## MASONIC SECRECY

... I have estimated that during the past two centuries some 200,000 Masonic books have been published in all the languages, yet that vast body of writing maintains a silence about many things. These are such things as a man does or does not do; are not theories, or thoughts, or ideas, or abstract generalizations, but are practices, and these practices are observed and experienced by every Mason. Masonic secrecy is the name for that body of practices. You can stand aside to watch Masonic secrecy at work.

My last specimen will be a subject beloved of Masonic orators—it would not be an exaggeration to say than in Proceedings, books, booklets and magazines you might find a thousand orations on it; it is a subject which usually is expressed in some form of the words; "What is Freemasonry's Place in the World?" And in the larger number of these orations the subject is discussed as if it were an abstract generalization, a matter of ideas or theories, and one on which an orator may express what orators love to call their own "views."

My thesis here would contend that this also is a subject which can be defined or described only by observation of practices and happenings, each of which is visible to the physical eye.

I write in a city in which are three flourishing lodges. If you were to attend the communication of one of those lodges tonight, you would not hear a member deliver a political speech, nor would the Master instruct his members for whom to vote at the coming election. If the chairman of the constituency committee were to call tomorrow night a meeting of his committee, you would not find the Master in attendance—at least not as Worshipful Master.

The lodge would not send out any committee of its own to instruct the pastor of any church in what he was to do with his church. Lodge officers would not sit in with the next meeting of the public library board, or with the board of any bank, nor would the lodge send instructions to the local officers of the state militia, or instructions to the members of the State or National Congress.

The lodge knows clearly its own place, remains exclusively within that place, refuses to take the place of anything else in the community; it keeps within its own place by means of its own practices, by what it does or refuses to do, and that body of such practices is itself the answer to the question as to what is Freemasonry's place in the world.

(H. L. Haywood)



## WE ARE SEVENTY-FIVE

The year 1950 is an important year in the annals of the Grand Lodge of Manitoba. We have now reached our seventy-fifth anniversary and for several months—ever since our last Annual Communication—a special committee has been laying plans out on the Trestle-board of Grand Lodge. The function of this committee is to work out a comprehensive program for our Annual Communication in June.

A great deal of progress has been made. Some parts of the scheme have been finalized while other parts are undergoing the touch of the Master Craftsman in order to make the whole plan one to be long remembered by the brethren of today. We are hopeful that a more definite announcement with details will be available for release before our next issue goes to press.

An event of this nature should carry its appeal to every brother holding membership in a lodge under the Jurisdiction of the Grand Lodge of Manitoba. To the brother sojourning in the Province but who holds membership far removed from Manitoba there is a place for him in our day of celebration and we believe he will have a place in his heart to join with us in our commemoration.

This year, for the reasons briefly outlined above, brings a heavy responsibility to the men who hold elective offices in our several lodges. They owe it to their members to be present at and register their attendance when the Annual Communication opens. It will be learned when the program is announced that every lodge will find opportunity to participate in some of our services even at long distance, but let us wait the details when completed.

Some words I have used previously come to mind as I sound this call and they are appropriate at this time. In all our lodges we need a day of commemoration in tribute to the multitude of unknown Masons, forgotten of fame and unsung by poetry, who by love and loyalty built their lives into the Temple and left only their marks upon it. Their names are lost, save in the memory of God, and they sleep in the indistinguishable dust, with no hope or record by man; they were content to live in the work they have wrought and the good they did. They were the real builders of the Temple, as it stands in the sunlight, or touched by the sweet mysticism of the night; into their labors, we of the Craft have entered and because of their faithfulness, we have a finer, a firmer faith.

Our anniversary ceremonies have a true significance. We shall honor the pioneer Craftsmen who brought the Grand Lodge of Manitoba into being seventy-five years ago. They bequeathed to succeeding generations a great heritage and we shall honor their work with faithfulness when the day of anniversary dawns.

May we find every worshipful Master at his post, ready and vigilant to discharge the duties of his high office.

## A SERIOUS THOUGHT

What has Masonry to teach us about immortality? Instead of making an argument, it presents a picture, the oldest, if not the greatest, drama in the world—the better to make men feel what no words can ever tell. It shows us the tragedy of life in its most dismal hour; the forces of evil, so cunning yet so stupid, tempting the soul to treachery—even to the ultimate degradation of saving life by giving up all that makes it worth our time to live. It shows us a noble and true man smitten, in the moment of his loftiest service to man.

It is a picture so true to the bitter, old and haggard reality of this dark world that it makes the soul stand still in dismay. Then, out of the shadow there rises, like a beautiful white star, that in man which is most akin to God—his love of truth, his loyalty to the ideal, his willingness to go down into the night of death, if only virtue may live and shine like a pulse of fire in the evening sky.

Here is the ultimate and final witness of the divinity and immortality of the soul—the heroic, death-defying moral valor of the human soul! No being capable of such a sublime sacrifice need fear death or the grave.

“What has the soul to lose

By worlds on worlds destroyed.”

It is the old eternal paradox—he who gives his all for the sake of truth shall find it all anew. And there Masonry rests the case, assured that since there is that in man which makes him hold to the moral ideal against the brute forces of the world; that which prompts him to pay the last full measure of devotion for the sanctity of his soul; the God who made him in His own image will not let him sleep in the dust. Higher vision it is not given us to see in the dim country of this world; deeper truth we do not need to know.

(Joseph Fort Newton).

## ANOTHER QUESTION AND ANSWER

In a question period that followed a Passion Sunday address by Dr. Cadman, before the Men's Conference at the Bedford Branch of the Y.M.C.A. in Brooklyn, the Doctor was asked this question.

“Do you think a person could be a better Christian not belonging to a secret society than if he did, especially where the name of Christ is not permitted on the ritual?”

Dr. Cadman gave the following reply:

That question is aimed at the Masons. I am a Mason and I know Masonry to be a broad-minded, Christ-like institution. Masons are friendly and as a Christian minister I can say that they fear God and are the orchestra of God toward bringing about fraternity, and for that reason I am and shall always remain a Mason.

## WIDER BOUNDARIES

For several years the matter of Lodge jurisdiction in the districts adjoining the City of Winnipeg has been a disturbing factor. Some of the lodges positively refused to waive jurisdiction over petitioners while others did so under certain reservations. All this has been ended. At the last Annual Communication of Grand Lodge Section 136 of our Constitution was amended and now reads:

“The territorial jurisdiction of lodges in Greater Winnipeg shall be exclusive within the limits of that area. It shall extend into any neighbouring municipality, as long as no lodge exists there, to a point half-way between the limits of Greater Winnipeg and the nearest lodge in that direction.

“The territorial jurisdiction of a lodge outside Greater Winnipeg, shall extend to lines drawn half-way between its meeting place and those of the nearest lodges in all directions.

“In Greater Winnipeg, cities and towns, where there are two or more lodges, their jurisdiction shall be concurrent.”

In order to understand what “Greater Winnipeg” consists of we refer the reader to Section 2 (N) of the constitution which reads:

“Greater Winnipeg is the aggregate territory contained within the limits of the following corporations in the Province of Manitoba, namely; the City of Winnipeg, the City of St. Boniface, the Town of Tuxedo, and the Municipal Corporations of Assiniboia, Brooklands, Charleswood, Fort Garry, Old Kildonan, East Kildonan, North Kildonan, West Kildonan, St. James and St. Vital.”

This amendment is not generally known to the membership and with this announcement there should be no cause for misunderstanding.

If a brother has a close friend who resides say in St. James or St. Vital or one of the Kildonan's and he wishes to petition any lodge in the area above described he may do so—there is no bann because his residence is outside the geographic boundaries of the lodge he desires to petition. No longer is it necessary to arrange for waiver of jurisdiction when petitions are received from residents in the Greater Winnipeg area.

## THE IDEAL FREEMASON

Our Deputy Grand Master, R.W. Brother Chas. E. Cole was one of the principal speakers at the ninth Annual Inter-Provincial Conference of Western Jurisdictions held in Banff, Alta., last September. The subject of his address was “The Ideal Freemason.” We believe many of the brethren will read the concluding part of Brother Cole's message with interest so we pass it on just as he delivered it.



The year is 1864. It is the month of December. Christmas was close at hand and the officers of Northern Light Lodge U.D. were planning the celebration of St. John's Day. The lodge had been instituted less than two months. Visitors were few and very far between. There was no railroad connections at that time and transportation had to be made either by water or overland. How then did a brother Mason happen to be sojourning in isolated Red River? It is an interesting story of the early days.

The ships of the Hudson's Bay Company sent to the Bay in 1864 had been unfortunate. The *Prince Arthur* steering for Moose Factory, and the *Prince of Wales* for York Factory, had both run aground within sight of each other on a spot somewhat out of their usual route at the Bay extremity of Hudson's Straits, named Mansfield Island. The former was completely wrecked, and the latter so badly injured that she had to be left to pass the winter at the Factory, whither she had managed to sail from the scene of the disaster, carrying with her the crew, passengers, and part of the cargo of her less fortunate companion. The *Prince of Wales* spent the winter on the beach of Hudson's Bay.

Towards the latter part of December the Captain of the *Prince of Wales* with two of his officers arrived at Red River on their way back to England.

Captain Sennett had experienced a very troublesome passage over the ice on the rivers and lakes between York Factory and Red River. He said that of all the long journeys he had made round the globe, this had been the least pleasant. His appearance on his arrival one evening at a solitary hut on a point in Lake Winnipeg, then used as a temporary trading post by one of the Company's clerks, is said to have borne strong testimony to the truth of his description.

A short distance from Grassy Narrows, as the place was called, a sudden crack in the ice took place near the spot where the Captain's carriage pursued its peaceful way. An outbreak of waters issuing from the gap, speedily though somewhat rudely restored the gallant sailor to his accustomed element. The runner, who was driving his dogs, seeing the water coming, jumped up on the standing board protruding behind the carriage, which at once capsized, while the passenger picked himself up wet to the skin. He had some trouble in reaching Grassy Narrows, his clothes freezing round his body, and on his arrival he vented his indignation at everybody and everything in a style the purity of which had best be left to the reader's imagination.

In due time his eventful journey landed him at Red River Settlement where he was delighted to find a Masonic Lodge which had recently been instituted. His arrival, was of course, hailed as an auspicious event by the members of Northern Light Lodge who honored this, the first visiting brother from outside the territory, and courtesy and hospitality was lavished upon Brother

Sennett during his brief sojourn. He left for England on Christmas Eve accompanied by his two junior officers.

### JOSEPH FORT NEWTON

Members of the Masonic Craft throughout the world learned with sorrow of the passing of Joseph Fort Newton on January 24th last. In our own jurisdiction scores of our members have read and studied the well-known books written by this talented Mason especially can this be said with regard to "The Builders."

The story of how he came to write this inspired volume should be known by every reading Mason. It is told that for a period of years the Grand Lodge of Iowa, through the succeeding Grand Masters and other officers had considered the need for a simple and intelligible book directed primarily to the young candidate in Masonry. The purpose being to give the newly made member a reasonable understanding of Freemasonry.

At this time Dr. Newton was delivering addresses in different parts of Iowa. The then Grand Master chanced to hear Brother Newton and at once decided "here is the man to write that book for candidates." The suggestion bore fruit, was adopted and later "The Builders" was published and copies found their way into the hands of greedy readers.

To quote from a recent Grand Lodge Bulletin (Iowa): "After a few years this book became what one reviewer described as 'the Blue Lodge Classic.' It sold in the thousands. Tens of thousands of American Masons read it. It was issued in an edition published in England, and not long after was published in a number of other languages."

This commentator continues thus: "Now that the author of it has passed to the Grand Lodge above, Iowa Masonry has a just right to feel that it had a share in the career of a Mason whose work was epochal. In the years to come another may write a greater book than 'The Builders,' but it can be doubted if any other American Mason will ever write a book out of which—and the words are written in sober earnestness—such great developments will follow as the organization of the National Masonic Research Society and the Masonic Service Association."

To all this we add a hearty concurrence. At this time we add a suggestion to our readers, especially those who are young in Masonry and there are many. By all means make it your business to borrow a copy of "The Builders" from your Masonic Library. You are really missing something if you pass up this suggestion. The books are on our shelves and a letter addressed to the Grand Librarian, Winnipeg, will give you a pleasure and an education that will satisfy you for a long, long time. Don't all ask for these books the same week because we have only a limited quantity to loan.

# MASONRY IN MANITOBA

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No. 4

## OUR ANNIVERSARY

The first and most important point to keep in mind is the period during which our celebration will take place. Brethren would be well advised to mark their diaries at once. The dates are June 4th and 6th for the special features and June 7th and 8th when the Annual Communication of Grand Lodge will be held.

We promised a further announcement for this month's issue and the anniversary committee advise that a Rededication Service will be held at the Civic Auditorium, Winnipeg, on Sunday June 4th at 3.00 p.m. The main floor of the Auditorium will be reserved for Masons who will wear their regalia. This being a Grand Lodge meeting only the regalia and jewels of Craft Lodges can be worn.

This service will be broadcast by radio. Details as to station and time of the broadcast will be released later on. In this connection it is suggested that the Masters of our Lodges in outside points should make arrangements to receive the service by radio in their lodge-rooms. By doing so the members and their families will be able to participate in the service being held in Winnipeg. Incidentally the upper balconies at the Auditorium will be made available for our families and friends.

Copies of the printed order of service will be sent to the lodges in advance.

The meeting to be held on Tuesday evening at 8 p.m. in the Civic Auditorium will be in the nature of a social gathering. Entertainment of a varied character will be staged. The "44 Club" is preparing an entertaining number. Music will be provided by a massed choir. An orchestra and several professional acts will take part in the program. Only members of the Craft will attend this gathering on Tuesday, 6th June.

This is a brief preliminary outline of the arrangements being made to celebrate the seventy-fifth anniversary of the formation of the Grand Lodge of Manitoba.

To those who find it impossible to come to Winnipeg we suggest they prepare to have their lodge room in readiness to receive the Sunday service by radio.

To those who intend paying tribute in person to the pioneer Craftsmen who helped to create our Grand Lodge we ask them to make their hotel reservations well in advance.



Let us, on this anniversary occasion make the registration at Grand Lodge the largest and most representative communication since our institution back in 1875. There is an alarm at your door—we hope the knocks will not go unheeded.

### BUILDING BETTER MEN

There is only one answer to atomic force, and that is moral force.

The idea of freedom within union, basic to the American system, is a universal idea. Its application must be world-wide. It must proceed from America outward. The individual is the center of his universe; and responsible for his individual influence. It will be a more harmonious world as each individual lives a better moral and religious life. Masonry, therefore, has a great responsibility for leadership in that important crusade for individual improvement.

What is to be the verdict of history 200 years from now, in relation to the influence of Freemasonry in the lives of men? Our principles have come down from antiquity. They are basically sound, as proven by experience of the human race. Two hundred years before our present generation, Freemasonry accomplished a surprisingly great influence for the benefit of humanity. That is well expressed by Brother H. L. Haywood in his book, "The Newly Made Mason." We quote as follows:

"They sent out no lecturers or missionaries, conducted no campaigns, engendered no propaganda, published no books, asked no clergymen to preach for them, and requested no schools to put Freemasonry into the curriculum. Never in history has any organization with something new and great for the world done less to have it accepted, or shown more indifference to what the world thought or said about it. The fact is more than wonderful, it is amazing, and no other fact about Freemasonry is more striking or more revealing."

What is a miracle? Each spring is a miracle. For in spring is a sudden glimpse of the unconquerable force of life, the perpetual resurrection of good. Shall Freemasonry be the miracle by which moral forces are regenerated for the benefit of the human race?

By virtue of his nature, man has an awareness of right and wrong. It is not something communicated to him by his fellow men, but rather it is something inherent in him as a rational being. It is part of his nature, and comes as a gift from God. It is not the result of a process of reasoning; rather it is an intuitive awareness of moral obligation. It is something written upon the tablet of his conscience by his Creator. Shall Freemasonry be

the vehicle by which men may be brought to realize the advisability of doing what they know in their hearts to be right?

Freemasonry is not a religion, and yet it inculcates religious thought and sentiment and duty. It is not a reform school for adults, though it is ever striving to make men nobler, better and more manly.

There are many reasons why we should love Freemasonry, but the principal one is because it stands for every splendid attribute that tends toward the building of good, broad-minded, square-acting men.

The crowning glory of God's creation is a virtuous, right-living, right-thinking, and right-acting man. No matter how exalted or how humble his station in life, if he does right because of his love for that which is right, he is a good man. A proper study and conception of Freemasonry will demonstrate that it contributed to that kind of manhood.

It is universally conceded that manly, high minded men, with all the instincts of life idealized, excel all others. A careful and candid investigation of the principles and scope of Freemasonry will show that it assists in the moulding of the kind and character and type of manhood that recognizes the relationship of the universal brotherhood of man, and emphasizes the fatherhood of God.

Masonry's history and ritual will unquestionably demonstrate that it stands for everything good and for all the better attributes of life. Upon every member of the Fraternity, therefore, rests the responsibility to so conduct himself that others can but recognize these truths.

Nothing broadens our courage and deepens our poise like a calm belief that universe is back of us. Yet all about us are circumstances which tend to interfere with our reasoning. Though we endeavor to be logical in our thinking, it is extremely difficult to maintain a personal atmosphere that is surcharged with the dynamic force of confident expectancy.

The findings of psychology in respect to personality and happiness are largely a rediscovery of old religious truths. Freemasonry is old because it is true; had it been false it would have perished long ago.

To be indifferent to God is to be indifferent to the greatest of all realities. In these times of difficulty and of danger we must not be indifferent, for the consciousness of God is mankind's most life-enriching experience.

By faith, the power of the ideas of the unknown and of the overwhelming may be overcome and destroyed. We may then follow logical reasoning in respect to the "huge friendly universe." True courage is born of a sense of harmony with the world in which we live.

The school educates no one, it is merely a field in which self-education may be carried on. The Masonic Lodge is likewise a

field for self-education. Freemasonry hints at man's unceasing search for the truth about God, and encourages us to seek our personal answers to that great and important question.

(V. M. Burrows, Long Beach, Cal.)

### MASONIC MEMBERSHIP A PRE-REQUISITE

This subject formed a basis of a short item in a previous issue and was prompted as the result of a conference held by M.W. Bro. Walter C. McDonald when Grand Master.

There has just been issued a report by the Masonic Service Association dealing with those organizations which predicate membership upon Masonic membership. It is astounding to read therein that 78 such organizations are listed and to quote the report "the list is not complete; indeed, completeness must here be a comparative term."

The report covers twenty pages and consists mainly in a summary of the laws and edicts in force throughout the United States. A copy will be found in our library. It is interesting to read what other jurisdictions are doing in connection with this growing movement. Frankly, it is evident that too many such organizations are now in existence, i.e. those who demand Masonic membership as a pre-requisite.

Quoting a Past Grand Master we read this: "In the past, to say a thing was 'Masonic' was to certify to its high standing. One of the queer things about them is that the zealots who espouse the cause of these side organizations seem to have so little respect or reverence for the very institution, membership in whose ranks they make a pre-requisite for joining their own order."

"Time was when Masonry was known as a 'system of morality veiled in allegory.' If this thing is not checked, how long will it be before it comes to be called a frenzy of frivolity, fed by folly? These side orders scatter Masonry's forces. They tend inevitably to wreck its power and influence by destroying its solidarity and threaten to take away wholly its power to serve mankind."

The price of Masonry, as of liberty, is eternal vigilance. We sound an alarm to our younger members reminding them that the Regulations of the Grand Lodge of Manitoba prohibit its members from using his Lodge Membership as a basis for securing membership in these side orders.

Be sure you are properly informed before committing yourself to an unknown organization.

### OUR FIRST VISITING BROTHER

It is no novelty for members of our lodges to meet and welcome a visiting brother. But things were not always that way. We are bringing to the attention of our brethren the story of the earliest visitor to a lodge in Manitoba.



outward reality. Let the members resume their labors in the interest of freedom and peace. Let the Masonic Lodge be again the organic center of practical and upright men. Let the Temple again be dedicated to the great purpose of uniting all civilized men into one brotherhood.

Let the Masonic altars be re-kindled, upon which men shall sacrifice not their blood but their passions, not their lives but their prejudices, which maim and kill their fellowmen. Let that come to pass and the living warmth of the Masonic hope will spread to the weak extremities of our Order which are derelict in their duties, and behind in their dues, and our nation will gain in moral strength as Masonry regains its estranged votaries.

Let the spirit of achievement move in the leaders of our Order, and the work will be resumed. Let the work of Masonry disclose itself in a great national deed of eradicating in this free land the dank weeds of prejudice and intolerance. Let us will our own better future of the world, not by a diminished patriotism and love for our own country, but by claiming the full heritage of our nation, uniting our people with the bonds of friendship and mutual sympathy, seeking to improve the life of every citizen and to safeguard our nation against the assaults of the renegade within our borders.

When Masonry is victorious, superstition and bigotry will no longer enslave the human mind. Tyranny will be dethroned, government will be clean, the home will be pure, industry will be honest, and the Temple will be a house of God for all people. Man, unfettered in hand and mind, will stand erect in the sunshine of freedom and in peace.

(Texas Grand Lodge Magazine.)

### FOR TRUTH AND FREEDOM

Some day when the cloud of prejudice has been dispelled by the searchlight of Truth, the world will honor Masonry for its heroic service to the freedom of thought and freedom of faith. No part of its ministry has been more noble, no principle of its teaching has been more precious than its age-long and unwavering demand for the right and duty of every soul to seek that light by which no man was ever injured, and that Truth which makes him free.

Down through the ages—often when human conscience was dragged as a slave at the wheel of the ecclesiastical chariot—always and everywhere, Masonry has stood for the right of the soul to know the Truth, and to look up unbidden from the lap of the earth into the face of Him in whose great hand it stands.

Not freedom from faith, but freedom of faith, has been its watchword, on the ground that as despotism is the mother of anarchy, so bigoted dogmatism is the prolific source of skepticism.

(Joseph Fort Newton.)

### FROM OUR MAIL BAG

We note with pleasure that the Grand Lodge of Quebec has commenced a "Bulletin," similar in format to our publication.

\* \* \*

A Past Master of Robbie Burns Lodge No. 100 now residing in Vancouver sent a contribution towards the expense of issuing this monthly periodical. He adds "I really cannot find words to tell you just how much I have enjoyed and benefitted from perusing its pages. I feel certain that all members throughout Manitoba will receive a deal of encouragement and safe guidance through reading and thoroughly digesting its contents. How I wish such a magazine was in existence when I was a young member, especially during my occupation in the Master's Chair."

\* \* \*

It is interesting to receive letters from any brother residing in the jurisdiction but it is a double pleasure to get news of a Manitoba Lodge member carrying his load in another part of the country. In this category is the following extract from a letter received in the Grand Secretary's office a few days ago. The writer is Brother H. J. Humphrey, a Life Member of Treherne Lodge No. 51. He says:

"I was initiated in Treherne Lodge No. 51, in August 1907. Left Treherne in September 1909 for South Qu'Appelle, Sask., where I attended all the meetings held during my stay there. Left, later, for Kinistino, Sask., and two days after my arrival attended a meeting to consider the advisability of starting a Lodge. During the winter of 1910 several meetings were held with the result that the Lodge was instituted on 29th April 1910.

"In December 1928 I missed two meetings on account of a severe illness, (understand when meetings are missed on account of sickness they are not counted as missed meetings). Except for these two meetings I have never missed a meeting from August 1907 (date of his initiation) until the present time. That is or will be 43 years in August 1950.

"I was elected Secretary of Carrot River Lodge, Kinistino, Sask., in April 1916, have been continuously and still hold that office, a period of 34 years. Would like to be at your 75th Anniversary but am afraid that will not be possible."

He added a second memo in his envelope enclosing a contribution towards the Harry Woods Memorial Window, as a token of friendship to "Brother Woods who was a very good friend to me."

# MASONRY IN MANITOBA

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### OPERATIVE TO SPECULATIVE

The transition from Operative Freemasonry to Speculative Freemasonry is a subject that has intrigued all who have given any study to our historical background. To adequately describe the change from an operative art to a speculative science would require many years of research, and then without definite conclusions on all points. The mystery of our origin is likely never to be solved satisfactorily, and it may be well that it is so. The mystery of our origin makes Freemasonry intriguing and possibly more interesting than it otherwise might be.

Regardless of what our earlier history may have been, Masonic students and writers seem to agree that the transition from operative to speculative did not gain momentum until after the days of the early glory of the Cathedral Builders and Guilds of the British Isles.

One thing of which we are certain is that there was a considerable number of Operatives when the premier Grand Lodge of England was formed. In fact, it seems that some of the members of the four old Lodges who formed themselves into a Grand Lodge were at the time engaged under Sir Christopher Wren, whose name is pre-eminently connected with the erection of a great number of the most beautiful of the old cathedrals.

There was a golden age of cathedral building, with no lack of Freemasons for the Lodges formed at the cathedral sites, where such Lodges remained in existence so long as building continued, always for a considerable period, often a half century or more. These Freemasons were, so this writer gathers from his reading of the history of the period, free of the guilds, as well as, in many instances, free of certain local laws and free of certain local taxes. These facts partially indicate the origin of the term "Free." From necessity there came a decline in cathedral building, consequently the number of Operative Freemasons declined until there was danger of many of the Lodges, and of Freemasonry as a whole, becoming extinct. There seems to be authentic data that previous to this time a few notable and distinguished persons, never in any way connected with Operative Freemasonry, had been accepted as Speculative Freemasons, thus giving the terms "Accepted" and "Speculative" that we know today. When the numbers in the Lodges began to decline, the Brethren merely followed an example already set and accepted Speculatives in numbers, instead of only a few. Such persons were "accepted" because of what it was believed they could do for Freemasonry, politically and otherwise, as well as to give prestige and augment numbers.



The number of Operatives continued to decline, and the number of accepted Speculatives had been going on for a century or more before 1717, when the premier Grand Lodge was formed, at which time the Accepted or Speculatives unquestionably greatly outnumbered the Free or Operatives.

Despite the increase in Speculatives, the first Grand Master, Anthony Sayer, as well as one of the Grand Wardens, were Operatives. Operatives held one or more of these offices until 1723, when Accepted or Speculatives were named to all these offices and have held all of them ever since. From that time, cathedral building having almost completely ceased, the number of Operative members declined so rapidly that the Old Charges of the Operatives were discarded and Anderson's Constitutions substituted, although even today the Old Charges have considerable weight.

By not later than 1730, it is easy to believe, no Operatives remained, but our Ancient Operative Brethren, regardless of their origin, bequeathed to us a fraternal edifice that has withstood the ravages of the years, one which detractors have assailed in vain. The old Operatives builded better than they knew, possibly better than Speculatives are building today.—*Oregon Mason*.

### ANNUAL COMMUNICATION

A brief summary of the programme being arranged for this important event has already been published. It is suggested that the brethren obtain from their local lodge secretary the details as to time, place and dates of the several special features of our seventy-fifth anniversary.

We want to impress upon the membership at large, especially those who are members of Grand Lodge, the significance of this important occasion.

If you are a Past Master, a Master of your Lodge, or the Senior or Junior Warden, then you are entitled to attend the Annual Communication where you have a place and entitled to vote and take part in all the deliberations.

Having been honored by your Lodge in your election to office there are duties and responsibilities which cannot be regarded lightly. One of these responsibilities is to represent your Lodge at the Annual Communication which will be held on June 7th and 8th.

We realize that only a few Lodges in the rural districts make it possible for any of the three principal officers to come to Winnipeg for Grand Lodge. The writer has always held that the expense for this official visit ought to be borne by the Lodge because not all the officers of our Lodges can bear the cost personally. Whether they can or cannot, the Lodge ought to provide the means whereby the qualifying officers are enabled to be present.

This is a special occasion and one which under ordinary circumstances will be of great value to the life of your Lodge. If you see to it that your Master and Wardens are here then the incentive they will derive from association with others from all parts of the jurisdiction will find reflection in the added enthusiasm they will bring to the home Lodge on their return.

We urge the members of every Lodge in Manitoba to centre their interest in our forthcoming anniversary. Think over the brief suggestions contained in this item and see to it that some brother is definitely committed to come to Winnipeg during the first week in June.

Masonry does not advertise itself to the general public. Our business is kept to ourselves. However, if, during our week of anniversary there are hundreds of brother Masons in the city it will indicate the strength and interest of the Craft in this Province.

Your Grand Master will be the happiest man in Winnipeg if he finds the place of meeting crowded to overflowing but this desirable objective cannot be attained unless the members generally plan their work to permit attendance at the Annual Communication.

If you have never attended Grand Lodge previously you will find the experience one that will be long remembered.

### AN ALLEGORY

Here is a story I heard recently. Once upon a time a man went out for a walk. He had no raincoat or umbrella with him, and when suddenly overtaken by a rainstorm he began to look around for shelter. This he found in a hollow tree. Making himself comfortable there, he fell asleep.

Some time afterwards he awoke to find that the storm had passed. To his horror, however, he also discovered that the aperture in which he had sheltered had become swollen with the rain and, try as he might, he could not squeeze himself out into the open. His plight was serious, for there was nobody within hailing distance and moreover it was a lonely place. He might be there for weeks without anyone chancing to pass that way.

And so, in the best tradition of those about to die, he began to review his life. He had been a good husband and father; a faithful member of his trade union; a good and loyal Mason, and had taken some interest in his neighbours. Yes, he had attended church along with his family on Sundays.

Then he bethought him of what obligations he had taken when he was initiated into Freemasonry. His self examination was critical. It occurred to him that perhaps he had been somewhat dilatory and lacking. When he remembered how he had excused himself from doing some of the things he should have done as a Mason he felt so small that he was able to get up and walk out of the tree trunk without any difficulty.

Is it not tragic that today it should be such an effort merely to

maintain what has been handed down to us. There have been builders engaged on the superstructure for three-quarters of a century but we must add to the edifice if we are to justify our claim to be Master Masons.

### HAVE WE?

The tenets of Masonry: Faith, Hope and Charity, are the very essence upon which human life depends. The prime object of Masonry is to develop these moral elements in man to the highest degree, thus infusing the greatest quantum of the life-sustaining moral elements into the make-up of man and enabling him to realize that by the exercise of these moral virtues: Faith, Hope and Charity, he is not only maintaining the elements essential to his own life and happiness, but is helping to advance mankind to happiness and peace. These, in short, are some of the objectives of Masonry.

Have we Masons lived in accordance with these, the greatest, the most practical and beneficent teachings ever given to man? Are we helping carry into effect these noble tenets? Are we giving enough of our time and means toward the accomplishment of these objectives? Are we giving support to those who are actively engaged in the work of Masonry? Have we endeavoured to deserve the honor that Masonry bestows on us? Have we striven to reflect credit on our Order by our presence on every occasion possible? Have we done the things that Masonry obligates us to do? Have we refrained from doing the things Masonry enjoins us not to do?

What answers could we give if we were questioned by an accusing angel before an impartial and just tribunal?

The life and death struggles between truth and error, justice and avarice, liberty and oppression, good and evil, which have been going on throughout the ages, and particularly the struggle between morality and materialism of our own time make it plain that if we believe in the ideals of Masonry and desire to bequeath them to posterity, we Masons cannot long remain in this state of indifference.

Two roads stretch before us, the road of death and the road of life. If we choose death, then let us disregard the admonitions of our Masters, let us continue in our apathy and inactivity and await the obliteration of the Masonic influence. It cannot survive the emptiness of its own votaries. If, however, we choose life, then it behooves us to consecrate our noblest powers, material and spiritual, to the one purpose of regenerating in our brethren the principles of Freemasonry.

The Masonic Spirit is the moral force we need today. Strengthen the Masonic spirit. Let the principles of liberty and brotherhood which have made the growth and form of our Craft, be an



Freemasonry in our Province and what happens in the coming years will be the responsibility of the younger members of our several lodges.

As this is written a month prior to the week of celebration we, like many others, can only look forward in eager anticipation to what the special committee has arranged for the education and enjoyment of the membership at large.

We should realize that the small group of Craftsmen who unfurled the banner of Freemasonry in Red River Settlement in 1864 brought the first fraternal organization to a vast unpopulated land extending across the far flung prairies of the West.

Their early endeavours show the wisdom of their pioneer effort. In the hundreds of Masonic lodges to be found in an equal number of cities and towns throughout the three western provinces we should recognize their work. The life of these communities has been touched by the sweet influence of Freemasonry.

We can all recall with pardonable pride the names of scores of our brethren who were responsible for the building of our churches, our schools, our hospitals and instituting all the necessary facilities so essential to our material and spiritual wants.

Need we recall that brethren of the Craft have occupied the highest offices in the state, in our municipalities, on the bench, in the field of education, in business; everywhere we can trace the benign influence of Masonry carried by these pioneers from the lodgeroom into the busy places of a busy world.

The past achievements of our Grand Lodge gives us encouragement for the future. We are confronted with a challenge. Our brethren of former days left to us a heritage and we dare not slacken the pace nor be satisfied with other than a workmanlike contribution of heart and mind and hand in our own generation.

Many of our brethren will look in hopeful anticipation for the 1950 printed proceedings of Grand Lodge. In its pages will be found a full and extended review of this memorable Communication of Grand Lodge.

### PLANNING FOR THE FALL SEASON

Themes! Themes for programs, for short talks on Masonic Education, and for special nights. These thoughts are doubtless coursing through the minds of not a few of our Masters. They have a whole summer in which to lay out a profitable series of meetings and they should work out their plans without delay.

May we pass along a few thoughts by way of suggestion.

The significance of our 75th Anniversary and what it meant to you as you participated in the program should encourage you to carry some of the inspiration back to the members of your lodge who were not privileged to attend the Communication.

Later, when the printed proceedings reach you from the Grand

Secretary's office, arrange for some brother or brethren to present short reviews of what is published for their education and information.

Then have you ever told your members the story of how the pioneer Masons in this country first instituted a lodge in an isolated part of Canada? This is an interesting story and few of our young members know very much about it. Source material can be obtained from the library and there is no reason why this phase of Masonic education should be neglected.

The Committee on Education and Research have a standing offer to send speakers to a Lodge if only a request for this service is submitted. Even if your calendar is cluttered up with degree work there is no reason why an equal amount of educational Masonry should not be arranged for the brethren who are Master Masons.

Try and vary your lodge meetings. Don't confine your energies to conferring degrees because there is much to be accomplished in other ways. Remember your members have to be considered as well as the men who are waiting initiation.

### BRITISH EXCHANGE CONTROL

Many of our Lodges have members who are resident in the United Kingdom. Under the Foreign Exchange regulations they have been unable to remit payment of their dues for some time. As a result of correspondence between the Grand Secretary of the Grand Lodge of Nova Scotia and the Grand Secretary of the United Grand Lodge of England, a way has been provided whereby this disability can be overcome.

Under date 18th February, 1950, A. F. F. Thomson of the Bank of England, London, issued this letter on the subject.

"I write with reference to your letter (A.G.S.) of the 13th February to say that the Bank of England will give sympathetic consideration to applications from residents of the United Kingdom who are at present members of Lodges outside the Scheduled Territories, to transfer funds to the appropriate country in payment of their current subscriptions and reasonable sums in respect of arrears.

"I would suggest that you advise the individuals concerned that they should submit an application on Sterling Transfer Form E.1 to the Bank of England through the medium of their own bankers, from whom the form may be obtained, under reference to this correspondence, accompanied by evidence of the sum due.

"(Any letters dealing with this matter should be addressed to 'The Chief Cashier, Exchange Control,' and to bear the reference U/19.E.C. 32/R.G.7.)"

This item should be preserved for future and present use by all brethren resident in the United Kingdom who, it is hoped, will use the information to their advantage.

# MASONRY IN MANITOBA

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### THE THREE PILLARS

Wisdom, Strength and Beauty; those are the three great pillars of Masonry. And this is a little story about a humble brother who was all three of them.

Many of us get into a way of thinking that if we had a big enough stage, held an important office, stood high in the councils or something, we'd do great things. But what can we do pushed off the side, no important decisions to make, no sage counsel to offer, no big problems to solve. So, we settle by doing little if anything other than maybe grumble somewhat over the things somebody else does.

But this truly great Mason we once met, never had any such notions. He couldn't very well because he was all alone. Only at rare intervals could he attend Lodge. You see he was a government man—not a big one with a brief case and a slide rule, but a little one with a hammer, saw, square, plumb and level. He was the carpenter on a far off Indian Reservation and had been for many years. He was an old man when we met him.

Though this old Brother seldom got to Lodge, he was letter perfect in the ritual, and what was still better he knew what it meant. To him Masonry was not something to belong to, it was a philosophy of life, a way to live, a light to his feet and a never ending source of interest and inspiration as he pondered the lessons' constantly increasing light. Nor was Masonry something to be hidden under a bushel. It seemed not to be his membership so much as what membership had brought him that he was so proud of. At any rate, everybody around the place knew he was a Mason, and usually when announcing some keen observation or expounding a truth, he let it be known the source of his wisdom. His pride was never offensive, but could be seen through his humility and deference. Asked for an opinion he would often begin: "Now, as a Mason I would say. . . ." Those listening knew what he said had first been squared, levelled and plumbed by the principles he believed in.

With no brethren around him, no one to converse with Masonically, no Lodge to attend regularly, this man had lived a well-rounded and completely Masonic life. He was the most highly respected person in the community. It must be said, however, that the community had few white men in it. Several thousands of persons lived there, but except for a few, all were red Indians.

His acceptance by the red men, their absolute confidence in him, their loyalty and friendship for him, was a beautiful thing to see. They knew little if anything about the organization of



Masonry, but they knew him and to them he was Masonry. They came to him for counsel. They brought their troubles to him. Conflicts and quarrels he settled. They trusted him because they knew he was just, and somehow they sensed his judgments were based on principles, not on snap opinions.

None of all this was ostentatious or spectacular. All of it happened in the course of daily living. No fuss or bother was made over anything. Yet over the years, old Pete had stamped the imprint of a just and upright man upon a whole tribe of people not far removed from savagery. Alone, unsung, unhonored, he never held a Masonic office, yet it may be wondered how many of us so much engaged with such things have done more than he to exemplify the virtues of the Craft.

And isn't there a lesson in his life for those of us who sometimes complain of nothing to do. Do we have to be on committees, hold office, make speeches, go here and go there to do Masonic work? Old Pete found it where he was and among those who had lived nearby for many years. He found it in little acts of kindness, in words of cheer, in looking for places where he could help a little. By these small things he grew to majestic proportions. To his people he was Wisdom and Strength, and to all who knew him his life was Beauty.

(Masonic Chronicler)

### MASONIC FRIENDSHIPS

There are some things in life that money cannot buy. A man may possess unlimited means and yet be the most miserable creature by reason of poor health. All the money he possesses cannot bring back that which he has lost.

In our Masonic circle a man may obtain membership in a Lodge provided he meets our requirements. But we want our initiates to receive more than mere membership. In every walk of life the wealth of Croesus will never purchase friendship nor will the possession of worldly goods retain the most valuable asset in the world—true friends.

Our ceremonies teach us as Masons that as we advance from degree to degree our duties and our obligations become more exacting and extended. One wonders if we take full advantage of the opportunity afforded in our meetings to discover the fellow in the next seat and get to know him just a little better.

By our presence in lodge we silently acknowledge that we are looking for a mutual expression of brotherhood in the faces around the room. One purpose behind all lodge attendance is to be friendly and to make friends. This cannot be accomplished if we maintain a cold, silent attitude with those who have come to lodge for the same purpose as ourself. A Masonic Lodge is no place for gloomy reserve, so be up and doing and break the silence with a hearty greeting to your next door neighbour.

Slowly the brethren are beginning to learn that through our Masonic activities we are finding a closer fellowship regardless of one's station in life. We see this frequently and why not? Our tenets are the practical doctrines of brotherhood and are not cold platitudes written upon the clouds nor echoes from the voice of a silver tongued orator.

Yes, we are learning to interpret Freemasonry in simple terms. But, it is not enough that we merely learn this fact; it is also necessary that we learn to bring our professions before the altar—into actual practice where the conditions of the world meet us day by day.

Freemasonry gives us a fine example of how men may dwell together in unity. It likewise demonstrates the fact that men who really know each other will not hate each other. In our Lodge we learn how to live as friends and brothers and we should mark the significance of these terms. We also learn definite rules of conduct which if carried beyond the confines of the lodge-room will make a wonderful contribution to the settlement of petty local differences in the community.

The ties of Masonic fellowship are enduring yet we must realize it needs a brotherly contact to make our friendship a living force rather than a lofty ideal.

The day is never long enough to complete the task at hand. The days slip into weeks; the weeks lengthen into months, then years, and then with a sudden start we realize the friends of yesterday are strangers, some gone to the Great Silence.

Let us preserve and keep fresh our friendships and make our Masonic Lodge a gathering place for true friends and kindred souls, where the men we meet will not be judged by their personal looks or worldly possessions but by what they think, and say and do.

### TO OUR SENIOR WARDENS

We are devoting this space to the Senior Warden of every Lodge in the jurisdiction in the hope that it may be helpful to a percentage of those important officers.

Now is the time to make plans for next year. In the ordinary course of events you will be elected Master of the Lodge for 1951. Experience tells us that the successful leader does not wait until the day of meeting before he decides the how and why of the agenda.

It is only natural that a Master should want to excel in all his work. We have little fear that the ceremonial part of your meetings will suffer. We take pride in the fact that in most of our lodges a proper dignity is maintained especially by the Worshipful Master. But, do not overlook the necessity of checking and re-checking your junior officers and encourage them to be painstaking in what they have to do. Do your work in a masterly way and insist upon a corresponding diligence from every officer taking a part in conferring the degrees.

Never permit careless, slovenly performance by anyone. So much then for the "work."

There is another side of lodge life which does not seem to be planned with exacting care.

Here are a few questions directed on this phase of Masonry and you should prepare yourself with satisfactory answers to them.

What has a meeting of our Lodge to offer that can't be got somewhere else, either at all, or of better quality?

What do our Lodge meetings offer the brother who does not hold office?

As you contemplate in advance, the duties of a Master, remember it is his responsibility to set the Craft to work and give them proper instruction for their labor.

Do you honestly think that your Lodge is so proficient in Masonic knowledge that there is nothing more for the brethren to learn?

Are you competent to know what proper Masonic work is, that you may set the Craft at it, or give them instruction for their labor?

The one thing, the only thing, that a Lodge can offer uniquely, which cannot be found elsewhere, is Masonry, knowledge of Masonry, understanding of Masonry.

The one thing, the only thing, for which the brethren, generally, will attend Lodge, is Masonic labor and that's what a Lodge is for.

Don't for a single moment think that conferring the degrees is the yardstick by which Masonic work can be measured.

Surely we cannot by any stretch of imagination consider that the constant and never-ending procession of meetings at which only degrees are conferred can be construed as giving the general membership instruction for their labor.

This, brother Senior Warden, will be the biggest job confronting you during your tenure in the Master's Chair and we urge you to prepare yourself that the instruction you give will cover the phases which have been too long neglected.

If you seek assistance it will be readily provided through the Committee on Research and Education.

Prepare your plans now and at the same time prepare yourself for the high office of Worshipful Master.

### LET US CARRY ON

By the time this issue is distributed to our membership the commemorative meetings arranged to mark the seventy-fifth birthday of the Grand Lodge of Manitoba will have passed into memory. There will be many who will carry pleasant and happy recollections of the historic occasion.

We have now entered the last quarter of the first century of



Very shortly after the news of Brother Boyd's passing came news that after a lingering illness, borne with great fortitude, our Senior Grand Warden, Hugh Innes had gone to the land of everlasting light. Hughie sensed the situation prior to the regular date for our annual communication and insisted that his name should not be placed in nomination. Reluctantly his request was complied with and in the matter of days we learned the news of his departure.

He was a kindly soul. His was an affectionate nature and his happy smile and generous disposition was infectious. We learned to love Hugh Innes because to know him brought that compelling influence to reciprocate the spirit of the man we have lost from among us.

Throughout this jurisdiction and far beyond its boundaries many will lovingly remember the friendship and devotion of these two stalwarts in Freemasonry

### A MESSAGE FROM PETER PILKEY

As your Grand Secretary may I ask your indulgence for a brief period to bring you a message which may be my last word to this Grand Lodge. I hasten to assure you Most Worshipful Grand Master and Brethren that my absence is not of my choosing and I deeply regret that I am not able to be with you.

It is my duty first, to express my sincere thanks for the honours and privileges which you have bestowed upon me from time to time since coming among you some twenty years ago. Throughout these years I have enjoyed your fellowship and have loved to work among you as an officer of Grand Lodge as well as in the constituent lodges in the jurisdiction. It has also been a pleasure on numerous occasions to represent this Grand Lodge at the annual communications of sister Grand Lodges in Canada and the United States. Many a time I have been weary in the discharge of my responsibilities but never yet have I been weary of performing the duties assigned to me. I must confess to you that I have felt myself to be an unprofitable servant, not because of a lack of interest or desire to give to my Grand Lodge my best service but because the fates have decreed otherwise.

I have had many visits from Grand Lodge officers and other brethren. Many messages and tokens of good-will came to me from this Grand Lodge and sister Grand Lodges, from constituent lodges and individuals bringing to me abundant evidence of the good-will and best wishes of a host of friends. I am deeply grateful for the interest taken in my welfare and I can assure my brethren that many a pain was more easily borne, many a long day shortened, and my bed made more comfortable. My doctors

still give me encouragement by the assurance that time will show improvement. What the future holds for me I cannot say. My present state of health has been a source of disappointment and discouragement. I am missing the fellowship of my brethren and those of you who know me will appreciate what inactivity means to me. May I say again to you, my friends that I thank you each and all for your great kindness to me during these long months.

Many years ago a good friend of mine paid me a visit. We spent two or three happy days together. In many respects our lives had one feature in common. Both of us were young and both of us were still undergraduates in the University of Hard Knocks. He has long since ended the journey of life but he has left many happy memories with me. As we chatted one day in my study, our conversation drifted to the poet Browning. Among other things my friend said this:

"The foundations of Browning's philosophy of life were—the glory of the imperfect, the divinity of struggle, the supremacy of love, and the certainty of God." My friend was not at that time a member of a Masonic Lodge and I thought he had expressed in his own way the great principles of our noble craft. Time does not permit me to amplify the statement made by my friend. It deserves some thought and understanding.

There is, unfortunately, a growing tendency in a number of our constituent lodges to forget the purposes for which we exist and to make every effort in making members instead of making Free Masons. Let us not forget that we are builders. Too often our building efforts are focused on the building of statistics. We must build a temple in our own lives and at the same time build a cathedral in which our fellow-man may find his place. We accept the tenets and principles of Free Masonry. We make allegiance to these principles our way of life and in the building of our own life's temple we demonstrate to our community and to our generation the worthwhileness of our way of life and thereby contribute to the building of the cathedral of friendship, in which all men and nations will find their peace and satisfaction. Is not such a cathedral just what our troubled world needs?

If this is true then may the Great Architect of the Universe crown every honest endeavour to this end.

Again let me say "thank you" in all sincerity for all the kindness you have shown me and for all that it has meant to me in difficult and lonely days, as well as the co-operation given on all occasions. My beloved brethren, to one and all "Au Revoir."

# MASONRY IN MANITOBA

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## HALL OR SANCTUARY—WHICH?

Freemasonry is a way of life—a system of morals in the broadest sense—portrayed or exemplified by symbols and ceremonies and explained by beautiful language. In large measure the strength and effectiveness of the Fraternity is determined by the understanding members have of this symbolic and ceremonial teaching. Without constant awareness of what everything attached to the Craft means and minus heartfelt appreciation of this significance, full practice of the principles of the brotherhood becomes difficult if not impossible.

Because the work of the Lodge may degenerate into a more or less stereotyped form and the furniture within it along with all of the paraphernalia employed to teach its lessons sometimes lose the reverence which has been attached to them from antiquity, the Lodge and its associations may fall from the high plane of a sanctuary to become merely a hall or meeting place. It is in that possibility we should first look for the cause of non-attendance and wandering interest.

When the Masonic apron becomes only a garment that must be put on before one may enter a Lodge of Freemasons, when the room itself is only the space above the drug store, when the altar and chairs are overlaid with dust and the three lesser lights are only a lamp stand, the jewels simply gadgets that certain officers wear, and the Worshipful Master only Jim Jones, the coal dealer, who wouldn't slip us an extra ton of coal—then the ancient spirit of the Lodge is gone and the place is no longer a sanctuary—it is just a hall.

When that happens to any considerable number of brethren, the Lodge is sick. It suffers from malnutrition. It isn't being fed. It is starving, and in all too many cases the remedy sought is a transfusion of new blood in the form of new members. But this at best can effect only a temporary revival of strength. Soon the disease will attack them, too, if dullness, monotony, and a dreary repetition of the ritual form the bulk of the food set before the members.

If all a new member ever learns about the Lodge and its work is what he gets in the initiatory lectures and charges, we can be sure his interest in the art will not endure long. The conclusion of the work in the third degree does not make a man a Freemason—it only brings him to full light and provides the associations in which and with which he can make himself a Mason. Anyway, that is the only way a man can be made a Mason in truth



and in fact. No one else can do it for him. But we can help him, and the aid we offer can be a powerful influence in stimulating his desire to learn. It is in that kind of atmosphere that real love for and loyalty to the Craft are formed.

Appreciation of what the Lodge stands for and what it actually means is best gained from knowledge of its past. This knowledge cannot be gained without learning something also of the nations, peoples, manners and customs under which it functioned. Given a genuine zeal for understanding the student will find it possible to trace the Masonic traditions far back into the misty past. Then, observing its fidelity to truth, honor, justice and brotherhood, through all of the trials and vicissitudes it has met, he is not only inspired to emulate these examples, but also reaches a deep confidence in its still more useful future.

It is true that an imposing Lodge room assists in creating this attitude. But even a fine dining table fails to hold interest if always barren of appetizing food. And by the same token, even a humble table is always exciting if laden with choice viands. Thus, the finest Lodge room may become just a hall while the poorest one may to all its members become a sanctuary.

—Masonic Chronicler.

### EXECUTIVE SECRETARY WANTED

At the adjourned Annual Communication of Grand Lodge held in August, an important and far-reaching amendment to the Constitution was passed and confirmed. This refers to the administration of our affairs which has been under the direction of Grand Secretary. Now, it has been changed and a position designated "Executive Secretary" has been created. This official will not be elected, but will be appointed and come under the supervision of the Board of General Purposes.

We are now looking for a brother to undertake the duties of the office. The successful applicant must be a Past Master, married and not over 40 years of age. He must have experience in office management and accountancy. Duties will consist of the general supervision of the staff, and it is essential he be conversant with the general details of affairs of Grand Lodge as they are outlined in the Constitution. Salary, to commence, will be \$250.00 per month.

Brethren who can qualify for the position should submit a written application setting forth previous experience, qualifications and educational background—also lodge affiliation, to Harry Coddington, Acting Grand Secretary, Masonic Temple, Winnipeg.

Applications will be received up to 5.00 p.m. on 30th September, 1950.

### LODGE'S NEW WARRANT

After practically two hundred years of more or less continuous Masonic activity in the 2nd Battalion The Royal Scots (The Royal Regiment) and in every part of the globe, the Lodge of Unity, Peace and Concord No. 316 (E.C.), owing to the disbandment of the 2nd Battalion, have relinquished their ambulatory warrant.

They are the last Lodge under the English constitution to hold a warrant as a travelling military Lodge.

A petition was submitted to the United Grand Lodge of England in 1949 to continue the Lodge in the same name and number as a stationary civil lodge in London. On June 19, at the Northumberland Rooms, W.Bro. Stubbs, assistant grand secretary of the United Grand Lodge of England, presented the new warrant to W. Bro. A. N. Christie, the Worshipful Master of the Lodge, and received in return the ancient warrant of the ambulatory Lodge.

The Lodge of Unity, Peace, and Concord No. 316, thus resuscitated as a stationary Lodge in London, are proud of the tradition they inherit.

To continue the Lodge's connection with the Regiment and to give them a quasi-military character, they are associated with The Royal Scots Regimental Association, so that all Masons among past and present Royal Scots residing in or within reach of London may receive full benefit from this new foundation.

### ANNUAL COMMUNICATION

Our 75th annual communication was held in the Fort Garry Hotel, Winnipeg, on 9th and 10th August. The registered attendance was less than we have reported for some years past but this is readily explained. The time was at the height of the vacation period, farming was late on account of the weather and the effects of the disastrous floods in the Spring were still being felt in the Red River Valley. All in all we had a very successful communication. Our Grand Master is to be commended for the despatch of a heavy agenda. An important amendment to the Constitution brings a re-arrangement in the administration of the Grand Secretary's office. An item bearing on this matter will be noted elsewhere in this issue.

We look forward to a progressive year under the newly elected Grand Master, Chas. E. Cole of Portage la Prairie. His success can only be measured by the devotion and interest extended by every brother, every officer of every Lodge in the jurisdiction. Let us give him more than mere lip service in 1950-51.

The original plan of commemoration had to be abandoned when our communication was postponed in the month of June. There was a touch of the original plan in the address of the Grand

Historian who gave us some interesting information regarding the four brethren whom he designated as the founding fathers of the Grand Lodge of Manitoba. The full address will be printed in the Proceedings.

There is a tendency in some quarters to regard Grand Lodge as an inanimate piece of machinery; an institution, colorless and lifeless. This is surely a weird and unreal conception. Grand Lodge is the sum total of the individuals coming from every constituent Lodge. The men who compose Grand Lodge are ordinary individuals and over the years they have made a valuable contribution as citizens and as craftsmen.

We pay homage to the men who created Grand Lodge and to the later generations who developed it to its present stature. We have passed our 75th anniversary—let us therefore raise a shrine in our hearts and render homage to the men of other days. They were great men; they were devoted craftsmen; they delivered to us a heritage. May we deserve and cherish what has been bequeathed to us.

### WE WILL REMEMBER THEM

Since last we went to press two well beloved brethren, both stalwarts in the active work of Grand Lodge, have crossed the great divide and entered the Eternal Grand Lodge. On 6th June, M.W. Brother John T. Boyd, Past Grand Master, passed away at Winnipeg General Hospital after a brief illness. While not in robust health for a long time nevertheless his associates and close friends were shocked when the news came that our brother was dead. In his passing the Province of Manitoba loses a public-spirited and universally esteemed citizen and the Masonic Craft a devoted member.

He knew Winnipeg and its people well and his constant concern for civic welfare and progress was known and admired by thousands of his fellow citizens despite the quiet and unassuming way in which he went about his generous and far-seeing efforts on their behalf.

The list of activities to which he devoted himself included many of our cherished institutions. The public Parks Board, the Winnipeg General Hospital, Sinking Fund Trustee Board, Shriners' Hospital for Crippled Children, and many auxiliary branches of Freemasonry. Honors came from many quarters and these and the citations we have mentioned only touch the fringe of John Boyd's generous concern with the happiness and welfare of his fellow citizens. The cares of business never deafened him to the call of humanity. His kindness was innate and flowed into generous action with a natural grace. We have lost a faithful friend and a devoted brother.



is that thou should'st not vow, than thou should'st vow and not pay." There is still time and opportunity to redeem the mis-spent and unpaid vows made at the altar of Masonry and to God in whom we place our trust.

Do we ever reflect upon the meaning and significance of the title, "Master Mason"? Yes, he of all men is expected to be a man of character, an uplifting moral force in the circle in which he moves. A philosopher truly said, "The men of character are the conscience of the society to which they belong." If you be a Master Mason, then you are, indeed, a man of character and the conscience of your lodge and your community. Together, we of the Grand Lodge of Manitoba, are the conscience of our Fraternity and together with all other men of character and goodwill, the conscience of our generation.

What are we doing, and what do we propose to do about this conscience of mankind? Shall we, by repeated and habitual derelictions of character, contribute to the development of a society of easy conscience and moral confusion?

The voice of Freemasonry comes clear and true to all who claim to be Master Masons. We have vowed a vow at the altar, let us be diligent in our payment.

### RUNGS OF THE LADDER

Degrees upward imply degrees of a previous fall, else what the necessity? Why climb to heights not native to us? But those heights are native to us. The salmon fights its way up-stream against all obstacles because it has known those heights. The migrating birds make their annual flights because the distant country is in their consciousness. The lemmings seek a lost area they once knew well, though unattainable now under the rollers of the North Sea.

Man endeavors because he knows intuitively the value of excellence and has dwelt on the heights of consciousness and has never forgotten. "Lethe" is forgetfulness, and "Aletheia" is love, which is remembering. His eagerness for experience (the apple) drew him downward from that blissful plane (he would be less than man if completely satisfied there). He had to try his strength, to test his powers of mind, to taste the joys of creation, acquisition, conquest, and thereby his physical envelope formed and hardened (the apron), his ethereal senses formed the organs of sense, which Science is beginning to see can only follow, and his memory dimmed. But though his memory dimmed, it never left him, though he feared it would, hence sacred writings, carvings, ritual and temples, symbols everywhere.

Blurred the image in his mind but ever in his heart lurked the Light and Colour. He has always known of a fairer land at the heights of consciousness. At the bottom of consciousness is his physical body. The symbol of his body is the Square, but the

symbol of his mind is the Circle, imaging that irresistible urge outward while never losing touch with the Centre. The Centre is "above" the Circle, as the Circle is "above" the Square.  
—W.R.M., Seven Oaks.

### STARBUCK LODGE OPENED

The evening of Wednesday, 16th August, 1950, will long be remembered not only by the people of the district but by nearly 200 Craftsmen who signed the register of this the youngest lodge in the Jurisdiction.

The M.W. Grand Master, assisted by his officers, was in charge of the ceremony instituting Starbuck Lodge U.D., and the entire proceedings were carried out in a dignified and impressive manner.

One of the significant features marking this inaugural meeting was the extensive number of gifts made by individual brethren in Starbuck and from the neighbouring lodges. We feel our members in the other parts of the province will be interested in reading the particulars of these gifts.

Beginning with the home town members, Brothers Mills and Wilcox donated the Altar and Stools; Brother Daum, the three candle holders, also the Easel to display the Charts; the three pedestals and the wands came from Brother Macadam, and the two columns from Brother Frantz. The gavels and posts for the Altar were contributed by Brother C. W. Livingstone, the Window Covers from Brother H. W. Livingstone.

Our information is that all of these valuable pieces of equipment were hand-made and are the work of the respective donors. What a fine example of Masonic devotion.

The lodges in the neighbourhood demonstrated a real brotherly spirit and Strathcona Lodge No. 117, Belmont, present the Volume of the Sacred Law. From Crescent Lodge No. 103, Elm Creek, the Officers' Jewels and Fenwick Lodge No. 158, Brandon, sent the Letter "G" and seal. The brethren of Assiniboine Lodge No. 7, Portage la Prairie, donated the Working Tools and three Gavels—the Ashlars were the gift of Newdale Lodge No. 159, Newdale. Holland Lodge No. 63, Holland, made a cash donation and Brother George Shaw of Crescent Lodge No. 103, Elm Creek, and Brother J. Sumner of Stonewall Lodge No. 12, Stonewall, also added money gifts to the treasury of the newly instituted lodge.

What a grand beginning. What a challenge to the brethren at Starbuck. What a lesson in practical Freemasonry.

We add to the message of greeting expressed so ably by our Grand Master this sincere word of welcome on behalf of the twelve thousand plus readers of this periodical. Long may the principles of Freemasonry enrich the life of the Starbuck district.

# MASONRY IN MANITOBA

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No. 8

### MASONRY SETS THE PATTERN

The word is brotherhood. Of course that does not mean the mere collection of letters and syllables as it is written here, but the true comprehensive understanding of what the word connotes. Somehow or other—without even thinking about it—all Freemasons arrive at the conclusion that human brotherhood is the very foundation of all Masonic thinking and the end purpose of all Masonic teaching. That being true, to say that the Masonic Word is Brotherhood is perfectly natural.

The word is lost because men have not yet been able to achieve brotherhood in human life. In other words, Freemasonry sets up brotherhood, not as a presently accomplished fact, but as something toward which we must strive and something which we possibly will never achieve in its fullest sense, but in the striving for which lies human progress. And so the everlasting injunction to go in search of the Word that is so prevalent in the Master Mason degree.

The secrets of a Master Mason are the means by which brotherhood is to be achieved, and it is in those means, as they are set forth in the ritual that the plan of the Masonic institution is to be found. In other words, Freemasonry not only teaches human brotherhood, but it outlines a plan by which human brotherhood can be achieved, and it is in this plan that the distinctive power and strength of Freemasonry lies.

First, the most important of the principles taught in Freemasonry concerning the achievement of human brotherhood is that human brotherhood can only exist as the individuals making up that brotherhood are fitted therefor. And the great task of the individual Freemason is to fit himself for human brotherhood. The symbolism is clear. Freemasonry constantly points out to the individual the necessity of making himself a perfect Ashlar fit to be placed into the walls of the Temple. Thus it would appear that Freemasonry places the individual as the important unit in achieving brotherhood rather than the society to which he belongs. The dignity of the individual man is an important and essential element of brotherhood as taught in Freemasonry.

The individual progress toward fitness for brotherhood is on three planes, the moral plane as taught in the Apprentice Degree, the intellectual plane as taught in the Fellowcraft Degree, and the spiritual plane as taught in the Master Mason's Degree. The perfect man fit for human brotherhood must possess the strength that comes from high moral character and purpose, the wisdom that comes from intellectual advancement, and the love, or beauty,



that results from an appreciation of a spiritual oneness with Almighty God.

Freemasonry also asserts that the individual must, of necessity, remain forever free. Brotherhood, as conceived of in Freemasonry, is the result of a voluntary compact, voluntarily assumed by a free man. It cannot be asserted or imposed from above. In other words, Freemasonry does not look with favor upon the doctrines set forth by the collective state or any organization of men of whatever character in which men do not enter of their own free will and accord, but as a result of force or the will of another imposed upon them. In Freemasonry man is always supreme over institutions; not they over him.

Freemasonry insists that brotherhood is only possible among men who have faith in God, and also insists that there is a certain fundamental concept of God and man's relationship to Him in which all good men agree, regardless of their creed or differences. Freemasonry, therefore, sets up an altar to which all good men may come and worship God, side by side. Freemasonry, of necessity, cannot agree with any religious faith which requires the full acceptance of its entire dogma as a pre-requisite to salvation. A broad religious tolerance is the very foundation of all Masonic thinking and inherent in brotherhood as taught in Freemasonry.

The brotherhood of man is the end purpose of life and the purpose for which Freemasonry was created. It is not a presently existing fact, but a great aim toward which we are struggling. In the ritual of Freemasonry lies the pattern by which brotherhood is to be achieved.

The first requirement of human brotherhood is a recognition of the dignity of the individual man in that brotherhood, which can only be achieved as the individual man fits himself for it morally, intellectually and spiritually.

Brotherhood is a voluntary compact among free men, voluntarily assumed.

Brotherhood is only possible among men who worship one God and who can do so at a common altar.

Brotherhood recognizes the dignity of human labor.

Brotherhood can never be achieved by force and violence, but requires the coincidental existence in life of wisdom, strength and love.

(Realf Ottesen—P.G.M.—Iowa)

### UNDER ONE FLAG

The eyes of Manitoba Masonry are centered upon that distant place situated on Hudson's Bay and known as Churchill. A dispensation to open a new lodge to be known as "Fort Prince of Wales" has been issued and by the time this appears in print the charter members and their officers will have been set to work in true and ancient form.

Thirteen years ago, on 23 August, 1937, eight brethren including the then Grand Master journeyed to Churchill to spy out the

land and at that time there were twenty-two Masons located at that place. Most of them were temporary residents and the future did not look promising as far as opening a Masonic Lodge was concerned. Things have changed—national affairs have made our northern port an important strategic centre and we have authorized the opening of a lodge.

No part of the Province of Manitoba deserves our attention more than that which is washed by the waters of Hudson's Bay.

To be frank we agree with a recent item in one of our newspapers. A columnist wrote that we Canadians have been too busy in our practical way, with the tasks of today to think of the tomorrow when we are gone. "Canadians, he wrote, "as a whole have been too busy in the advance against their huge frontiers for a backward glance."

How true this is. Just a few days ago a visitor from the United States commented that the ignorance of the people she had met in Manitoba, regarding our story was appalling. Well, the starting of a Lodge at Churchill prompts this item in the hope that our readers will not only memorize the fact but repeat it over and over again when opportunity presents itself.

Our history did not begin in 1870 when Manitoba entered Confederation. Take a backward glance at this.

Manitoba is the central portion of a region which has been under one flag continuously longer than any other part of North America. It has never been under any other flag than the British flag. In 1612, the first white man to set foot within the Manitoba of today, Thomas Button, arrived at the mouth of the Nelson River. He wintered there and before leaving the following year set up a cross of wood bearing an inscription which took possession for the British Crown.

On 19th August, 1631, nineteen years after Button's arrival, the wooden cross was found by Luke Foxe, Captain of His Majesty's pinnace, the *Charles*. Foxe raised the cross again and fastened upon it a plate of lead proclaiming anew "the right and possession of my dread sovereign—Charles the First, King of Great Britain and Ireland, Defender of the Faith."

Despite the long conflict between the English and the French for supremacy in the Bay and while three French warships battered down Fort Prince of Wales, just prior to the Treaty of Versailles, French control was never established.

We have indeed pride in the habitation of our youngest lodge. The members have a heritage in their town's ancient glory and to this has been added the responsibility of Masonic leadership in the frontier of our great Northland. We greet with brotherly love the men who have assumed this responsibility.

### CEREMONY OF THE KEYS

It is always interesting to read and learn something which connects today with the yesterdays that have passed. In Great Britain many local events are celebrated annually and the residents

of the locality concerned look upon the affairs as more than just another diversion. Recently, we read about the Ceremony of the Keys and many of our readers will likely be as interested as we were in learning a few particulars.

This particular ceremony has been performed every night in London, England, for more than 700 years. The heavy, solemn walls of the Tower of London stands against the night sky. The Beefeaters (the yeomen of the royal guard) in their scarlet and black and gold are present. The ancient lantern with its single candle. The voice comes from the darkness of the low stone archway, "Halt! Who comes there?" And the Chief Warden's reply is "The Keys." Then, further in the distance we hear, "God preserve King George." And the reply, "Amen."

Then the bugler, dimly seen on a mound beyond the Bloody Tower, sounds the notes of the Last Post.

The pass-word which admits to the Tower after the Ceremony of the Keys is over, is known in advance, only to the King and the Lord Mayor of London.

Our modern, complicated world may frown on the customs of other days but it is from the stock that instituted this and many other like ceremonies that made us what we are today. Let us cherish the things our forefathers bequeathed to future generations.

### WHEN THOU VOWEST A VOW

We have been addressing words of counsel and advice to Masters and Wardens at this season of the year when our several lodges will be thinking about electing one of their number to the highest office in their lodge. Here and there we discern a faint evidence that some seed has fallen upon fertile soil and it is pleasing to hear that a renewed interest has resulted. We believe a reference to some of our previous issues will give the officers elect some material from which they can plan for the coming year.

Once again we would re-state and emphasize the fact that ours is truly a noble cause and our privilege to be numbered among the brotherhood is a rare possession. To those who in the near future will assume new and greater responsibilities may we remind them that one of the primary obligations devolving upon an elected officer is that he give vitality to the tenets and principles of Freemasonry.

But in addition to the men who hold office in a lodge we have that greater field in which we must carry on our work and it is to those who have no responsibility of office yet do not seem to understand they have the responsibility of membership which can only be met by he who voluntarily assumes the duties of a Freemason. How many of the latter realize they do have a responsibility. Some are disinterested. Some are plain lazy. Some are too easily diverted by other distractions and Heaven knows the world is overcrowded by the latter.

We are reminded of a passage in the Great Light which reads, "when thou vowest a vow to God, defer not to pay it. Better it



Do you see far enough to see this Canada of ours—this land of beauty that was born for glory—and can the men of our day fathom its promise?

As we look back over the years we see something more than a land of flowing rivers and stately plains. Something more than crowded harbours and countless miles of golden wheatland threaded with ribbons of shining steel. We know that rich farms abound, that here and there the bustle of proud and prosperous cities has taken the place of the tepee and the trading ground of the Indian. All this and more is evidenced where only a few short years ago, nothing but a vast wilderness existed.

Do you see, as I do, Cabot and Cartier and Champlain threading the waterways of an unknown country—or Verendrye and Radisson and Mackenzie with eyes full of wonder, pushing deeper and still deeper into the solitude and mystery of our prairie country.

Here we have a country that stretches half a world, linking the Atlantic with the Pacific, a country in which the old Roman Empire, at its loftiest, might easily be lost. Its extent numbs the mind with its magnitude and thrills the soul with its vistas of material splendour.

But we have more to see than this. We see a people who have endured the disaster of flood and famine, drought, and disease and who through all these dangers carried on and will continue the march.

We can send our ships to hungry lands with the bread of life. We can open up still greater areas of our virgin loam. We have our mighty forests and the countless miles of uncharted mineral fields waiting the sons of adventure.

We can and must weave our children into the fabric of nationhood, making them partners in a great prosperity, which is their own but they must be taught to accept it.

We have great tasks still uncompleted, calling for vision and proclaiming not poverty but a right to reap the fruits of victory.

The creak of the Red River Cart is heard no more. Material progress is evident on every hand but we must understand the true Masonic spirit is the one thing we Craftsmen must carry into the busy haunts of men.

It is not by what we display in mortar and stone. Not in wide spreading avenues and massive structures. Not hard surfaced highways and speeding cars, but in the type of manhood we produce in this generation; this will be the standard by which our progress will be judged.

As we contemplate seventy-five years of Grand Lodge activity—coincident with eighty-six years of Craft Lodge work and labor in this jurisdiction may we all realize it is ours to write on the hearts of men. We have a message to tell. We have a contribution to make. We still have work to do and it can only be done by men like you, like me.

May our Masonic progress be measured in terms of a re-consecrated membership.

## OUR GALLANT SECRETARIES

We have been thinking for a long time that space should be found to say a few complimentary words on behalf of the busiest officer in the lodge. Other matters have crowded out our comment on the subject and now we accidentally ran across a most apt item which we want every lodge member to read and remember. This gem appeared in a recent issue of the *Minneapolis Tribune* and comes from the pen of one of its gifted columnists. We know the secretaries will like it.

"Lodge secretaries deserve a pat on the back. Those poor duffers gather more squawks than any other individual. If the secretary sends a post card, it's too short; if he writes a letter, it's too long. If he's regular in sending out notices he's careless with the lodge's money; if he doesn't, he's lazy. If he telephones members to attend, he's a pest; if he doesn't call, just a handful shows up—he should have telephoned everybody. If he doesn't collect dues, he isn't on the ball; if he duns the boys, he's insulting them. If the get-together is a floperoo, he's to blame; if it's a huge success, the officers get the credit. If he speaks up on a subject, he's trying to run the works; if he has nothing to say, he has lost interest in the organization. If he asks for advice, he's incompetent; when he doesn't ask for help, he's bullheaded. If his minutes are complete, he's too full of details, too long winded; if the minutes are condensed, he's trying to get out of work. What the world needs is a 'Be Kind to Secretaries' week."

## VISITING

Lodges are like homes. There is something wrong with that household which never receives a guest. If a Lodge is honored by a host of visitors constantly returning, it means that they are gracious hosts, dispensing pleasing hospitality. With open arms meet the visitor at the threshold of the Temple, and make him feel that he is, indeed, entering his home. By so doing there is an atmosphere of friendliness, harmony and brotherly love created. A cordial greeting should be extended to them. Let them know and feel that they are welcome and that when they enter your Lodge they are at home.

There is a great deal in the magnetism of a Lodge room. The same fact is true of the atmosphere of Lodge rooms. You feel on entering some halls as if you were in a refrigerator, while in others you instantly feel at home. The attitude of the brethren has everything to do in making such an atmosphere. Cold, indifferent, or frigid politeness to the visitor, or even among members, is enough to freeze the life out of any Lodge.

(Exchange)

# MASONRY IN MANITOBA

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## MASONRY RESTS THE CASE

Bede the Venerable, in giving an account of the deliberations of the King of Northumberland and his counselors, as to whether they should allow the Christian missionaries to teach a new faith to the people, recites this elegant incident.

After much debate, a gray-haired chief stood up and spoke, recalling the feeling that came over him on seeing a little bird pass through, on fluttering wing, the warm bright hall of feasting, while the winter winds raged without. The moment of its flight was full of sweetness and light for the bird, but it was brief. Out of the darkness it flew, looked upon the gay scene, and vanished into the darkness, none knowing whence it came nor whither it went.

"Like this," said the veteran chief, "is human life. We come, our wisest men know not whence. We go, they cannot tell whither. Our flight is brief. Therefore, if there be any one that can teach us more about it—in God's name let us hear him."

What has Masonry to teach us about immortality? Instead of making an argument, it presents a picture—the oldest, if not the greatest drama in the world—the better to make men feel what no words can ever tell. It shows us the tragedy of life in its most dismal hour; the forces of evil, so cunning, yet so stupid, tempting the soul to treachery—even to the ultimate degradation of saving life by giving up all that makes it worth our time to live. It shows us a noble and true man smitten, as Lincoln was, in the moment of his loftiest service to man. It is a picture so true to the bitter, old and haggard reality of this dark world that it makes the soul stand still in dismay. Then, out of the shadow there rises, like a beautiful white star, that in man which is most akin to God—his love of truth, his loyalty to the ideal, his willingness to go down into the night of death, if only virtue may live and shine like a pulse of fire in the evening sky.

Here is the ultimate and final witness of the divinity of immortality of the soul—the heroic death-defying moral value of the human soul. No being capable of such a sublime sacrifice need fear death or the grave.

"What has the soul to lose

By worlds on worlds destroyed?"

It is the old, eternal paradox—he who gives his all for the sake of the truth shall find it all anew. And there Masonry rests the case, assured that since there is that in man which makes



him hold to the moral ideal against the brute forces of the world; that which prompts him to pay the last full measure of devotion for the sanctity of his soul; the God who made him in His own image will not let him sleep in the dust!

Higher vision it is not given us to see in the dim country of this world; deeper truth we do not need to know.

(Joseph Fort Newton in 1914)

#### FOUR NEW LODGES

The Masonic student is familiar with the title "Four Old Lodges" which stems from the lodges which became the foundation of the Grand Lodge of England when that sovereign body was instituted in 1717. Today our thoughts are centred upon something new but let us keep something old in the background.

We welcome into the family circle of the Grand Lodge of Manitoba four new lodges recently instituted under dispensation by the Most Worshipful Grand Master. These young lodges are located in different parts of our jurisdiction and there is work to be done by the brethren who petitioned for this great privilege.

According to the itinerary of the Grand Master he visited Starbuck on 16th August and instituted Starbuck Lodge. Four weeks later, on 20th September, he journeyed to Charleswood and conducted a similar ceremony for the Charter members of Charleswood Lodge. Two days elapsed and we find him instituting Ashlar Lodge in Norwood and, according to his time table, he had an engagement at Churchill on 27th September. The purpose of this visit was to unfurl the banner of the Craft on the bleak shore of Hudson's Bay. We made a historic reference to this matter in our last issue.

To all the brethren who have been active in organizing these new lodges we extend warm greetings and wish them every success in their Masonic venture. Speaking in a personal sense to the individual brother we would impress each one that his lodge now working under a dispensation is a component part of the Grand Lodge of Manitoba. Its future largely lies in your hands.

The formation of a new lodge at any time, anywhere, is a great adventure. You will be met with disappointments and discouragements now and again but these will soon be overcome. Never lose faith. The Masonic Craft is founded on faith. Don't underestimate the influence of your lodge in the life of the community and always remember that the man outside judges Freemasonry from your conduct and action as you move about from day to day. Each brother has a contribution to make and as we are directed to be good citizens you ought to be doubly careful to express the teachings of Freemasonry in your everyday experiences.

We are all in danger of permitting the social spirit to run off into abstractions. We love humanity but we are too busy to love folks. We cherish ideals but we have forgotten how to be neighbours. The greatest service your lodge members can render is to stimulate the spirit of friendliness and neighbourliness in the immediate community.

Do not misunderstand nor misinterpret Freemasonry. You sought membership, unsolicited, into the Craft. The brethren who signed their names to the petitions for dispensations to form their respective lodges likewise acted upon their own freewill. The duties involved by their action have been accepted voluntarily; there has been no compulsion, and nothing short of a full and complete compliance with our regulations and Constitution will meet your personal responsibility. Remember this, it is not enough that you preach the Fatherhood of God, you must practice the Brotherhood of Man.

The fulfilment of the great design of Freemasonry must come by and through our individual effort. We are not so much concerned about what Freemasonry stands for, but rather, what does the Freemason stand for? What does he practice?

Let us, therefore, resolve now, each within his own heart, to accept the challenge and rededicate himself to the self-imposed obligations to worship God, to serve our country, to respect our neighbour and be true to our self. If this plan is followed then indifference will be a spent force and Freemasons throughout the land will find they have indeed some work to do.

#### A THOUGHT FOR THIS MONTH

We associate the name of Sir Harry Lauder with many of the songs we sing around the festive table and thousands of Masons all over the world have received pleasure and enjoyment from the records he made or more directly from the stage which he adorned for so many years. There was, however, another side to the rugged little Scot—he was a bit of a philosopher. Many of his thoughts have been used by writers, public speakers and preachers. Now we take one of his contributions and pass it on to you because it carries behind it a fine touch of Masonry. He said, "I was sitting in the gloaming and a man passed the window. He was a lamplighter—he pushed his pole into the lamp and lighted it and passed on to another and another—leaving behind him a beautiful avenue of light."

"Now I could'na see him, but I knew he was there by the lights as they broke out down the road. Ye're a' lamplighters! They'll know what you've been by the lights. You'll want your son to be a noble man. Let him say with pride when you've passed on—'Ma' faither lit that lamp!'"

#### OUR GRAND MASTER COMES HOMES

This caption has no connection whatever with the domestic life of our Grand Master, it means in simple Masonic terms that he attended his Mother Lodge, Assiniboine Lodge No. 7, Portage La Prairie, on Monday evening, 18th September, and the meeting was designated "Charlie Cole Night" in honor of its distinguished member. The brethren throughout the Jurisdiction will join in the felicitations expressed by the Premier of the Province, D. L. Campbell, a Past Master of Assiniboine Lodge, and Chief Justice Ewen McPherson, also an honored son of the same lodge.

This was an official visit of the Grand Master to his home lodge and only one who has found himself in a similar situation can properly realize and understand the feelings of the central figure. The familiar "Charlie" must give way to the time honored title of "Most Worshipful," but the writer cannot believe the Premier or the Chief Justice stood too rigidly upon the ceremonial that night. That is what the plain ordinary man likes about the Craft. Friendships are real and sincere. We wish it had been our privilege to be in Portage La Prairie on the occasion of "Charlie Cole Night."

A unique event took place and again our Grand Master was the central figure because he had been chairman of the Lodge Furniture Fund for a period of years. This special committee presented to the Lodge five chairs for the Junior officers. But, in honor of the stalwarts of Assiniboine Lodge in past days the several chairs were dedicated to the memory of a particular brother or to members who had been the Master of the Lodge or District Deputy Grand Master of the District.

All in all it seems to have been a red-letter meeting in the annals of Assiniboine Lodge No. 7.

#### A REVERIE

We speak at times in a somewhat careless manner and refer to our present age as the age of progress. We are prone to be forgetful of the heritage into which we entered and the sacrificial cost exacted for the foundations of what we are and what we have today. When did this so-called age of progress really begin? Surely we realize the men of yesterday builded better than they knew.

Our vision of the future can never be dimmed if we cast our eyes back in retrospect and consider the work and the labors of the Craftsmen who plied their tools on our superstructure seventy-five years ago.

Are we sincerely contemplating the future? Have we the same vision and an equal measure of foresight as did our pioneer brethren?



## OUR CHRISTMAS GREETING

As the traditional season of joy and goodwill approaches, it is appropriate that we direct our thoughts, if ever so briefly, to the Christian meaning of this Feast of the Child. Surely, the need has seldom been greater for a rededication to the faith implanted in mankind by the King of Heaven—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 Christian 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 reaffirm 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.

The Christmas season awakens our finest emotions and arouses our noblest aspirations. May the Yuletide spirit prevail in every Masonic household in our great jurisdiction and may that spirit enrich each individual beyond the season of joy and goodwill and crown the coming days with health and happiness.

## A DISTINGUISHED VISITOR

On Thursday, 12th October, Lord Elgin, Past Grand Master of the Grand Lodge of Scotland, arrived in Winnipeg by plane on a hurried visit to Manitoba. He brought with him the personal wish of his Grand Master that he meet with some of the members of our Grand Lodge, if time permitted. Shortly after his arrival he communicated with our Grand Secretary and arrangements were made to visit him at The Fort Garry Hotel.

It was a source of pleasure on the part of M.W. Bro's Royal Burritt, Harry Coddington and Wm. Douglas along with R.W. Bro. John Mowat to have the privilege of greeting our distinguished visitor. On behalf of the Grand Master and the members of the Grand Lodge of Scotland, Lord Elgin, expressed the thanks of the Scottish brethren for the food parcels we sent overseas some time ago.

The visit of this member of the Elgin family is of special interest to every Canadian because the present Earl of Elgin is a grandson of the eighth Earl who was Governor-General of Canada, 1847-1854. This was a time in our national history when few believed that Canada would long continue in the British connection. What we now call responsible government was known a century ago in Canada as "Elgin's Great Experiment."

The place of the eighth Earl of Elgin in the parliamentary development of Canada is outstanding and the accomplishment of Canadian constitutional government obtained, at first, through him is one of our great national events. Perhaps the contribution made over a hundred years ago, is known only to the student of Canadian history but it would do us good to dig out the old time books and records and sharpen up our knowledge in these present days of careless abandon.

Our visitor last month had a keen sense of humor and smilingly recalled the experience of his talented grandfather at the time he had been pelted with stones and rotten eggs in the great metropolis—Montreal. Following the street scene the rioters next turned their attention to the Parliament House which they set on fire. In a few hours, the House, its library and the state records were in ashes. This very discreditable episode in the political history of Canada proved the extremes to which even men professing extreme loyalty can be carried at times of political passion and racial difficulty.

Disgraced by the destructive act of her disorderly citizens, Montreal forfeited the right to be the seat of government. At a later date, Queen Victoria chose Bytown, then a village on the Ottawa river, as the Capital of our great Dominion.

# MASONRY IN MANITOBA

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## A SOUND FOUNDATION

The Grand Master of the Grand Lodge of Texas issued a message to his brethren some time ago and we feel his words are timely and equally appropriate in our own Jurisdiction. If we substitute "Manitoba" for "Texas" as we read the message then it will seem as if one of our own Grand Lodge officers was speaking. Here then is what Most Worshipful Brother De Lange had to say:

"An adequate foundation is the first requisite of any edifice.

"Ancient Craft Masonry is the foundation and basis of all Masonry. In each Jurisdiction the Grand Lodge is supreme and sovereign. It is the governing Body of Masonry within the Jurisdiction. It is not subordinate to any other Body or Rite.

"Ancient Craft Masonry is on terms of greatest amity and enjoys the warmest and closest Masonic relations with all Bodies of the Rites. This naturally follows from the fact that all members of the Rites are members of the Craft Lodge.

"The Grand Lodge of Texas sincerely wishes to make good Masons of all who knock at its doors. To take the degrees, to study a few lessons, even to obtain a certificate of proficiency in the esoteric work, these things do not make Masons. They only constitute the first steps or primary stages.

"The laws and edicts of the Grand Lodge of Texas, now require two months between degrees in the Blue Lodges and a waiting period of six months before the newly made Mason can apply to any Body, whether Masonic or non-Masonic, for membership, when such other Body requires Masonic membership as a prerequisite to its own membership. These waiting periods are not prescribed merely to delay for delay's sake. These waiting periods, especially that after the Master's Degree, are to give greater opportunity to initiates to learn the substance of Masonry.

"As Ancient Craft Masonry contains the fundamentals of Masonry, the newly made Mason should, for a time, turn his attention, and direct his efforts, exclusively to Blue Lodge Masonry, that he may fully and completely realize that it is the foundation and the cornerstone of Masonry, and not merely a conduit for advancement to other degrees.

"Building upon a solid foundation, and realizing that 'knowledge comes but wisdom lingers,' the Mason, by constant effort, may erect a temple, supported by the pillars of Wisdom, Strength, and Beauty."



## WE HAVE A STORY TO TELL

When the plural pronoun is used in this item we are not hiding behind the editorial prerogative but most definitely mean the individual and the message is directed to you and all the other brethren who may read this page.

On our part we have been endeavouring to tell the story of Freemasonry as it relates to our own jurisdiction particularly, but from time to time we find space to squeeze in some information concerning the Craft in other places far removed from Manitoba.

Our readers have had the thoughts which have been expressed by gifted members some of which were uttered many years ago. We are selfish enough to believe that what has appeared in our columns in the past has been appreciated by some of our readers. But surely, out of a membership numbering in excess of thirteen thousand there are many who have a story to tell, perhaps it is connected with a special event and only the individual concerned can relate the details properly.

This periodical is your "mouthpiece" and the editor must frankly confess that you are not saying your piece when you hold back from all our readers the story that only you can tell.

All the answers will never be found in our columns nor will that be possible anywhere else. We can, however, extend our knowledge when we receive from other people the story they have to tell. How then can we break down the reserve; how can we get under the shell, and get from countless numbers of our brethren the account of some eventful occasion; the details of an unusual Masonic experience; some adventure in which the Masonic membership played a part?

We have all had the experience of shopping in a store and being amazed at the complete ignorance of the sales clerk especially with regard to the goods on sale. Has it ever occurred to you how immature thousands of our members are when they are questioned regarding things connected with Freemasonry? They are the same men who solemnly promised to make daily progress in their Masonic effort. Why is this? Who is to blame?

If our colleges and universities merely provided buildings and then opened their doors without providing an adequate curriculum and program of studies as well as qualified teachers chosen on account of their ability to impart knowledge, where would this lead to?

We have provided the necessary buildings in which to hold Masonic meetings and we elect officers who have the responsibility of carrying out the duties, but what do these duties consist of? Something more than opening and closing, something more than conferring degrees.

Our officers must realize that the "work" is only the medium whereby we conduct the ceremonials of the Craft. True, we

initiate Entered Apprentices, pass Fellow Crafts and raise brethren to the Sublime Degree of Master Mason.

If we continue to concentrate the greater part of our time and energy in conferring degrees, and neglect the wider fields of brotherhood then the goal of Freemasonry will never be achieved. There are other things waiting to be done and it is high time more Worshipful Masters and more of our brethren realized that we have a story to tell.

## ST. JOHN'S LODGE CELEBRATION

The Grand Lodge of Manitoba was instituted on May 12th, 1875. Eight weeks later a Dispensation was issued to the Charter Members of St. John's Lodge and the first Lodge chartered by the young Grand Lodge was instituted on 7th July with John W. Harris as Worshipful Master.

In celebration of the seventy-fifth anniversary of its founding the members of St. John's Lodge arranged an appropriate programme which was carried out on October 22nd, 23rd and 24th, 1950.

The opening meeting was a Church Service held in Crescent-Fort Rouge Church on Sunday, 22nd October. The principal speaker was Bro. Rev. W. G. Martin with Bro. Rev. Geo. F. Dyker in charge.

On Monday evening, 23rd October, an Emergent Meeting was held in the Fort Garry Hotel when two petitioners were initiated.

On Tuesday, 24th October, the Anniversary Dinner was held also at the Fort Garry Hotel, with the Grand Master and several Grand Lodge officers in attendance. The guest speaker at the Dinner meeting was M.W. Bro. Chas. M. Pollock, Past Grand Master, Grand Lodge of North Dakota.

In the course of his address Brother Pollock made reference to the conditions confronting the pioneers who organized St. John's Lodge seventy-five years ago. He warned that frontiers existed today even greater than those of the old days when travel was overland or by water.

"Are we measuring up to the present frontier?" the speaker asked.

"The best way to honor the pioneers of 75 years ago," he suggested, "was not to lay working tools aside but to pitch in with new vigor. Unless difficulties in the world are faced resolutely, the usefulness of the Masonic fraternity will end."

"We can avoid the dangerous trends here and in other countries by placing reliance on ourselves, just as the pioneers did when they settled here and formed Masonic Lodges.

## SERVICE OF REDEDICATION

Among the many events which were cancelled or postponed by reason of the Red River Flood last spring was the very fine program prepared by Grand Lodge in celebration of the seventy-fifth anniversary of the founding of Grand Lodge.

It had been planned to hold a Service of Thanksgiving and Rededication on Sunday, June 4th, in the Civic Auditorium, Winnipeg. Arrangements were made to postpone this important gathering and on Sunday, October 29th, the brethren assembled at the chosen place and the Service was carried out as originally planned.

The address was delivered by Bro. Rev. J. Burton Thomas, Rector of St. Matthew's Church, Winnipeg. It is hoped a transcript has been preserved and that it will find a place in our printed proceedings.

We understand a tape recording of the complete service, including music, was taken at the time and this will be a valuable possession for future generations.

In the course of his address Brother Thomas said "Brotherhood is not a mass movement. On the contrary it is a movement of individuals dedicated to a common cause and a common goal. It was the task of every Freemason to fit himself morally and spiritually for the Brotherhood of Man—the merging of all people into one world brotherhood."

We were also impressed by this fine thought expressed by Brother Thomas, "of all Masonic principles, the one of sweeping significance was that of brotherhood, the fortress of a free world. The march of time had vindicated the work of these pioneers, for the hope and desire of the world today is the brotherhood of man."

## WHEN?

There has been some discussion as to when a person becomes a Freemason. Whether it is when he has received the Entered Apprentice Degree, or whether it is when he received the Master Mason Degree. In England, whence came our Freemasonry, the Entered Apprentice is a Freemason. Following the ceremony of his initiation the Entered Apprentice gets the seat of honor at the festive board on the right of the Worshipful Master and numerous toasts are directed to him. Never again will he have the same honors paid him, not even when he receives the Master Mason Degree.

The night he is made an Entered Apprentice—more correctly, when he is made a Freemason—is HIS night.