

First, a little background about our own Club. The Club is named MOJI Club and was formed largely by Australian Masons who came here in the service of the British Commonwealth Occupation Force in 1945. Among its members, now more than 600, are enrolled Masons from numerous countries and over a hundred registers. Australia, New Zealand, England, Scotland, United States, Canada, France, Czechoslovakia and many others. Frequently Lodges of Instruction are held with practices usually in the First. On occasions every member participating has been either from a different country or at least from a different Register. Difficulties? A few, but surprisingly minor. Last night we did this and yours truly was J.D. Having never seen much of this before it was quite an experience, but with a little perseverance I managed to get it up and get through it fairly well. But, getting back to these Clubs here in Japan. There are I think five of them. They are not chartered but are exclusive to Masons and one must prove himself before being admitted. This I managed to do with the assistance of our padre who is a P.M. of his lodge at Maxville, Ontario. He first asked me a few things which together with personal knowledge of my habits, character etc., assured him I was of the Craft. The letters MOJI means, "Masons On Japan Islands" at least that is the English version. The word in Japanese means "Gateway or Entrance," and is very appropriate here because this club is very definitely a good gateway or entrance to Masons for them to carry on with their work while away from their respective homelands. We meet every Monday night and although the amount of work and business carried on is not enough to warrant meeting so frequently the fellowship certainly is, and we have some exceptionally good lectures from members and visitors. W. Bro. Doig, our padre, gave a talk on "Masonry in Canada," giving the history of it from the very beginning and the developments since then. To me it was quite a revelation.

Well, to get on with the visiting. Iwakuni is some 45 miles away round the bay. One of our members was a member of the transport board and was able to arrange for us to get a launch to take us across the bay instead of around it by road which is very rough. It was a lovely day and the trip through the many islands in the bay was indeed a rare treat. We left at 5 p.m. so the sun was still high and visibility good. All the way small villages dotted the coastline, some of them fishing villages with the huts projecting out into the water, supported on one end by stilts. Many of the roofs were of the modern tile but quite a few were the old thatched ones, giving the whole appearance a somewhat primitive atmosphere. Streets in these villages are very narrow and even the small jeeps have difficulty at times navigating through them. About 7.30 we had landed and been met by members of Club Ishashikai, our hosts for the evening.

We were taken from the dock to the hotel where they hold their meeting. Now comes the story of an evening in my life which I'm sure will always rank very high as being interesting, intriguing and colorful.

This hotel is a regular Japanese hotel, under Japanese management, which carries on with regular Japanese customs. As we came to the entrance there is a small porchway where we were greeted with low bows by several Japanese ladies with their very colorful kimonos on. The custom of course is that before entering a Japanese house or hotel, off come your shoes and you proceed in stocking or bare feet. These ladies accepted our shoes and put them in a cupboard. There weren't enough slippers to go round so we just stayed in stockinged feet. This was the first of many strange events.

The ceilings are low and the doorways are even lower so that a person of my height must really keep his eyes open or he knocks his block off. The passageways are roomy enough but the low ceilings, steep and twisty stairways and the dim light certainly give it all a very oriental atmosphere. Then we came into the room where we were to hold the meeting. What a surprise. The length of the outside wall was frosted glass sliding doors. The ceiling and other three walls were finished in rich teakwood veneer panelling. The floor was covered with deep straw woven mats laced together, which under the stockinged feet felt soft and so relaxing. The furniture consisted of only one table about four feet long, two feet wide, and about eight inches high. Around the room in places where we would normally have chairs there were small cushions, plain white ones. Behind the table which was at the East end of the room, set back into an alcove, was a three-foot high image of Buddha in his usual position. Hanging from the ceiling were many multi-colored electrically lighted, Japanese lanterns. Mere words are not nearly adequate to describe the atmosphere of this oriental scene. I've seen pictures in magazines which might approach it but to try to visualize some fifty Masons, meeting in such surroundings, is indeed quite a task for the imagination. Anyway—there we were. With the President of our host Club in the Master's "Cushion," the meeting was regularly opened in the First. Of course we were all seated, cross-legged on these cushions and as we were called up and down, I couldn't help wondering how Brother — in Rivers would have made out. Even for a young man like myself, I steamed, grunted and groaned with the effort of getting up off the floor those several times.

I hope I've succeeded in giving you some semblance of the picture of a Masonic meeting, not a Regular lodge meeting though, but very close to it, under such extraordinary circumstances and in these delightful surroundings.

(To be completed next issue)

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 8

JANUARY 1952

No. 1

GRAND MASTER'S MESSAGE

The most serious thing in life is living; and the most important thing in living is to live right.

As the old year ends we should pause and review our mistakes and disappointments, so that as we enter upon a New Year, we may profit by our experience.

Freemasonry teaches a way of life that is rich in achievement and reward, and clearly points the way to fruitful living. If, during the year just closing, we have not enjoyed the fullness of right living, let us re-examine the mission of Freemasonry, so that throughout the New Year, we may put into active practice those great humane principles which it teaches and which humanity has discovered through centuries of living—that all must live in unity and concord and learn the secret of being happy and communicating happiness to others.

As one eminent brother was heard to say:

"and I said to the man who stood at the gate of the year, 'give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light, and safer than the known way.'"

FRED H. BLYTHE,

Grand Master.

LET BROTHERLY LOVE PREVAIL

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

That there shall be light is the pledge of Masonry. In a distracted world there is an ever widening field for what Masonry teaches. On all Masons there is the demand for individual responsibility and service. In far-flung jurisdictions there is evidence that this duty is recognized and effort is being made to measurably answer the call.

Reverence for the Deity is fundamental, and in all associations and gatherings prayer to Him is offered. When all is well and peace and harmony prevail, these have been formal. Now, more personal, a closer and more direct contact is sought. Inspiration is in all thought, and a fuller faith is manifest.

The field for charity is extended. No longer held within the Craft, it recognizes the needs in other walks in life. In gratitude for our blessings, the less fortunate are remembered.

In education, while there is firm adherence to the fundamentals of ritual and lectures, there is a growing effort for a clearer understanding of the meaning of symbols, and an application of the admonitions in the lectures to everyday life and affairs. Some of our best minds are enlisted in this work. This must raise the standard of our participation in social and public affairs and the general respect in which Masonry is held. A leading Masonic writer has well expressed it:

The problem of human relations is the most important problem confronting civilization today. Votaries of our Craft have had the torch of knowledge placed in their hands. The principles of Masonry as taught in the Lodge, when put into practical application out in the world, will hasten the day when the problems of humanity will fade away and mankind will dwell together in harmony and peace.

In summary I may quote from our prayer:

May the blessing of Heaven rest upon us. May brotherly love prevail and every moral and social virtue cement us.

—Ernest R. Moore. (Iowa)

MASONRY—A DYNAMIC FORCE

A Masonic writer—whose name I do not recall—has defined Masonry as “a silent force for good.” He compares it to a huge dynamo, “which housed and hidden from public view, silently generates and flashes over a thousand wires that noiseless and inaudible element which keeps in motion the machinery of a great city and floods its thoroughfares with light.” “Its very absence of noise,” he says, “is evidence of its efficiency and power.”

I do not disagree with the thoughts expressed by this Masonic writer—whoever he may be—but I say to you that if Masonry expects to meet the challenge confronting it today, it must be more than “a silent force for good.” It must be an active, dynamic force for good. To the Masons of America today falls the opportunity of carrying on the work which the founders of our nation began. They did not fail in their undertaking; we must not fail in ours. The Masons of today—as in those heroic Colonial times, must be foremost in the effort. We must by act and word, by

precept and practice, contribute our share of effort and leadership to the solution of the gigantic problems which face the world today.

I have never felt that Masonry, as an institution, should take part in politics; but Masons, as individuals should consider it their duty, no less, than their right, to take an active part in favor of every worth-while movement—which in their humble opinion—will be for the best interest of their community, their state or their nation. Conversely, each individual Mason should with equal vigor stand up and oppose any scheme or plan which might deprive us of our liberty or play into the hands of those who might use them against us. In the words of Albert Pike, “We must be absolute master of our own voice, vote and opinion and permit none to dictate to us in matters where we are responsible for our own actions.”

There is a growing tendency on the part of many Masons to take the Craft Lodges for granted much as they do the churches, schools and similar institutions. It is something they had to contend with—willingly or unwillingly—and then gave little or no thought to afterwards. They forget that the Craft Lodge is the foundation upon which the superstructure of all Masonry rests.

Perhaps it is not entirely their fault. Could it not be possible that we ourselves are to blame? We confer the Master's Degree on many candidates, and when it is over we tell them that they are entitled to receive all the light the Lodge can bestow. Over and above the actual conferring of the degrees, how much additional light does the initiate receive at our hands?

In almost all our Lodges we have classes of instruction for the purpose of teaching our initiates the trial questions and answers as well as the Esoteric work. But I ask you, in how many of our Lodges do we have classes of instruction which, if attended, would enable our members to understand the symbolism of the three degrees. Seldom, if ever, do we school our members on how to investigate petitions yet it is not an uncommon practice for members to turn in a favorable report simply because they could find nothing against the petitioner. Such a recommendation is of little value if we are to maintain the high standard of leadership we have enjoyed in the past.

—Walter M. Pierson, (Texas)

MASONIC WORDS—SPECULATIVE

A queer word this, and if a biography could be written of a word as well as of a man the career of this word would be a checkered one. Our ancient forefathers called a look-out or a watch-tower by the name of specula. All the forms of the word have that same point of meaning in them: spectator, speculate, spectrum, specu-

lative, speculum. Each of them has something to do with the eyes, with seeing, observing, looking about. In the largest sense speculative would therefore mean that a man is looking about over as wide a stretch of country as he can see, or else is looking into as many things as possible, or is looking into them as deeply as possible.

The early Operative Freemasons had in their Craft a group of craftsmen whose specialty it was to understand geometry, to draw plans, make templates, etc.; these often times were called speculative Masons. Speculative Masons according to that early meaning were working members of their Craft and made their living at it. Those who were admitted to membership but did not make their living at the building trade were called Accepted Masons. After the Mother Grand Lodge was erected in 1717 it was nowhere necessary for the member of a lodge to be an Operative Mason; all were “Accepted Masons,” and at the same time, and because their Masonry was intellectual and spiritual, they were all “Speculative Masons.”

FROM THE LAND OF THE RISING SUN

(This interesting item was received from a member now in Japan. The letter was written to the Secretary of Rivers Lodge No. 115 G.R.M.)

For some time the situation in my work has been building up to the point where a trip to the headquarters of the 25th Canadian Infantry Brigade, in Korea, was becoming more and more urgent. At the same time having become a member of a Masonic Club, here in Japan, we were planning to visit a similar club called Ishashikai, in the city of Iwakuni some 45 miles distant. I was trying to organize things so that I could make both trips but on Saturday, June 30th, several incidents happened which made my trip to Korea an immediate necessity.

Here, good fortune, if you like, or the Good Lord as I prefer it, came to my aid. I could not arrange space on the aircraft for Sunday morning; Sunday afternoon and night we had such a gale here (some called it a typhoon, but was only 60 m.p.h.), that the aircraft were all evacuated suddenly and there was no trip Monday morning. Tuesday, of course, there was such a back-load from Monday that there was no room for me. So I couldn't get away until Wednesday morning plane. The good fortune is that the Club we were visiting meets in Iwakuni and the airfield from which I was to fly on the Wednesday morning was just three or four miles away. This club meeting was taking place on the Tuesday night. Very nice, eh! So I went to the meeting with the rest of our Club, stayed overnight at the airfield and caught my plane the next morning.

MASONRY IN MANITOBA

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FEBRUARY 1952

No. 2

BETWEEN OURSELVES

The old year has just closed its last page and following a well established custom we review the past, take stock of our inventory, and plan for the coming days. Here in our circle of Freemasonry more than a hundred Craftsmen have delivered the Worshipful Master's gavel to their successors. Undoubtedly many of these brethren look back on 1951 with its many recollections of important events and happy experiences. All of them have had a unique experience as a Ruler of the Craft.

From time to time we have endeavoured to give a lead which might inspire our Masters to greater achievement. Suggestions on our part have been numerous, hints have appeared in nearly every issue. To what extent these have been helpful we have no means of knowing except from the individual concerned. Now we would ask and will appreciate the comment of the Immediate Past Masters throughout the jurisdiction.

Have they any recommendation to make which in their opinion would be helpful to a young Master? Did they personally obtain any benefit during their year in office? Did any particular type of article appeal more than others? Let us hear from you out of your own experience.

We do not require to be told that there are scores of points relating to Freemasonry that remain question marks not only in the mind of the younger brethren but also with others with years of membership behind them. For that reason we are penning this brief item. Meantime, we believe those of our number who occupied the Master's chair in 1951 can assist others by giving us a brief review of their own experience. Won't you let us hear from you, now?

MASONIC WORDS—OPERATIVE

"Operative" appears to carry about with it no aroma of poetry because it has a hard, harsh sound; but this ought not to be, because it is a word ancient, beautiful and revealing. For two thousand years the root word "opus", either when used alone or as part of another word, has always meant a piece of work done, a labor accomplished, a thing made.

In music it is a name given to large compositions, and in literature is used of a book massive in size and scholarship. It is found in operate, operation, operator, opera, etc.

An Operative Freemason was thus so called because he made things with his own hands which were large things, called for long labors, and required much knowledge and skill. It is not easy when studying the early practices of the Craft to keep a sharp line of distinction between Operative and Speculative and between Speculative and Accepted. An operative made things himself; the members of the Craft who drew plans, understood geometry, and did what would now be called "head work" were often called Speculatives. The Accepted Mason did none of the actual work on a building but was accepted into a lodge in very much the same way that a modern organization may accept an honorary member.

FROM THE LAND OF THE RISING SUN

(Part Two)

After the regular business portion, we heard a very interesting and appropriate talk by an Australian Air Force Padre on the "Universality of Freemasonry." He spoke of his travels in the service throughout the world during and since the war and the ease with which contacts were made with Freemasons everywhere and what a vast brotherhood it really is.

By 9 p.m. the meeting adjourned and we headed into the next big room to the South. Here again the scene was breath-taking and how I wished I had a camera with a flash attachment. Although I know I cannot do justice by trying to describe it, I also feel I cannot keep such a good thing to myself, so here goes.

The room itself was similar to the one already described, glass sliding doors and the outside wall; rich teakwood panels; Japanese lanterns hanging from the ceiling with straw mats on the floor. The big difference of course was the table arrangement and the food piled high on them. Two rows of tables running the length of the room with another table across one end forming an incomplete "U." The tables were the typical Oriental low ones (8 in.), no chairs again; just cushions to sit on, necessitating crossing one's legs to get close enough to eat. The food (?): salads, fresh green vegetables, cold meats, fresh fruit, beer or soft drinks; BUT, the best of all, plenty of assistance. Between two of us squeezed in one pretty little Japanese girl, to peel the fruit, open bottles, pour drinks, light cigarettes; try to make conversation (in English, not very practical) and in general lend an air of service, strange indeed to our western civilization. These girls,

I would hazard a guess, under other circumstances would be the famous Geisha Girls. Very pleasant of manner, always smiling and never missing an opportunity to perform even the slightest service at exactly the right moment, they did certainly contribute greatly to the success of the evening.

After the food was pretty well all gone, there was the usual round of stories, songs, instrumentalists and harmony which rounded off a very unique Masonic evening. It's a pity I didn't have actual photographs to augment this verbal picture I've tried to paint for you but I hope I have been able to give you some idea of how strong Masonry is here and how wonderful it would be if the whole world could live in the peace and harmony known here.

Our gathering broke up about 10.30. The remainder of MOJI club took the launch back to Kure and I stayed overnight at the airfield at Iwakuni. Up at 5 a.m., I had breakfast and was on my way to Korea by 6.30 in a good old Dakota.

At 9 o'clock we landed at Kimpo airfield which is just 12 miles northwest of Seoul. Transport was not available immediately and it wasn't until noon that we were on our way up to Brigade Headquarters. This was a 50 mile trip which took three and a half hours by jeep over roads much worse even than in Manitoba. The road leads due north from Seoul and our HQ is now about two miles south of the city of Chorwon, above the 38th parallel. All along the route up, there was wreckage of huts, vehicles, tanks, bridges... all covered with mud and dust. Going through Seoul it was indeed heart-breaking to see so many huge buildings, once very modern, now just a broken shell or pile of bricks and stone. A large majority of the city is still not inhabited and the general impression is one of lifelessness. Transportation within the city is practically non-existent. Street car lines torn up and rails twisted. Burned hulks of buses still stand on the side of the roads. What few people are there shuffle along apparently aimlessly. What a pity. Peace... permanent peace... is so necessary for these people to get back on their feet.

After wending our way up the narrow roads, fording streams, eating a peck of dust, we finally came to Brigade HQ, about 4 p.m. Wednesday. By noon Thursday, I had concluded the business I had come to do in connection with communications from Japan to HQ, so visited each of the regiments. They are up at the sharp end, as the saying goes. Their dug-in positions are on the hills just to the south of Chorwon which is 15 miles north of 38th parallel. Every day and every night they send out patrols for three or four miles, sometimes more, up into a very wide no-man's land. There don't seem to be any Communists until they get four miles or so away.

I drove through Chorwon in a jeep just to see the burning wreckage. Many buildings were still in flames and many more were just piles of smouldering ruins. I took a few pictures and hope to get them developed and printed in a day or so

Friday morning I got up with the birds and was on my way back to Seoul and the airport by 7.30. Got there in plenty of time to catch the aircraft and by 7.00 o'clock that night was back in our camp at Kure, Japan, under a shower, rinsing off the Korean dust. It is over 400 miles from here to where the Brigade is now and is quite a long trip by jeep and aircraft. But to think of having to cross the Sea of Japan by ship and then drive all the way by jeep, it certainly makes one realize what the aircraft has done for the world.

Well, that about completes the story of my visiting over that four day period. I hope my descriptions of a most unique Masonic gathering in such Oriental splendour have not served merely to confuse but rather help to consolidate the ideas of the universality of Masonry.

SHILOH LODGE BUILDS A NEW TEMPLE

The feeling that we own the premises we occupy is something that is experienced, it cannot be told adequately in words. The Masons of Manitoba must be proud of the increasing number of Lodges whose members have undertaken to erect suitable buildings in which they can meet and fraternize. Each year finds more and more Masonic buildings throughout the jurisdiction. What a compliment it would be to our founding members if every Lodge was the proud owner of their lodge home. The latest to join this happy family of owners is Shiloh Lodge No. 70, meeting at Roland. Now this is not a large lodge but it is indeed enthusiastic.

On November 23rd, the Most Worshipful Grand Master, Brother Fred H. Blythe, dedicated the hall for the purposes of Freemasonry. He was assisted by his officers. The ceremony was followed by an interesting program. W.Brother R. A. McKenzie gave a brief summary connected with the building of their new Temple.

Many gifts were presented. M.W. Brother Walter C. McDonald made a gift of twelve chairs to be used by distinguished visitors, seated in the East, and junior officers of the Lodge.

The seven Glover boys—all members of the Lodge—donated the chairs for the three principal officers, Worshipful Master, Senior and Junior Warden.

Brother N. Hodgson presented a clock. He wants the officers to make good use of this important piece of furniture and not fall into the habit of keeping late hours.

R.W. Brother O. T. Johnston of King Solomon Lodge No. 8, Morris, presented the dimmer switch to regulate the lights. Brother C. L. Cameron presented a Neon Emblem Light in memory of those former brethren who had passed to the Grand Lodge above. This gift was made on behalf of the sons of brethren who had been active in the work at Roland in pioneer days.

Then the Masonic Temple Association of Winnipeg donated the blue carpet which had been replaced in Winnipeg by a new covering.

What a fine tribute to Masonic membership. Not only have the members of Shiloh subscribed the necessary funds to erect a new building but in addition they take pride in supplementing their gifts with furnishings for the interior.

The completion of the Temple at Roland is one more visible evidence to the outside world that Freemasonry is at work in the community. Would that every Lodge in rural Manitoba take a leaf out of the book and follow this example.

BEN PARKER

When the local news was broadcast on the morning of Friday, December 28th, hundreds of our fellow citizens received a shock as they heard it announced that Benjamin Cronyn Parker had passed away at the Winnipeg General Hospital.

His intimate friends knew he had been compelled to enter the hospital about ten days previously, but none of them thought our friend and brother had given the salute at our Masonic altar for the last time. As a Freemason he had ever been faithful to his trust. This was evidenced right to the end. The sudden attack that laid him low came suddenly just as he was about to enter the lodge room to take part in the installation ceremonies of St. John's Lodge No. 4.

Ben Parker was possessed with one of the keenest minds, kindest hearts and most gifted tongues among Masonic leaders in Manitoba. He was a true Mason who believed in and practised the principles of Freemasonry in his daily living. The night was never too dark or the day too busy for him to render assistance to his brother Masons, their widows and orphans. He was a devoted friend to mankind and dearly loved people. Ben was courageous in his convictions and an avowed enemy of those individuals and organizations inimical to Freemasonry. Per-

haps the greatest tribute to his personality, his life and work in Manitoba Freemasonry, came in 1940 when he was elected to the office of Junior Grand Warden by acclamation; the only instance of its kind in the history of Grand Lodge.

Our friend Ben had many loyalties, embracing a wide variety of community effort, his influence extended far and wide, blending in that crowning achievement—a good citizen. Through all the organizations, touched by the love and devotion of Ben Parker, there is a deep hush because there has been taken from them a great and good man.

We recall the deep interest he took in the preparation of our "Declaration of Principles." Being chairman of the Committee at the time, he spent much of himself in this important work. We can see the basic principle of his faith in words of his own when, speaking of the Principles, he said: "From every point of view, a declaration of principles, seem desirable. What, then, should such a declaration comprise? The declaration adopted by the Grand Lodges of England, Ireland and Scotland, and which in substantially the same form, was adopted in many Grand Lodges in the United States of America, is a satisfactory statement, save that it does not directly and positively refer to the belief in The Supreme Being as an essential requirement. With this addition, the declaration adopted as above mentioned, seems admirable for our purposes." And his advice was followed by Grand Lodge.

The mark of Ben Parker has been indelibly impressed on the structure of Freemasonry in the jurisdiction of Manitoba and indicates more emphatically than mere words his influence while sojourning with us for a little while. We who enjoyed his intimate friendship sum up that memorable experience in the words of a great passage, "did not our heart burn within us, while he talked with us by the way."

On the closing day of the year 1951 the remains of our dearly beloved brother were laid to rest in the hallowed ground of St. John's Cathedral, Winnipeg. The Masonic Rites were conducted by M.W. Brother Fred H. Blythe, Grand Master, assisted by the Grand Chaplain, Brother Frederick Hughes, and the officers of St. John's Lodge No. 4.

*"Soft and safe to you, my brother, be thy earthly
bed; bright and glorious be your rising from it.
May the earliest buds of Spring unfold their
beauties o'er your resting place, and here may the
fragrance of summer's latest rose linger longest."*

Farewell, my Brother, farewell.

esting letter; "Shortly after being posted to the R.C.A.F. Station at Rivers some ten years ago, I had the very pleasant experience of being welcomed as a guest at Rivers Masonic Lodge.

"This was the beginning of a very enjoyable and profitable sojourn at Rivers and your lodge was exceedingly kind to all Masonic brethren posted to that station. Indeed so wonderful was your reception of and your interest in the brethren of the Service, that you not only made your Lodge our home away from home, but very graciously permitted our Air Force degree teams to exemplify the three degrees at various times.

"While my thanks to your Lodge for its hospitality was expressed on many occasions, it was my intention, when I returned to Toronto, to present my Rivers brethren with some tangible gift. Time however, passes so quickly, and now after ten years I would be deeply grateful if you would present these gavels to your Lodge for use, preferably, by the Worshipful Master, Senior and Junior Wardens, or to any other use your Lodge may wish."

The brethren not only of Rivers Lodge but throughout the Jurisdiction appreciate this kind act of W.Brother Victor R. Dale, a Past Master of High Park Lodge No. 531, Toronto. Here is one additional instance of the abiding influence of Freemasonry.

If you invite a brother to speak to your members don't give him a place at the tail end of the program. We have experienced a situation, more than once, where a brother, invited to deliver a Masonic message, was called upon at the refreshment hour, long after 11 p.m. You can't expect the mental faculties of the average man to function in high gear as the witching hour of twelve approaches.

ANOTHER NEW LODGE

We welcome to the Masonic family Harry Woods Lodge at Lunder. The dispensation to open and confer the degrees of Craft Freemasonry was handed over on Friday, January 11th, at which time the ceremony of institution was conducted by M.W. Brother Fred H. Blythe, Grand Master. He was assisted by his Deputy, R.W. Brother G. A. McMorran and other visiting brethren.

The first Worshipful Master of the Lodge is W.Bro. A. V. Olson, and he will be assisted by Brother W. G. Halldorson, Senior Warden, and Brother D. McFadyen, Junior Warden. There is also an enthusiastic group of junior officers and members to carry the responsibility of establishing their lodge in the home town.

The special meeting brought together 125 brethren from many scattered parts of the jurisdiction. They brought with them many necessary articles of lodge furniture, gifts which represent the devotion of others towards the progressive development of Freemasonry in our Province.

To our youngest member-lodge we extend the congratulations of all the brethren of all the lodges in Manitoba. We wish for them a season of continued activity.

LEVEL AND PLUMB

A visitor to another land and people usually begins his new contact by being absorbed in the differences of customs, architecture, speech and manners. This is the intellectual side of the visitor in action, the student; and its results are, no doubt, an enrichment of thought, a satisfaction of curiosity, and an exercise of emotion, from the objects of beauty and strangeness.

But if he later wishes friendship and hospitality, these things will only serve as preliminary topics. To express admiration of the Pyramids to his host in Cairo, to question curiously the method of government of an Arab tribe with a nomad of the Sahara will not advance his friendship; but to enter the foreign home with a warm delight in meeting long-separated friends, to discard the Englishness or American-ness of the visitor and sit down in the bare bones of human nature, and talk of the day-to-day griefs and joys of simple people is to invite and ensure friendship. To ask and understand the reason of their diet and the mode of their dress and the very probable logic of its forms is to be no longer a stranger from another planet but simply a brother who has missed the particular environment of his hosts and wishes to rectify his ignorance.

If this be true over spaces of the earth and between contemporary peoples, then why should it not be true over periods of time, between past and present peoples? Too apt are we to study and enumerate the crudities and peculiarities of ancient peoples, too slow and too impatient to note the underlying human qualities which characterized the Race then even as now. We have the phrase in the Work, 'our Ancient Brethren,' what does it mean but that we believe the men of long ago followed the same thought-processes and revered the same virtues as we do.

Universal benevolence should extend backwards as well as to East and West. The records of those Ancient Brethren can help to inculcate this, and guard us against national prejudice.

—W.R.M., Seven Oaks.

MASONRY IN MANITOBA

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MARCH 1952

No. 3

BETWEEN OURSELVES

Seven years ago, your editor, in a weak moment, volunteered to carry out the duties connected with the publication of *Masonry in Manitoba*, for the ensuing four months during which time the Committee was expected to arrange for some brother to undertake the job. The months have lengthened into years and while seven years in the realm of Freemasonry does not give one very much to be retrospective about, nevertheless, much has happened in the interval.

With a project, which at the time, was an untried experiment as far as Manitoba is concerned, the work of preparing your monthly journal has been a great experience. The aim has been to carry into effect the work centred in the Committee on Research and Education. This Committee is supposed to be the source from which encouragement in the study of Freemasonry is expected. Also, the brethren look in that direction for information and instruction. This modest publication is one means of communication. It is sent to every member of every constituent lodge every month.

It has been our endeavour to furnish our readers with a well balanced diet and have tried to make the items brief and informative.

With so much popular demand for tabloid preparations there lies a danger of over-doing this work of dissection. If only the fringe of a subject is touched then the man seeking more light must continue his search elsewhere. I hope we will never experience the day when some bright fellow produces a capsule which by one simple easy motion will transform a petitioner from darkness to Masonic Light. Let us maintain a constant vigilance. We have among our workmen some who think they have everything there is in Masonry—what "everything" means is known only to themselves. Paradoxically, I met a veteran a short while ago—he wears a 50-year jewel—and he is still seeking, seeking; still finding, and still unsatisfied. He has not yet found "everything" and his search goes on.

These remarks are but a preface to what your editor wants to say. As we have already indicated, more than 14,000 members will receive this publication as they have done for these many months. It costs Grand Lodge quite a substantial sum of money to furnish this medium of information. It is intended that we

continue the publication, however, it is abundantly evident that the journal is received in a more or less routine fashion. Doubtless it is being read. Some brethren even save and file their copy. Now what we want to know is, "Are we accomplishing our objective?" We have been trying to give leadership and direction. If we have accomplished anything then the silence that has prevailed is a poor method of expressing your thoughts. We don't seek praise. We don't want it. What we desire is suggestions and comment. Should we change the type of material? Should we change the personnel? Should we discontinue publication?

Don't misunderstand these queries. They are prompted by a sincere desire for information which can only come from our readers. Meantime, we carry on as usual.

MASONIC FIRSTS IN THE WEST

One might ask out of pure curiosity who was the first Freemason to come to Western Canada? The subject is intriguing. Out of a long experience in research it is interesting to know that the honor may be ascribed to James Finlay who in the very early days established for himself a reputation as a man of courage and enterprise.

Finlay was the first English speaking trader to penetrate the "lone land" after the French regime. In the year 1767 he located at Neepawie (Nipiwini of today) which was said to be the uppermost French post. He later established a depot at Peace River in 1792 and his name is perpetuated in the name given to Finlay River.

He was chosen one of the twelve "most respectable citizens" six English and six French, who drew up the articles of capitulation presented to General Montgomery in November, 1775.

There is a record which tells that he was constant in his attendance at St. Peter's Lodge, in Montreal in 1771, and from 1776 until his death he continued in active membership in that Lodge. He occupied the Master's chair for some time.

MASONIC TOLERATION

Masonry has increased the spirit of toleration. Our fraternity hopes to see the glorious day when all the cobwebs of prejudice and intolerance will have disappeared from the earth.

Masonry wants Christians and Jews to know more of each other, and thus, through an interchange of their thoughts and feelings, gain a mutual respect for each other's holy convictions and opinions. Masonic social inference removes many erroneous notions from the range of our thoughts.

There are noble traits of character in both Christian and Jew. There are many Jews who, by the kindness of their hearts, the modesty of their demeanor, the largeness of their sympathies, and the unsectarian tenor of their minds, have been an ornament to their race. We have seen Christians who, by their noble principles, their impartial judgment, their winning and reserved manners, and their strict honesty and integrity, have been a model to society and to the world. Mankind is indebted to the Jewish nation for many blessings that have civilized the human race. The Jews have at first fostered and cultivated the religious thought; they have ever led an active and laborious life; have shown in all ages an inborn taste for music and its refining and ennobling charms.

The Christian world has equally contributed much for the improvement and advancement of society at large. It has been the custodian of the most precious manuscripts; it has invented printing and thus raised the intellectuality of man's mind; it has made science applicable to practical life; it has opened to us fresh sources of pleasure and delight in the realms of poetry and fiction, and has laid down new modes and methods of teaching for our educational aims and ends.

Masonry commands us, as members of both religions, in strictly adhering to the standard of our own faith, that we shall walk together in harmonious brotherhood for the advancement of our moral and social ideals. Everything that could wound the sensibilities of one or the other should be earnestly avoided. Masonry teaches us not to hurt the feelings of anyone who differs from us in matters of religious belief. Our Fraternity tells us to stick with all the energy of our hearts to our own convictions, but by no means interfere with those of other people.

We must keep, according to our Masonic sublime teachings, that special ground on which the members of other religions stand, as holy as if it were our own. There is a work of a very famous Mason, poet, dramatist and philosopher, Ephraim Lessing, under the title "Nathan the Wise." This work is known throughout the world. In this work a Christian (Great Lessing) sets an everlasting monument of loving remembrance to his friend the Jew, Moses Mendelssohn. This masterly production of the great German scholar has done more for Masonry, for the removal of religious prejudices than all the pulpit and Masonic orators of our century, with eloquent speeches taken together. In it Lessing warmly advocates that true religion can only go hand in hand with real toleration.

In one of the principal passages of the piece, he sums up his ideals in the following manner; "If any one of you has been born and brought up in the religion of your fathers, think always that this religion is 'the best'. And to give the world the proof that it is really 'the best,' act kindly to others, be gentle and unassuming in

your demeanors, assist the needy and the helpless, further the progress of education and enlightenment, advocate the doings of love and humanity, and make the spirit of refinement dwell in the human heart."

We Masons wish we could accomplish such high sublime ideas. We wish that the relationship between Christians and Jews resemble more and more that amicable bond which a hundred and seventy years ago existed between the great Mason and humanitarian Lessing and great theologic philosopher, Mendelssohn.

—Rabbi H. Geffen.

MASONIC WORDS—FOREIGN COUNTRIES

The lecture of the M.M. degree begins by declaring that the recipient was induced to seek the sublime degree "that he might perfect himself in Masonry, so as to travel in *foreign countries*, and work and receive wages as a Master Mason."

Thousands have often heard this ritualistic expression, without dreaming for a moment of its hidden and spiritual meaning, or, if they think of any meaning at all, they content themselves by interpreting it as referring to the actual travels of a Mason, after the completion of the Temple, into the surrounding countries in search of employment, whose wages were to be the gold and silver they could earn by their skill in the operative art.

But the true symbolic meaning of the *foreign country* into which the Master Mason travels in search of wages is far different.

The symbolism of this life terminates with the Master's degree. The completion of that degree is the lesson of death and the resurrection to a future life, where the TRUE WORD, or Divine Truth, not given in this, is to be received as a reward of a life worthily spent in its search. Heaven, the future life, the higher state of existence after death, is the *foreign country* in which the Master Mason is to enter, and there he is to receive his wages in the reception of that TRUTH which can be imparted only in that better land.

AMONG THE LODGES

The brethren of Rivers Lodge No. 115, have done a fine job in extending the hand of brotherhood to many sojourning Masons who from time to time have been attached to the Air Force at the Rivers Station. We have just learned that one of the visiting brothers who had enjoyed the friendship and hospitality of Rivers Lodge recently presented a beautiful set of three gavels to be used by the principal officers. Accompanying the gift was this inter-

depicts in all its symbols the necessity of personal goodness which, if found in the heart of every Mason, will forge the chain that
 "Shall bind each heart and nation
 In one grand brotherhood of man
 And one high consecration."

These are among the most fundamental essentials in Masonry. They lie behind any progress that the Order may endeavour to make. Masonry exists not for the entertainment but for the enlightenment and the uplifting of man. When it removes its activities into the realm of the superficially material it ceases to make its voice heard. When it probes into the heart of man and endeavours to satisfy those cravings that are more than skin-deep men will extend to it a sympathetic hearing. Even then its mission will prove abortive unless behind and in it are the essence of a reverent practice of the fraternal spirit which in itself is the outcome of the personal consecration of its members to the higher things of the soul.

—H. O. Wallace.

AULD LANG SYNE

We have so many purists in the ranks of Freemasonry, especially in regard to the proper phrasing and use of the ritual wording that it is remarkable they have not sounded their voice long ago about the singing of the greatest of all parting songs. The invariable experience is that nearly everybody makes an awful botch of the job. It seems desirable that we should try and make amends. Let us try and improve our ways. Perhaps we can appeal to our Junior Wardens for their personal interest and assistance. If these officers will follow our suggestions then instead of confusion we will get order and find use for our hands at the proper time.

Our first admonition is to instill into the minds of all our readers that nowhere in the song can be found a reference to "the days o' auld lang syne." Where this line has come from is a mystery. Don't sing the line in these words.

Let us begin our lesson by standing, both arms by our sides, ready to sing the first verse which is;

Should auld acquaintance be forgot,
 And never brought to min'?
 Should auld acquaintance be forgot,
 And auld lang syne?

This if followed by the chorus;

For auld lang syne, my dear.
 For auld lang syne.
 We'll tak a cup o' kindness yet,
 For auld lang syne.

We come to the second verse, the first line reading
 "And there's a hand my trusty fiere!

As we start to sing this line each brother will present his left hand to the brother standing at his right side. (The right arm remains by his side.)

Then, at the singing of the second line, which is;
 "And gie's a hand o' thine,"

each brother will "give" his right hand to the brother standing at his left side, clasping with a friendly grip. In this position, a living chain is formed around the room, and the last two lines follow;

"And we'll tak a right gude willie waught
 For auld lang syne."

The singing closes by repeating the chorus. This is usually sung with considerable gusto, arm swinging and pumping, the latter innovation is quite unnecessary but who wants to be a joy-killer, let the boys continue their exercises.

A HISTORIC MASONIC MARKER

How many of the present day members of the Craft know that a few feet East of Main Street, on Lombard Street, Winnipeg, a bronze plaque is set in the wall to commemorate an important event in the annals of Manitoba Freemasonry. The wording reads:

Near this spot
 on the 8th of November
 1864

was instituted Northern Light Lodge
 The First Masonic Lodge in
 The Red River Settlement
 The Officers were

John Schultz	Worshipful Master
A. G. B. Bannatyne	Senior Warden
Wm. Inkster	Junior Warden

This tablet was erected by the Grand Lodge of Manitoba,
 A.F. & A.M., to commemorate that event.

1925

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THE ATTRIBUTES OF A KING

"Most of us have spent a week-end of reflection and rather sad meditation. Quite suddenly we have become conscious of what a good man the late King was. During his life, of course, we sensed his goodness and we respected him for it, but we did not quite get the measure of it, we took it almost for granted. It was part of the Royal job.

"In the past few days, unless we are grievously in error, the goodness of the King has struck home, has poignantly struck home. In his death we see it, and again, we may be wrong, the King has suddenly done what many great and famous dramatists and authors have failed, despite their inspired endeavours, to do. He has convinced us all of the essential drama of goodness.

"The emotions that have filled our breasts, and which, for the most part, we have kept to ourselves, are not tinsel emotions. They are not simply the sentimental response of a historically minded people to a theatrical moment in our history. They have come to us because we have realized how much, in a troubled world, the steadfast quality of goodness means. We are not so sophisticated that the thought of a Christian gentleman quietly pledging his faith to religion and to the sanctity of the family means nothing.

"The solemn and sombre rituals take place. The nation pays its historic homage. We remember this time, George the VI, as a King, but as a democratic people, we remember him as much more, as a quiet man, hedged about by destiny, who set store by the values we hold dear, and which even for humble citizens, it is too easy to forget. Some truths are so simple that it needs a King to make them live for us."

—The Scotsman

ANCIENT LANDMARKS

"... But there are a lot of things I don't understand," went on the Very New Master Mason. "For instance, in the charge to a Master Mason the Master says, 'the ancient landmarks of the order, committed to your care, you are carefully to preserve and never suffer them to be infringed' and so on. But nowhere can I find any explanation of just what the ancient landmarks are!"

"Well, that *IS* rather a problem, isn't it?" smiled the Old Past Master. "If you will get Mackey's Jurisprudence you will find a list of twenty-five, Roscoe Pound has a list of seven in his book of the same name, Brother Joseph Fort Newton considers five is the number and several Grand Lodges have lists of up to fifty or sixty."

"Do you mean to say there is no universally known and understood list of ancient landmarks?" demanded the Very New Master Mason.

"I do. There is no such list."

"But . . . but . . . but then how can we 'carefully preserve them' and 'never suffer them to be infringed?' "

"Well, it really isn't as difficult as it sounds!" smiled the Old Past Master. "There is none, or hardly any, disagreement among Masonic authorities on the fundamental Masonic law. The ancient usages and customs of the fraternity are the same the world over and generally recognized as such by all Grand Bodies. But a 'landmark' is something which cannot be changed, according to our understanding of it. Therefore, different authorities have thought differently about our ancient usages and customs, some saying that such and thus, while ancient and honourable, is not a landmark, and therefore CAN be changed, while others hold that the same custom IS a landmark and CANNOT be changed."

"The old manuscripts which give us so much light on our Masonic forbears; the Regius, the Harleian, the Antiquity, etc., have various charges, rules, regulations and laws. These are all very old, yet many of them could hardly be considered a landmark: for instance, one such old regulation forbids Masons to indulge in games of chance except at Christmas! That would hardly do for a Masonic landmark, would it? So just because a rule or custom is old does not make it *per se*, a landmark."

"On the other hand, much that is beautiful in our fraternity is new; that is, it is less than three and often less than two hundred years old. There was no Grand Lodge before 1717, and Masonry was not divided in three degrees at that time, I believe. Yet many authorities consider the division of the work into three degrees as a landmark."

"So where doctors disagree, only the patient can decide!"

"There are a certain body of laws, usages and customs which are universally recognized and universally regarded. From these, different authorities select certain ones which in their judgement are landmarks. Other authorities say 'no, thus and such is a law, statute, rule, judgement, agreement or custom of the fraternity but isn't a landmark!' Brother Shepherd has just brought out a book on the subject which gives the ideas of many authorities, writers and Grand Lodges. What strikes one on reading it, is not

the difference in the lists of what are called landmarks, but the fact that all so well agree as to what is fundamental in Masonry.

"Now it is a fact that we agree that the 'ancient landmarks' are fixed and unalterable. It is also a fact that Masons themselves have altered their own unalterable landmarks! The very fact that Grand Lodges were invented, or discovered, or created, is a change in an old, old custom, made necessary by change in times and people. The issuing of diplomas was a change; our ancient brethren had only the 'Mason word' to prove themselves Masters. We do not prepare a man to be made a Mason as was done two centuries ago, nor is our ritual the same, nor our obligation the same; antiquarians have even discovered where part of our obligations came from, and it was not from a Masonic source that ALL of them were derived!"

"But let not your heart be troubled! Masonry herself says of herself that she is a progressive science. How can she progress and stand still? Brother A. S. McBride, than whom no more spiritually minded or commonsense writer ever spread Masonry before the Craft for their better understanding, asks the literal-minded Mason who says nothing can be changed in Masonry, why not work in Hebrew, since Solomon and his workmen used that tongue? And does Masonry suffer because the English of today is not the English of the 17th century?"

"I personally believe that the ancient landmarks which cannot suffer change are few in number; a belief in Deity, a belief in a future life, a book of the Law on the altar, a secret mode or recognition that only men, of good character, can be made Masons; these and one or two more seem to me to be real landmarks. Other landmarks so prescribed seem to me . . . and to many deeper Masonic students . . . to be common law, custom, usage, rather than landmarks."

"But I only think these things. I do not try to convince anyone I am right, for those who decide have authority and scholarship behind them. I follow where they lead. But Masonry teaches a man to think, and so I do her no injury if I do think. And if my Grand Lodge says forty-seven laws are landmarks, I keep them like Kipling's Mason 'to a hair.' That I choose to disagree with my Grand Lodge in my heart doesn't make me a law-breaker; only a minority; and there is no harm in being a minority as long as one conforms!"

"Therefore, read your manual, learn your ritual, consult your Grand Lodge records, and abide by the laws, resolutions and edicts you have sworn to uphold. And when you have done that, tolerant charitable Masonry says to you 'my brother, having done as you pledged you would, you may now think whatever you want is right!'"

—Carl H. Claudy.

LIBRARY ACCESSIONS

Several additions have recently been made and are now available for borrowers. Here is a list of the new books:

"Freemasonry. Its Hidden Meaning"	Steinmetz
"Speech Training"	Horner
"The Way to God"	Silver
"New Ways to Better Meetings"	Strauss
"British Titles"	Heywood
"Men I Hold Great"	Maurice

Other volumes are on order and will be announced as they reach the library shelves. Commenting upon "The Way to God," the Grand Librarian says, "to assist brethren in answering their first declaration."

PARABLE OF THE MASTER MASON

The practice of the fraternal spirit which Masonry demands is impossible unless behind it is the inward integrity of soul which realizes in character the supreme moral values.

"The brotherhood of man begins with the manhood of the brother." The aphorism is only too true. In an ancient fraternity long ago a young apprentice toiled at his task for seven long years. When at last the mallet was not unfamiliar to his hand and the chisel was trained to its work and with these implements he had fashioned a beautiful stone, he brought it to his overseer and said: "This is my experience." In that stone lay all the impassioned patience and the striving aspirations of seven long years, and that stone was the symbol of his character. That is the parable of the Master Mason. He takes the rough ashlar of his life, and with knowledge founded on accuracy, aided by labour, and prompted by patience and perseverance, he shapes his material into fair work, sound work, square work. It is no easy task. If a man is to be a Master Mason he will learn that his character is the greatest and most important stone that can come under his chisel. Character—personal goodness—is, to Masonry, the first and fundamental thing. The best service that any man can render is the building of a noble, refined, heroic moral character. The most beautiful thing in this world, said Sir Henry Jones, is a beautiful character.

A Mason may win fame. He may win riches. But if his character lacks true Masonic integrity or goodness, he is nothing. While one of the greatest essentials in Masonry is a beautiful character, our Order is out to make men better. Unwearingly it

True, eloquence of expression is not given to all men. But, earnestness, sincerity and clear enunciation can be acquired.

The man who accepts the office of Master takes no light obligation upon himself. If he assumes this position let him show by his work that he is a Master Craftsman. That is what his title implies.

The Master who fails to devote time and effort to acquiring proficiency, not only in the correct wording but also proficiency in conveying the meaning and solemnity of the work, is recreant to the trust he has accepted.

Yes, the duties of a Worshipful Master are many and varied. And, one of the most important of these is mastery of the Work.

—*Masonic Tidings.*

WHAT ARE WE HERE FOR?

The great St. Bernard wrote on the walls of his monastery—"What are you here for, Bernard?" And it would be well if we asked ourselves, what are we here for? Why are we Freemasons? I count not that brother as a true Mason at heart who professes to admire our Institution because it is the *peculiar* exponent of morality. If he cannot learn morality out of Freemasonry he will never learn it at all. He is no true Mason who parades it as a special attribute of Freemasonry that it creates a fresh bond of brotherhood between man and man. If he cannot find the principles of "Brotherly Love, Relief and Truth," without the help of Freemasonry I very much fear that he will never find them. Still less do I count him a true Mason who looks upon our Lodge meetings as a mere occasion for amusement and convivial enjoyment; forgetting that our Lodges have been solemnly consecrated to the name and service of God; forgetting that the blessing of God is invoked whenever we meet or part; forgetting too, that God's special assistance was implored at every step he has ever taken in Freemasonry. Nor even is he a true Mason who is content with the mere parrot-like acquisition of our ritual, however artificially fluent and impressive may be his manner and delivery in the rehearsal and performance of our ceremonies. But he is the true Mason *at heart* who attends his Lodge as a *duty*; who comports himself when in Lodge as one who is assisting in carrying on a great work; and who, when the matter is brought before him, is ready to believe, and to rejoice in the belief that this Institution is an heirloom of God's handiwork in the hearts of our forefathers, as exemplified in the guilds of Masons and religion, that, as they shewed, it embodies a scheme for the moral education of the world, and further, that it has preserved in a peculiar manner the archives of the growth of religious thought in mankind.

—*J. A. Sherren.*

ST. JAMES LODGE ANNIVERSARY

For the past forty years the banner of Freemasonry in the Municipality of St. James has flown at the masthead of St. James Lodge No. 121 and the occasion of the fortieth anniversary on March 12th, marked an important date in the calendar of the Lodge. The influence of St. James Lodge in its immediate community may, in some measure, be estimated from the fact that the membership nears the three hundred mark. And Grand Lodge has been enriched by the men who represent the Lodge in its deliberations.

The most Worshipful Grand Master brought to his members a timely message and accompanying him were R.W. Brother Thos. C. Jackson, D.D.G.M. of the First Masonic District, and R.W. Brother Matt Ferguson, D.D.G.M. of the Twelfth Masonic District.

We have been privileged to read the MSS of the historical address prepared by R.W. Brother Robt. E. Emmett, and he has prepared an interesting account of the important happenings during the life of his Lodge. In telling the story Brother Emmett brings to memory the first initiate in the first Masonic Lodge in Manitoba, back in 1864. He was the first Rector of St. James Anglican Church, Rev. W. H. Taylor. It is interesting to learn that when the Lodge was instituted in 1912 the logs which had been used in the construction of the pioneer Church in the municipality were used to make the Altar of St. James Lodge. This bears an inscription which tells its own story in these words: "This Altar was constructed in the year 1912 A.D. for St. James Lodge A.F. & A.M., G.R.M. The framework is composed of oak taken from the original foundation of St. James Church, Assiniboia, built 1853 A.D."

We extend birthday congratulations to the officers and members of St. James Lodge No. 121, and wish for them every success in their Masonic endeavour.

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INTER-LODGE VISITS

We notice an increasing activity along this line and the custom is to be commended. Two factors can be observed neither of which carries our whole-hearted endorsement. It seems that when the Grand Master is visiting one of his Lodges, in his official capacity, then in order to assure him of a large attendance invitations are extended to a few neighbouring Lodges. This certainly has the effect of bolstering the attendance. It should be realized that when your Grand Master visits a Lodge he comes to meet the brethren of that particular Lodge. For this reason every effort should be made to ensure a full attendance of the members.

The second point we have in mind is the return of a tendency which was evident several years ago and it appears to be gathering momentum again. We refer to the invitation of several Lodges to the same meeting. We recall the comment made by a Grand Master in speaking on this subject. What he said at that time might be taken to heart by the Masters of some Lodges not far from Winnipeg. This is what he had to say:

"In my opinion—and this is no overnight judgment—the whole idea of massed Masonic meetings, which bring three, four, and even more Lodges to the host Lodge upon a given night, ought to be discouraged entirely. Such a circumstance was evidenced in a Lodge I was privileged to visit. The inevitable result, apparent to anyone present, and remarked upon by not a few, was, that scant attention was paid to any of the members of the visiting Lodges, some of whom, no doubt, had been at some personal inconvenience to be there. It was not surprising that such a result followed an attempt to do too much at the one time. In practice, the ideal plan is to invite but one Lodge at a time and if the members of that Lodge faithfully follow their Master, then the brethren of the host Lodge will find plenty to do in renewing old friendships and making new acquaintances.

"The purpose of these inter-lodge visits is to bring mutual pleasure and happiness to those who participate in them, but this objective will utterly fail if you try to do your Lodge business in a wholesale way. By all means arrange and encourage your Lodge members to exchange visits with other friendly Lodges, but in future take my advice and do not attempt to entertain the whole District on the same night."

Yes, Freemasonry has always been a "peculiar system." Let us preserve its peculiarities because that is the one reason why it is so different from any other organization.

THE SILVER CORD—THE GOLDEN BOWL

The reading from the twelfth chapter of Ecclesiastes which is so solemn a part of the Master Mason Degree has had many interpretations. Generations of Bible commentators have seen it as an allegory of man's decay and death; one Masonic writer reads it as, partially at least, an allegory of a seldom experienced thunder storm. But some of us find still another meaning.

*Remember now thy Creator in the days of thy youth
... or ever the silver cord be loosed, or the golden bowl
be broken."*

Wonderful words! Should they not mean something more than the breaking of the spinal marrow, the decay and death of the brain? Is not the silver cord more than a flash of lightning across the sky, the golden bowl something else than a figment of imagination early man saw in the clouds which shattered in jagged fragments as the thunder roared?

To some the silver cord is the Mystic Tie, the Tie of Brotherhood. To these, the Golden Bowl is that receptacle into which a man puts all the love he has to give his fellow man. So read, the admonition is to remember NOW our Creator, in the days of our youth, when the silver cord of love which binds us together is tied tightly about us; when the golden bowl which is our heart is filled with affection and brotherhood.

"Remember NOW thy Creator..." now, while the tie is tight and the bowl filled to the brim, for only by a constant memory of Him who gives the cord and the bowl, and the wherewithal to fill it, can we keep the silver cord a binding Mystic Tie, and the golden bowl a never-emptying reservoir of that brotherly love by which only we can have that "emulation of who best can work and best agree."

Was it by chance alone that the silver cord, the golden bowl and the trowel are all symbols in the Master Mason Degree? It would seem not; he who considers all the symbols of Freemasonry as little separate entities misses the symbolism of stone masonry; a "building united in one common mass."

The trowel, a symbol of the means of making and mixing, as well as spreading, the cement of brotherly love is inextricably tied to the silver cord and the golden bowl, the very heart of the Brotherhood of Man. Bowl filled to the brim with love, cord that unites heart to heart, cement that binds stone to stone, all are symbols of that bond only Freemasons know, that love which "passeth the love of women."

—Carl H. Claudy.

A NEW LODGE FOR FORT GARRY

The foundation of Friendship Lodge was well and truly laid in Viscount Alexander School, Municipality of Fort Garry, on Thursday, April 3rd, by our Grand Master, Fred H. Blythe. We extend a warm brotherly welcome to the founding members of our new Lodge.

The formation of a Masonic Lodge was a great adventure in the pioneer days in Western Canada and such an event has lost none of its glamour and romance with the passing years. From our knowledge of the charter members who have been active in this development we believe they are ready and willing to exert every effort as well as personal sacrifice in order that their Lodge may be established upon the imperishable truths of Freemasonry.

A great responsibility is placed upon the brethren who petitioned for a dispensation to open Friendship Lodge. To them will be given the privilege of making Freemasonry a potent influence in their immediate locality. They have accepted this challenge and we feel they will, in time, establish their right to the name of "Friendship." Already they have indicated a realization of the fact that it is the God-given purpose of the Craft that its members shall so live and act that by and through them a community of happy and contented citizens may be established.

Friendship is a greater word than social service. The greatest contribution the brethren of Friendship Lodge can render to their fellows is to stimulate the spirit of friendliness in their neighbourhood.

An attendance of 150 brethren was present when the Lodge was instituted. The Worshipful Master is Gordon Wilson Rattray and he will be assisted in the labors of the Lodge by two enthusiastic Wardens, Geo. M. Farwell in the West and Jas. A. Marshall in the South. Brother Howard C. Wolfe is the first Secretary. We congratulate R.W. Brother Geo. E. Miles in bringing to fruition a dream of many months. He has been ably assisted by a group of inspired workers and to all of them we wish a pleasant and happy future. The regular meeting night will be on the first Thursday in each month and the locale Viscount Alexander School, Point Road, Fort Garry.

THE NON-AFFILIATE

What can we do to interest the brethren who continue their memberships in a Lodge they, in all probability, will never visit again? What can we do to arouse many others who carry in their possession a demit that is long out-dated?

The reason they have postponed affiliating with a local Lodge, here, where they make their home, is known only to themselves.

Of course those of us who are active in our several Lodges could do far more for our non-affiliates than we have been doing. Right here is a field which could bring surprising results if proper steps were inaugurated and an intelligent approach made to the brethren in question. It is admitted that Masonry can thrive better when every Mason is a working member. Our fellows who have temporarily laid down their tools should be given an opportunity to study the plans laid down on your trestle-board. They should not be regarded as "visitors"—that is a wrong term in the realm of Freemasonry—treat them as one of ourselves, as one with ourselves, and you will find their attitude will quickly change.

Perhaps it might be a good thing for Lodges to pay more attention to the attendance register. There will be found the name of the sojourning brother, the Lodge he hails from, and in all probability, his home address. Can we look for a better lead in our quest for brotherhood?

THE WORSHIPFUL MASTER'S WORK

The duties of a Worshipful Master include a multitude of tasks. Of these, one of the most important is the matter of the Work.

We have sat on the sidelines and felt a spine-tingling thrill as a competent Master has exemplified a Masonic Degree. We have been inspired to high and noble exaltations of spiritual feeling as such a man obligated a candidate.

Further, we have sensed this same feeling permeating the minds of those who sat with us.

The death-like stillness, the fixed expression and rapt attention of the listeners gave ample proof that the words of the Master served to renew the vows and to rededicate the purpose of every-one within hearing.

And most important of all, the candidate hearing for the first time the sacred teachings of Masonry, receives an impression that time will not erase.

In contrast to this, what a travesty it is to hear Masonic work given in a dull, meaningless, slovenly manner. No spark of inspiration and no appeal to the high emotions, nor sincerity of purpose, nor evidence of understanding, imperfect enunciation—meaningless repetition of words—words—words. Such work has a deadly effect upon those who sit on the sidelines. No wonder so many Masons consider Masonic work as dull, meaningless routine.

Furthermore, such work is a fraud upon the candidate. He is entitled to something better. He has come seeking Light and instead of a clear, direct unveiling, he receives a jumbled, monotonous interpretation which is meaningless.

A hundred years ago the atmosphere was simply space—gas was only a smell.

The first microbe had not at that time disclosed its identity and the fact that there are battling hosts in every drop of human blood, if declared then, would have earned the protagonist of such a theory nothing short of a padded cell.

Piped water did not come to the people of the Red River Settlement through a tap; the method of delivery was the sorely tried community pump or the open river. When evening shadows fell, the best illumination of the pioneer was from tallow dips and ignition was caused by the contact of flint and steel. The simple sulphur match had not then been invented.

Fabric was woven by handloom and the only horse-power known to our early settler was four-legged and had a tail.

Steamboats were still imaginings in the brain of Fulton and the wheels of the steam engine had not even moved in George Stephenson's head.

It took a letter two weeks to reach Boston from Baltimore and mails or packets, as they were termed, came to the settlers at Red River from the Old Land twice a year.

Lord Selkirk never lit a gas jet nor reposed his frame in a Pullman berth. The sewing machine of a hundred years ago consisted of eleven parts—ten fingers and a needle.

In common with our neighbours, Manitoba has enjoyed the benefits of all this progress. Only eighty years ago our country was heralded to the world as a hyperborean region, a wilderness, fit only for the nomadic tribes who roamed its wide expanse and relied upon Nature for sustenance.

And what do we find to-day? The desert place has been made to give forth a food production sufficient to meet a world demand. What a contrast to that of one of our first settlers who from a planting of four quarts of seed reaped twelve and a half bushels of wheat.

In our own day we see the veil of Nature being rent and from the bosom of the earth, wealth in untold value pouring forth after concealment for thousands of years.

The river and the waterfall—vagrants in the day of the pioneer—have been harnessed and trained to serve the will of man. The beast of burden, the toiler at the loom, the man at the plough have all been displaced by the whirring steeds of steel; by a touch of an insignificant button a great metropolis can be flooded with a dazzling glare of light equal to the blaze of the noon-day sun.

Progress and improvement have indeed marked the pages of history in material things, and so is it with the spiritual values of life.

In the realm of our own Masonic Craft we have had progress and advancement. Intelligence has taken from us some of the myth and legend of other days and our inclination today is to

establish our story upon the solid footings of reality. In the process, Freemasonry has passed through every phase of human development.

We have read somewhere "that if we write on monuments of stone or metal, they will disintegrate and yield to the influence of time, but, if we write on human hearts, we may produce an enduring testimonial." Freemasonry has so written on the souls of men and we can find an abundant evidence of its influence in the records and among the archives of the Grand Lodge of Manitoba. May it ever be thus. May we carry on our great heritage.

THE CONSTITUTION TELLS US

THAT: A petition for membership by initiation or affiliation **MUST** be sponsored by two Master Masons who must both be members of the Lodge to whom the petition is presented.

THAT: If a Committee of Enquiry has filed a report with the Secretary of the Lodge then the petition cannot be returned to the petitioner. If unfavourable the Master shall declare the petition rejected; if favourable then it must be balloted upon.

THAT: Relative to parliamentary law, Masonic Lodges cannot adopt any text book upon that subject beyond the rules laid down in the Constitution and By-laws, as all such proceedings as "Calling the question," "going into committee of the whole house," "calling for yeas and nays," etc., are all improper, Masonically.

THAT: The dues for the current year of a new member receiving the degrees shall be calculated from the time when the Entered Apprentice Degree is conferred on him; those for a new member by affiliation shall be calculated from the time when his petition is accepted.

THAT: If the ballot on a petitioner for membership is favourable, the Master shall declare that the petitioner has been *elected* to receive the degrees. (Some Masters use the word "*eligible*" instead of "*elected*." There is a quite a difference in the meanings of the two words.)

THAT: If the Master be absent the Senior Warden, or in his absence, the Junior Warden, may preside and have the powers and perform the duties of the Master, except in the conferring of degrees. When presiding, a Warden will take his seat in front of the Master's Chair.

MASONRY IN MANITOBA

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THE MINISTRY OF MASONRY

What is Masonry? What is it trying to teach? What does it seek to do? Above all, what can it do for the man who receives it into his heart, loves it, and lives in the light of it? What profound ministry may it render to the young man who enters its temple in the morning of life, when the dew is on his days and the birds are singing in his heart? Let me try to answer these questions this summer afternoon in the spirit of Count Tolstoi, who must hereafter be numbered with those prophets and bards—with poets like Goethe and Burns, musicians like Mozart, patriots like Mazzini and Washington—who loved this historic order. Such names shine like stars in the crown of humanity, and none with truer lustre than that of Tolstoi, who was a teacher of purity, pity, and peace among men.

Time out of mind Masonry has been defined as a system of morality, veiled in allegory, and illustrated by symbols. That is so far true—far enough, indeed, to describe a world-encircling fellowship and its far-ramifying influence. But it is not of the extent of Masonry that I wish to speak this afternoon, but rather, of its depth—its service to the lonely inner life of man where the issues of character and destiny are determined for good or ill. No more worthy purpose can inspire any order than the earnest, active endeavour to bring men—first the individual man, and then, so far as possible, those united with him—to a deeper, richer fellowship with spiritual reality. Since this is the purpose of Masonry, let us enquire as to what it is, whence it came, and how it seeks to reach the souls of men where the real battles of life are fought, now with shouts of victory, now with sobs of defeat.

It is true that Masonry is not a religion, still less a cult, but it has religiously preserved some things of highest importance to religion—among them the right of each individual soul to its own religious faith. Holding aloof from separate sects and creeds, it has taught all of them to respect and tolerate each other; asserting a principle broader than any of them—the sanctity of the soul and the duty of every man to revere, or at least regard with charity, what is sacred to his fellows. Our order is like the crypts underneath the old cathedrals—a place where men of every creed, who long for something deeper and truer, older and newer than they have hitherto known, meet and unite. Having put away childish things, they find themselves made one by a profound and child-like faith, each bringing down into that quiet crypt his own pearl of great price.

"The Hindu his innate disbelief in this world, and his hesitating belief in another world; the Buddhist his perception of an eternal law, his submission to it, his gentleness, his pity; the Mohammedan, if nothing else, his sobriety; the Jew his clinging through good and evil days, to the one God, who loveth righteousness and whose name is 'I AM'; the Christian, that which is better than all, if those who doubt it would only try it—our love of God, call Him what you will, manifested in our love of man, our love of the living, our love of the dead, our living and undying love. Who knows but that the crypt of the past may yet become the church of the future?"

... To one who regards mankind with tenderness, a time like this is full of hope, but full of many perils also. Men are confused, troubled, and strangely alone. Anything is possible. Forms of faith are changing, and many are bewildered—as witness the number of those running to and fro, following every wandering light, and falling, often, into the bogs of fanaticism. Oh the pathos of it! A strange indifference has settled over the world, but underneath it there is a profound, unsatisfied hunger. There is a mood today which soon will utter a cry, and it will be a cry for a more vivid sense of God: that is our hope. Yet that cry may fling many a soul upon the bosom of doubt and despair: that is our fear.

Amid this peril, Masonry brings men together at the altar of prayer, keeps alive faith in the truths that make us men, seeking, by every resource of art, to make tangible the power of love, the worth of beauty, and the reality of the ideal. Who can measure such a ministry, who can describe it!

—*Joseph Fort Newton.*

GEORGE HUNTER

Another great leader of our beloved Craft has answered the summons. Our friend and brother was called on Friday evening, March 28th, and those of us who were numbered among his intimates will have to be satisfied with the happy memory of a genuine and well esteemed fellow workman. No more will we hear the lilting Irish voice which brought so much happiness wherever the influence of George Hunter touched.

Perhaps the inner character of the man can be sensed in words that came from his own pen and undoubtedly were prompted by that generous heart and soul which was so evident in everything he did. Listen for a moment to what George told his brethren: "Out of my experience I have learned one great truth; one cannot get more out of anything than we put into it. To attain great heights we must climb and bear all the hardships of climbing. Just as one finds injustice and hardships in life, so one finds color and vivid interest. It is not life that matters, but the courage

you bring into it. If we meet the challenge of life with courage, then whether we succeed or fail (in a material sense) we shall have known the joy in the effort. We pass through time, we live, we suffer, we die, but not one of us knows no happy days. When we reach the years of understanding, we know that the good outweighs the evil, that happiness is greater than misery, that men and women are better than they are often painted, and that God is good."

To find the imprint of George Hunter on the life of the Masonic Craft in the Province of Manitoba one needs only make a survey of the Annual Proceedings for the past quarter of a century. But, over and above his contribution to the Masonic family we will never fully estimate the good he did in South-west Manitoba. Officially he was the School Inspector. Actually, he was in the forefront of every community enterprise regardless of personal inconvenience.

Yes, he was a born leader of men—one whose leadership sprang not from unbridled ambition or unappeasable hunger for power and domination over his fellow beings—but from a powerful inner conviction of having a moral, spiritual mission, for which any material means were but instruments. George saw the mission and made it his duty to make a most commendable contribution to the general progress of humanity.

Let us pause for a moment and give thanks for this noble craftsman—this builder of the Temple. He made good use of the tools of Freemasonry. He loved and was loved by his fellows. His memory shall be kept green and fragrant because of the things he did for others.

OUR GROWING MEMBERSHIP

When the Grand Secretary reports on the statistics of the jurisdiction at the Annual Communication in June he will tell us that our membership, as of December 31st, 1951, was 14,385. This prompts us to make a comparison. Ten years ago, it was reported that the membership, as of December 31st, 1941, number 9,994. Thus, in the past decade we have added to our number a nett increase of 4,391, or 44%. This gives us good reason to remark that Freemasonry commands an increasing interest in the population of the province.

We know, from reports emanating from the Dominion Bureau of Statistics, that our population shows no such increase. The figures we quote are revealing. Let us measure up to the high mark of brotherhood and carry the ideals of the Craft into every activity so that the next decade may bring a greater achievement.

ARE YOU GUILTY?

How often do we see a brother take his three degrees in Masonry, only to find that shortly thereafter, he loses all interest in the Fraternity? He doesn't even take time out to consider the advisability of giving it a fair trial, nor does he think his time is worth while. Perhaps a little application by the brother in studying and delving into the principles of Masonry would increase his desire for further knowledge. However, without this attempt at further knowledge, we feel that the brother has not availed himself of the many opportunities offered by the Craft.

We have often wondered what the cause may be. Perhaps we ourselves are somewhat to blame for just such a lack of interest. Maybe we have overlooked some small detail whereby we could have aroused enough interest in this brother to keep him from staying away. What more can we offer than fraternalism which exists among all the brethren and which must be so evident to all who partake of Masonry.

While we pride ourselves on being members of the outstanding Fraternity, yet we should not forget that those who enter the portals of Masonry, may some day be leaders in the Craft. Let us note some of the outstanding personalities of the world today and we must need be convinced of the true value of the principles for which our Fraternity stands. There are so many of these figures who are real men and Masons. Their efforts are undoubtedly directed toward a better place for all of us to live, so that there may be freedom from want and freedom to worship as we please.

Should we not as Masons make every effort to cement our fraternal ties and friendships and help build for the future a more solid foundation of true understanding among friends and brothers. To do this we must join with our fellow Masons and partake of the many offerings of our Fraternity. Join with us and help us promote the new spirit which prevails in the world today.

—*Historiology.*

OUR HERITAGE

Today is but a threshold. You and I cannot dream what lies ahead. There is a Land of Promise in the tomorrow, but it is not ours to pierce the veil and see what lies beyond. Life is an expectancy and it is ever the indefiniteness of the future that makes life really worth living.

We take for commonplace what our fathers could never think to be possible. We cannot conceive the potentialities that lie at our door, yet, when this generation is gone, we will leave to those who come after us, a birthright, a something yet to be discovered.

The Grand Master will visit Churchill on September 24th; The Pas on September 25th; and Flin Flon on September 26th.

What an inspiration it will be to your Grand Master as also the District Deputy Grand Masters if, at every meeting held this year, there is an overflowing attendance. The invitation is yours for its acceptance.

In connection with the visit to the Far North we might suggest that if any brother can make it convenient to join the official party on the dates specified, he should communicate, without delay, with the Grand Secretary who will furnish the schedule arranged for the trip.

One method by which you can demonstrate your interest in Freemasonry is to attend your District Meeting. You will meet with congenial companions, all members of the Craft. You will find inspiration. You will enlarge your knowledge. You will be a better Mason.

Let us make 1952 a record year in every respect. Make your resolution now and keep a date with the brethren on the date fixed for your Annual Meeting.

REVISION OF THE CONSTITUTION

The Standing Committee charged with this important work are engaged in the preparation of a new issue of the book. It is the desire of the Committee that members give the matter consideration now and if they have any suggestions to offer then a letter outlining the clause or clauses, or for that matter, any feature which they might consider an improvement in the present set-up, should be submitted to The Grand Secretary.

There is a general feeling that amendments should not be necessary year after year. Usually these changes are minor yet at the same time their consideration at the Annual Communication of Grand Lodge takes up considerable time. It is hoped that by giving timely notice of this work of revision that we may bring about a better arranged book, an improved index, and something that will serve, unchanged, for several years.

This advance request is being issued in the hope that it will bring results. Undoubtedly there are brethren who feel that certain changes ought to be made. The Committee will be greatly assisted if such amendments or suggestions reach its hands while the work of preparation is under active consideration. Please keep the matter in mind and write immediately if you have something to offer.

FRIENDSHIPS

One of the charms of Freemasonry should be the formation of long friendships and the knitting closer of the ties of sympathy and interest. How many old brothers can we muster up today who, true friends for years, are still interested in us and we in them? We belong to the same Lodge, we see each other often and greet each other warmly. Years have not dimmed the gracious sensibilities of our early associations. Time, with its sorrow and its burdens, has not extinguished the warmth of our hearts nor chilled the old fire on the mystic altar of Masonic friendship. And so may it always be—let old and valued friendships guide our steps and cheer our way, lifting our aspirations with ever pleasant memories and filling our minds with kindest sensibilities.

BETWEEN OURSELVES

The editor has received a contribution titled "The Light of a Master Mason's Lodge" signed with the initials "L. G." (?). Will the brother who submitted this item please identify himself by writing to the editor. We must know who our contributors are and whilst we will maintain his anonymity, if desired, still it should be understood that we cannot publish material until we ascertain who the contributor is and what lodge he belongs to.

We desire to express our sincere thanks to the many brethren who wrote in connection with an article which appeared early in the year. There is little doubt that what we publish month after month is appreciated to a much greater extent than we anticipated. Especially encouraging were letters from men who are up in years; others who live in isolated places and have no opportunity of meeting their brethren in lodge, and brethren who left Manitoba many years ago and are domiciled far from the prairies. To all who took the trouble to write, we say thank you—write again when you feel like it.

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THE CABLE TOW

The cable tow as a measure of length is not known outside Freemasonry, and has given rise to much fruitless argument. The Master Mason swears to answer and obey all lawful signs and summonses sent to him from a Master Masons' lodge, "if within the length of his cable tow." Elsewhere in the ritual occurs the phrase, "a cable's length from the shore." Such allusions are symbolical of the binding covenant into which the Mason has entered, and of the "length" beyond which he should not go. . . . In a Masonic catechism, dating back to early in the eighteenth century, the "length of the cable" was a figure of speech relating to the concealment of secrets.

What actually is a cable tow? We know that a cable is a strong rope made of cords twisted together, often around a centre cord. One definition of "tow" is the hemp or other fibre used in rope-making, but it is unlikely that this is the kind of "tow" here meant, in spite of the use in a Bradford lodge of the phrase "a cable of hemp or tow." The cable tow, or cable rope—that is, a towing rope or tugging rope—may colloquially be called a "tow," and it seems very likely that the term comes from German Masonry in which *kabel* means "ship's cable" or "rope," and *tau*, a "cord" or "rope," whilst *kabellaenge* means "cable's length."

The phrases "a cable's length," and "the length of my cable tow," can be regarded as having the same meaning. A cable's length is variously given at 100, 120, and 130 fathoms, equal to 200, 240, and 260 yards; but the length of an actual towing cable varies with conditions of water and wind, with the size and weight of the vessel to be towed, and with the thickness of the cable itself. A "cable" is a measure of length at sea, and is then about 100 fathoms, or about 200 yards—more accurately, one tenth of a nautical mile, and just short of 203 yards. No such length as any of the above was in the minds of those who arranged the early rituals, but eighteenth-century ideas of the length of a cable tow, as expressed by Dr. Oliver and still earlier writers, were arbitrary and unpractical. Every Brother was expected to attend his lodge is he was within the length of his cable tow, and that length is said to have been three miles—about as far, presumably, as he could be expected to walk.

An irregular print of 1766 says in a footnote: "A cable tow is three miles in length; so that if a Fellow-Craft is that distance from his lodge, he is not culpable on account of his non-attend-

ance." It is idle to suppose that a speculative Mason's cable tow has, or ever did have, any physical length, in spite of Dr. Oliver and other early writers.

When a Freemason is summoned to attend the duties of his lodge, the phrase "if within the length of my cable tow" can mean only "if within all reasonable possibility," or "if within the scope of my ability," pleading no excuse thereto except, "sickness or the pressing emergencies of my public or private avocations."

—Bernard E. Jones, in *Freemasons' Guide*.

HANDS ACROSS THE BORDER

The Annual International Meeting held at Walhalla, North Dakota, on July 6th, was the largest gathering in the history of this event. It is estimated that over 700 were in attendance. Of this number we understand more than fifty percent went from our own jurisdiction. That speaks well for the brethren connected with the lodges located close to the International Boundary.

At the Service held in the afternoon M.W. Brother H. B. Donnelly delivered an outstanding address. The musical part was taken care of by the Chanters of Khartum Temple and reports have been received that this group of singers excelled themselves. Brief messages were also delivered by M.W. Brother Fred H. Blythe, and M.W. Brother Ed J. Franta, Grand Master, North Dakota.

In the evening a tyled meeting was held at Lookout Point. The officers of Gretna Lodge, Manitoba, were in charge of the opening ceremonies and the Walhalla brethren conducted the closing exercises. The principal speaker at this meeting was M.W. Brother Chas. M. Pollock, Past Grand Master, North Dakota, whose subject was "Meditation on the Subject, Is There a God?" Our information is that he made a splendid presentation of this great topic.

Among those in attendance were, M.W. Brothers H. B. Donnelly, Fred H. Blythe, R.W. Brothers Harry H. Gray and R. E. Emmett. Also, from North Dakota, M.W. Brothers Chas. M. Pollock, E. J. Franta, Glen C. Hulett and Harold S. Pond. W. Brothers Ben G. Gustafson, Gordon L. Paxman, and J. Marlin Kyle.

We are sure that R.W. Brother Jeff Long of Emerson Lodge, who is the Manitoba representative on the joint committee for this annual gathering was completely satisfied by the response of the brethren associated with the Manitoba Lodges. Long may we participate in meetings that bring together the Masons of our two countries.

THE LOYAL TOAST

There seems to exist some doubt in the minds of brethren just what the toast should be now that we have Queen Elizabeth on the Throne. Looking back over the past it will be found that regardless of whether His Majesty the King was a member of the Craft or not, the premier toast at all Masonic social functions, at least within the Commonwealth, was to "The King and The Craft." In some circles it was thought this toast was so worded because of the association of our Royal brother with us. The question now arises, what is the proper wording.

We have taken our direction so often from the Grand Lodge of England, the Mother Grand Lodge, that it is interesting to learn that she has made an official pronouncement in these words; "the Board wishes to make it clear that, in countries where the loyal toast of the Queen is honoured, the first Masonic toast should be "The Queen and the Craft."

According to one authority the wording of this toast, and it seems to have had precedence over all other toasts, since time immemorial, has come down to us from the days of our ancient brethren. It has been claimed, and it would appear there is good ground for the inference, that it finds its basis in the second of the Old Charges. Here is the old time wording:

"That yee shall be true liege men to the King of England, without treason or any falsehood, and that yee know no treason or treachery but yee shall give knowledge thereof to the King, or to his Counsell, also yee shall be true one to another (that is to say) every Mason of the Craft, that is Mason allowed, yee shall doe to him as yee would be done unto yourselfe."

It is interesting to know this Mss., as well as other Old Charges, are now in the possession of the Antiquity Lodge, London, England; we understand it is written on parchment and belongs to the reign of James II (1685-1688).

ANOTHER NEW LODGE

Our last issue was in the printer's hands when information reached us that M.W. Brother Fred H. Blythe, Grand Master, has instituted a new lodge at Kenton to be designated Woodnorth Lodge. The ceremony took place on May 6th, 1952, and it is significant that an attendance of 187 was registered. We say significant because the total population of the village of Kenton numbers 165. The new Lodge has a fine territory in close proximity to the village and has high expectations that success will be assured.

The first Worshipful Master is Christopher P. Brown; with Archibald T. Grant in the Senior Warden's chair and Eugene Borgstrom, Junior Warden. There are 16 Charter members.

Our youngest lodge was the recipient of the following gifts presented after the Ceremony of Institution. The brethren of Friendship Lodge, U.D., three gavels and the letter "G"; Fidelity Lodge No. 146, Officers' Collars; Oak Lodge No. 44, Wardens' columns and emblem of mortality; R.W. Brother Wm. Clark of Oak Lake Lodge No. 44, the Altar Cloth; and R.W. Brother P. W. Paul of Oak Lake Lodge No. 44, the Ballot Box.

The Worshipful Master and brethren of Lebanon Lodge, No. 43, Virden, whose regular meeting was held the same evening, formally opened and closed that Lodge and then came in a body to attend the meeting of the brethren who had organized the new lodge at Kenton.

We feel that with these new lodges coming into being that Freemasonry is on the march in the Province of Manitoba. As reported in our June issue the membership of our own Grand Lodge has increased by 44 percent in the past ten years. That, despite the fact that year by year we learn from the reports submitted at the Annual Communication that some lodges do not have a single petition in the course of twelve months. This gives us cause to wonder. Has the Masonic Craft lost its appeal to the men of good report in certain towns in the province? Is the Lodge merely another organization? Are the officers throughout the Jurisdiction seized with the importance of the heritage that has been handed to them? Perhaps a little introspective examination might bring about an improvement. Remember Freemasonry is a progressive science and cannot stand still.

THE DISTRICT MEETING

The Annual meeting of each Masonic District is an important engagement that ought to find a place on the calendar of every lodge officer throughout the entire jurisdiction. But, it should be realized that attendance at these meetings is not limited to lodge officers; every Master Mason is privileged to be present only it ought to be understood that voting is confined to Worshipful Masters, Wardens and Past Masters holding membership in the District lodges. In other words, it is the brethren who are entitled to vote at Grand Lodge that are permitted to exercise the privilege at the District Meeting. That, however, need be no deterrent to any brother desirous of taking in any meeting.

It is interesting to note that our Grand Master has arranged his 1952 itinerary to begin at Pine Falls on September 30th. This meeting will be closely followed by the following schedule:

Oct. 9th at McGregor.	Oct. 22nd at Crystal City
Oct. 10th at Elm Creek	Oct. 23rd at Sperling
Oct. 15th at Minnedosa	Oct. 29th at Reston
Oct. 17th at Roblin	Oct. 30th at Brandon

Departing from the formal routine we decided to use an item which came to our attention some time ago. The appropriateness of the words is obvious. The speaker, he was a brother Mason, said; "I want to tell a story as I recall it. It concerns an English actor who was renowned for his work. His admirers and friends had arranged for him a magnificent testimonial dinner in London. Toward the end of the event, someone suggested that he might recite some piece of noble literature in his own inimitable way. The actor chose to recite the 23rd Psalm, provided an old friend of his, a clergyman, should do likewise. With his great dramatic gift the actor repeated the Psalm, 'The Lord is my Shepherd.' When he had finished, prolonged applause answered his masterful rendition.

"The actor turned to his clergyman friend and indicated that it was now his turn. With his snow white hair shining and his face marked with the lines of other people's sorrows he had often borne, he in his turn began the Psalm, 'The Lord is my Shepherd, I shall not want; He leadeth me beside the still waters, etc.' When he had finished there was not a ripple of applause. All was silence under the tremendous spell of the old man's recitation. Men sat spellbound with tears rolling down their cheeks. Finally the great actor broke the silence. 'The difference is,' he said, 'I know the Psalm; he knows the Shepherd'."

Brethren, when we come to know the Shepherd, then we are men of the deep religious faith necessary to the saving of civilization and the world.

May we all, from the experiences of this Christmas and the other Christmasses which we treasure in our memory, carry into the coming days the great message of Freemasonry—the message of brotherhood. Remember the man who lives next door needs you and you need the man who lives next door. Freemasonry expects you to be worthy and well qualified.

THE CONSTITUTION TELLS US

THAT the powers of a Lodge are derived from its charter or Dispensation, from the Constitution and from the regulations of Grand Lodge.

THAT the work and business of a Lodge must be conducted under the control and direction of the Master.

THAT the By-laws of a Lodge are enacted for its own government but they must be consistent with the Constitution and regulations of Grand Lodge. The By-Laws and all amendments and additions must first be approved by the Grand Master before they can become effective.

THAT it is the duty of the Master to have the custody of the Charter, books, documents, papers, furniture and regalia of the Lodge. He is also responsible for issuing the Lodge Notice to his members.

LABOR

It is one of the most beautiful features of the Masonic Institution that it teaches not only the necessity, but the nobility of labor. From the time of opening to that of closing, a Lodge is said to be at labor. This is but one of the numerous instances in which the terms of Operative Masonry are symbolically applied to Speculative; for, as the Operative Masons are engaged in the building of material edifices, so Free and Accepted Masons are supposed to be employed in the erection of a superstructure of virtue and morality upon the foundation of the Masonic principles which they were taught at their admission into the Craft.

When the Lodge is engaged in reading petitions, hearing reports, debating financial matters, etc., it is said to be occupied in business; but when it is engaged in the form and ceremony of initiation into any of the degrees, it is said to be at work. Initiation is Masonic labor. This phraseology at once suggests the connection of our speculative system with an operative art that preceded it, and upon which it has been founded.

"Labor," says Gadick, "is an important word in Masonry; indeed, we might say the most important. For this, and this alone, does a man become a Freemason. Every other object is secondary or incidental. Labor is the accustomed design of every Lodge meeting. But do such meetings always furnish evidence of industry? The labor of an Operative Mason will be visible, and he will receive his reward for it, even though the building he has constructed may, in the next hour, be overthrown by a tempest. He knows that he has done his labor. And so must the Freemason labor. His labor must be visible to himself and to his brethren, or, at least, it must conduce to his own internal satisfaction. As we build neither a visible Solomon Temple nor an Egyptian pyramid, our industry must become visible in works that are imperishable, so that when we vanish from the eyes of mortals it may be said of us that our labor was well done."

As Masons, we labor in our Lodge to make ourselves a perfect building, without blemish, working hopefully for the consummation, when the house of our earthly tabernacle shall be finished, when the LOST WORD of Divine Truth shall at last be discovered, and when we shall be found by our own efforts at perfection to have done God service.

—Mackey.

MASONRY IN MANITOBA

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MOTHER LODGE

There can be no brotherhood of man without a Fatherhood of God. There can be no brotherhood of any kind without a common father. But neither can there be a true and complete brotherhood of any kind without a common mother. Children of one father and two or more mothers are half brothers.

There is nothing halfway about the brotherhood of man as taught in Freemasonry. It is a complete, a real brotherhood, or no brotherhood at all.

The conclusion seems inescapable; brothers who are so because of the Mystic Tie must have a common mother as well as the Father common to all men.

In general, the mother of Masons is Freemasonry; in particular a Freemason's Masonic mother is his Mother Lodge, and it is from this belief and this sentiment that Freemasonry is spoken of as feminine. It is Freemasonry, *her* doctrine; not *his* doctrine, that men love and try to follow.

If the idea will stand examination at all, it must have a symbolism somewhere; surely no such pregnant thought would be omitted from Freemasonry's long list of symbols. Nor is it far to seek; as the form of a lodge is a symbol of the world, its ceiling the clouded canopy, so the whole practice and precept of a lodge is symbolical of motherhood and mother love.

The very words "Mystic Tie" by which Freemasons are bound each to each, and all to one universal fraternity, are symbols of a tie equally mystic, by which all children derive life from their mothers; a tie which is severed at birth as far as the flesh is concerned, but which all men know is the most powerful bond which unites two human beings; that of a mother's love for the son of her body.

In infancy a mother protects and nourishes her children. She guides their first wavering footsteps, she teaches them to pray, she inculcates a love of that which is good, she forgives them their faults, and suffers with them, for them, and loves them much.

Does not a Lodge do as much for its Entered Apprentices? The initiate comes in to a lodge divested of all that marks his consequence among men. He comes blind and helpless. He has no conception of what is before him. The lodge protects him, puts him in the hands of friends, bids him not to fear. His footsteps are guided, he is taught to pray as Masons pray, he is prayed for. Morality and goodness are held before his eyes. If he learns his work faultily he is not condemned or cast out; he is instructed anew, given another chance. Is the parallel not almost exact?

In manhood, a mother looks up to and admires her sons. She counsels with them, advises with them, gives to them of that wisdom which is hers. She still prays for them and loves them, still condones their faults and magnifies their virtues. She expects little of them, and receives what they give in thankfulness.

Does not a lodge do likewise? A lodge is proud of good Fellowcrafts. A lodge exults in Fellowcrafts who are credits to their instructors and thus to her. A lodge gives to the Fellowcrafts all the wisdom she may impart to such, prays for them and loves them. The lodge forgives them their failures and tries them anew, and will fight for them if need be. A lodge asks little of a Fellowcraft.

In old age when infirm, all but helpless, a mother becomes her son's child. She may still pray for her son, but now he must pray for himself. As he prospers and is a success, so is she. As he fails, so must she suffer. And if a son in his old age leave a mother, is she not heartbroken? And if all her sons left her, would she not die?

So with the Master Mason and his lodge. A Mother Lodge is a well-loved child to her sons. A lodge prays for its own, but Master Masons are taught to pray for themselves. As her Mason sons prosper, so does their Mother Lodge; as they fail, so must she. And when a Master Mason his lodge has loved, leaves her for another, does the lodge not grieve? If all her sons left her, would she not die?

There are wayward sons who forsake their mothers and wander away; there are prodigal sons who return. There are Masons so careless and indifferent to their Mother Lodge that to "take a dimit" is no more than moving from one lodging to another. Some brethren must dimit or be without a Masonic home, because of physical movings about the face of the earth. Some find it needful to leave the Old Mother to join a New Mother Lodge and make one more in the sisterhood of lodges. Yet no good Master Mason dimits from his Mother Lodge without a real pang of heartfelt regret; and those who so leave nor feel the pang may think to themselves regretfully, "Something in Freemasonry I have missed, which other men have found precious."

My Mother Lodge! What tenderest of associations cling about the phrase; with what veneration do loving Freemasons speak of "Old Number 17" of "The Old Lodge" with "old" as a term of endearment. With what pride do we think of the achievements of our Mother Lodge; the brethren who went forth from her to war, the Money given to the Benevolent Fund, the square work she has done, the good men and true she has selected to be her sons, the good times she has supplied, in innocent gaiety, for her children, her tender care of the sick, feeble, helpless; her comforting in grief those who have loved and lost.

Out in the world, when all else has failed, a man still has his mother. Sick, helpless, a criminal hunted, a wastrel, a vagabond, a man may yet go to his mother, in secure certainty that no matter what he is, what he has done, what his errors or his sins may be, yet will she find love in her heart and comfort in her breast to offer him.

So is it with the Mother Lodge. When all else fails a man's spirit, he yet has his Mother Lodge and her Altar to go to; be his spiritual ills what they may be—aye, be his spiritual sins what they may be—he may gather with his brethren around that sacred Altar and find comfort in the love of his Mother Lodge, such comfort as may come in no other way.

For mother love, be it human or Masonic, is not of the earth; it can only be hinted at, never told. It must be known to be understood, and even then it is a dear and bewildering mystery.

So must all symbols be, in the end, read them how deep we may!

—Carl H. Claudy in "*Foreign Countries*."

A PROMISE: TO HELP—TO AID—TO ASSIST

Freemasonry in every part of the world has ever been associated with the noble impulse which directs its votaries to stretch forth a helping hand to aid, to relieve, and to assist the distressed and needy brother. In this connection we must never lose sight of the fact that Freemasonry is not and never has been a "benefit society." In other words, we do not purchase benefits when we become Freemasons. We do, however, assume very definite, personal obligations.

The superstructure of Speculative Masonry stands firm and square upon three Grand Principles: Brotherly Love, Relief and Truth. There has been occasion when unnecessary complications have developed because of some members misunderstanding the second tenet—Relief.

Now to properly understand Masonic Relief we must consider and regard the three basic principles, Brotherly Love, Relief and Truth, as a connected whole. If we give serious thought to the implications of these tenets we must realize that without Brotherly Love to soothe, and Truth to stimulate, Relief would, in many cases, prove a harm rather than a help. When placed in its proper perspective, which co-relates all three as one, and when thankfully received and properly applied, then "Relief" becomes a shining gem in the crown of Freemasonry.

To the everlasting honor of the Craft, the obligation to alleviate suffering; to assist the aged; to educate the orphans; to comfort the widow, has been and still continues to be discharged in a

practical manner. This work of Masonic Benevolence did not just happen. It has followed a gradual development and like many other worthy movements had its modest beginnings a long time ago.

When modern Freemasonry emerged as a speculative Science in 1717, the founders of the system did not join together for the promotion of fraternal fellowship. It is interesting to recall the details as we have them, of the earliest known case where relief was extended to a brother in need. The event happened on November 25th, 1723. The record tells us that Lord Dalkeith, the Grand Master, recommended Mr. Henry Pritchard's case to the Grand Lodge, that he should not be a sufferer. A collection was taken from among the officers of Grand Lodge, also the lodges in the City of London, and a sum of approximately \$140.00 was handed to Brother Pritchard.

For nearly 200 years all that was known of this case were the simple facts as stated. In the year 1910, some additional information was discovered in the columns of a London newspaper dated 1723. It appears, from a news item, that Pritchard (quote) "overhearing in a hostelry a blustery fellow malignantly assail Freemasonry," promptly knocked him down, was arrested and charged with the costs of the court. He could not afford the expense, and as explained above, his Brother Masons came to his aid. From this simple circumstance we might reasonably trace the gradual extension of Masonic Benevolence which finds practical expression in every Grand Jurisdiction.

It will be noticed that relief came to Brother Pritchard from individual Craftsmen. This illustrates a point which cannot be too strongly emphasized, i.e., the responsibility to help a brother in distress is a personal covenant and is yours as it is mine. We must therefore understand that while the Benevolent work of the Grand Lodge of Manitoba is centred in a Committee, this body administers relief in the capacity of trustee, representing the hundreds of individual Freemasons who by their personal contributions established the Fund.

We must never forget that Masonic Benevolence is the responsibility of the man, who, standing at the N.E. corner solemnly promised that should he ever meet a friend, more especially a brother Mason in destitute circumstances he *would* contribute to his relief.

NOEL

As the traditional season of joy and goodwill approaches, we direct the thoughts of our readers to the significance of the day. It has been our privilege to send greetings and good wishes to the brethren through our columns for several years. The sincerity of the message deepens with the passage of time.

WE BELONG TO THE PAST

We have a way of saying that the past and the future belong to us. In a real sense, the future belongs to us. To a degree larger than we realize, the future will be what we make it. It is like a twig which can be bent according to our will, our desire, and our zeal. The past does not belong to us in that sense. As a memory, it belongs to us; as a guidepost, it is surely ours. In every other sense, however, we belong to the past.

The past is in us. There is no way whereby we can breed it out of our being. It flows in our veins; it reveals itself in our mental attitudes; it is evident in our emotional dispositions. We belong to the whole course of history which lies back of us. The past is more than a heritage. It is as much of our nature as our character. The ages long gone still live in us. We are what we are because there was a past. We do what we do because there was a yesterday.

There is a deep spiritual significance in this. To neglect our spiritual life is not so much being careless about things which came to us from the past as being careless about ourselves. To deny the things of the past is to deny something within ourselves. To turn against the spiritual truth which comes out of our yesterdays is to sow the seed of conflict within our souls today. Indeed the future belongs to us, but we belong to the past.

—Exchange.

SIR CHRISTOPHER WREN

The item dealing with this illustrious brother in the October issue has brought a most interesting communication from R.W. Brother George E. Miles of Friendship Lodge. He writes; "Cannot add any proof to Sir Christopher Wren being a Mason, but at Windsor, in Berks, England, there seems no doubt. I do not remember the exact date but about 1660, Wren designed and built the Town's Guildhall which is quite close to the wall of Windsor Castle. Even nearer to the wall, almost touching, Sir Christopher built the Masonic Temple at the same time. This Masonic Temple is a beautiful cameo-like building; it has its own garden and what is now the caretaker's home. The main Lodge-room is quite small but has beautifully carved seating and wall decorations which were made by the celebrated artist, Grynlynn Gibbons.

"I can assure you these seats are not too comfortable. The seat for the W.M. must have been designed for a very long-legged man, it is semi-circular, about five feet wide and the W.M. sits by himself.

"There is a well concealed door that opens into the very uncomfortable, unornamented chamber that is used only for the conferring of the M.M. Degree; no seats for anybody, just a ten-inch

plank running around the walls. In the main Lodge-room is a now much worn tessellated pavement and the Altar almost touches the W.M.'s chair. Entertainment is held in one of the local hotels, but afternoon tea is served downstairs.

"Several Lodges make use of the Temple. I attended Etonia or Etonians' Lodges which is not a "dry" lodge. Full dress is worn. I also attended Commercial Travellers' Temperance Lodge and I gathered they are one, if not the only one in those parts, who do not have liquor at the refreshment hour. There was great applause when I told them that practically all the lodges in Canada were temperance lodges. The members of this Lodge came great distances to attend their Lodge; only the tyler was a local man. Morning dress was the usual attire and as I never possessed such a suit I appeared in a dark business suit and was the only one present in such.

"The work in both Lodges was similar to our own but was better executed. There are no Wardens' pedestals in the Lodge-room, consequently a Warden gets a series of healthy knocks on his back to alarm him.

"There is no question of this being one of Wren's masterpieces, although the building is quite small. I have seen many examples of Grynlynn Gibbons carvings but this is outstanding.

"One feature of Wren's skill is found at the Guildhall. Apparently, the Aldermen of that early time were sceptical of the design of the floor joints and beams; it certainly is a large span; so they insisted on supporting columns on the ground floor. Wren assured them it was unnecessary but agreed to build them but he left them one inch in the clear. My guide, who was the Castle architect, told me the space between the top of the pillars and the ceiling is still one inch.

"All this does not added to the proof that Sir Christopher Wren was a Freemason but in that town the Masons have no doubt on the subject."

AMONG THE LODGES

Thursday, August 28th, was an important date in the calendar of Harry Woods Lodge No. 164, meeting at the Village of Lundar. The M.W. Grand Master, Gordon A. McMorran, assisted by a full complement of officers and acting officers, delivered the charter and constituted the Lodge which has received number 164 on our register. It is significant to report that 35 lodges were represented at this meeting. The number in attendance was 140. With such an honored name we feel sure the members will carry into their work the inspiration which comes from the memory of one of the most devoted Grand Masters on the roll of this Grand Lodge.

MASONRY IN MANITOBA

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HEWERS IN WORDS

Masons—hewers in stone—served their seven years of apprenticeship before being allowed into fellowcraft and, subsequently, on the proving ground of fellowcraftship, earned their positions as Master Masons. Even in their apprentice degree they contributed tangible evidence of their worth at work.

In their Master Mason degree they took their justly earned places in the building of edifices that must truly have been wonderful, lasting and inspiring results of their devoted efforts. That these works were at all times achieved under benevolent circumstances we need not presume. It has taken patience and courage, understanding, sacrifices of personal comforts, and a goodly amount of manhood so to dedicate their lives to their exalted profession as to make it a lifetime ideal.

Freemasons—hewers in words—serve no seven years of apprenticeship, and not even seven months. Such is the temperament of our contemporary fellowman, that membership in the Masonic Order would indeed not equal what it is today if there were any such delay in raising candidates from the E.A. upward. The unseemly impatience of mankind today, as compared with the qualifying processes of former centuries, speaks little for the humbleness that should be the sure lot of all those who truly see and admire the work of The Grand Master of all works.

Speculative Freemasons have ideals, as did stonemasons of yore. Our ideals, of whom many are possessed, devolve on the building of spiritual, mental and moral edifices consecrated to the beautification and glory of man in the eyes of God.

We Freemasons are hewers in words. In our work of building better men, within prudent limits of ambition, our greatest tools are words. It is with words that we test the quality of the "stones" which present themselves for use in our structure at the very initiation. Do they believe in God? In other words—are they firm enough in their faith to carry their just portion of structural load? So, in this manner, with words, the greatest test is made to come first. It is the root test of all. If any should waver or fail in that test, surely they would have no further place in the proceedings.

With no firmer a substance on which to work than the human mind, hewers in words lay to their tasks each after their devious abilities. Some, like the most masterful stonemasons did, fashion their words with glorious craftsmanship and clarity of form, conveying messages which remain undimmed by time or wear. Such are truly master builders. And some of them have been known

in almost every country in the world. They did not take leadership. Leadership became theirs because of their brilliant minds and their words.

In greater volume are words hewn which are helpful and constructive, but not fashioned with equal thought or care. They are of fellowcraft. They are welcome and greatly appreciated.

We also have a miscellany of word hewing. Some are silent, it is true; others peck away spasmodically on worthless material, without design or structural fitness. Yet others hew away with complete disregard as to where the chips are flying or whom they injure. These also have no design, but feel compelled to hew as long as there remains any material to hew. Such are misguided workers.

We hear a lot of what Masons should do. We hear much less of what Masons have done, unless we read Masonic literature. There again we arrive at the value of words to Freemasonry. To learn of Masonic work we must read, and to read we must have hewers in words, and on their efforts depends the destiny of Freemasonry.

Freemasonry cannot continue to devolve on office and ritual alone. Office and ritual have been constructed to completion now. There need be nothing added. What is needed is work to do. Too many have been given the tools and instructed in their use, without being shown the work they can be engaged in.

The secrets and hidden mysteries of nature and science are mentioned in the degrees. Could they not be mentioned more and to the good of the Order after we have become Master Masons?

—Marlin J. G. Magnusson.
(Lundar)

HOW TO BE BIG

Big men become big by doing what they don't want to do when they don't want to do it.

This wise saying explains why today we have so many great problems, yet so few great men. Too many politicians will not face unwanted facts, unwanted situations.

The same recipe for growth explains why we individually are bothered too long by too many problems. We put off or procrastinate instead of facing the unpleasant tasks, difficult duties or hard decisions.

For example, we don't like to call on bereaved people. We put off getting a medical checkup. We postpone making a will. Too many of us don't like to think about income taxes until the last week. Our children often go undisciplined because it's an unpleasant responsibility. We don't reject religion, we just wait for a "convenient" time to do anything about it. And how long it takes us to admit we were wrong!

Our delay in doing what we don't want to do keeps us from growing in character and peace of mind.

Dr. Louis B. Wright of the Folger Shakespeare Library in Washington, D.C., summed it up in a recent speech. He said, "The cold-blooded historian will recall powerful civilizations of the past wrecked by complaisance and luxury. He will assess our status today and find that as a whole people we are not willing to face squarely the problems before us. We still want to find easy expedients, to avoid responsibilities."

One way to overcome this is to take on the don't-want-to-do jobs the first thing in the morning when we feel fresh. Another way is to cut out the above recipe and put it in our wallet or pocket-book. Reading it over several times a month will reinforce our will power to follow its sound advice for growth.

—Williard A. Pleuthner.

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FROM WHENCE CAME WE?

... Perhaps the most generally accepted (orthodox) belief as to the beginning of Freemasonry may be phrased somewhat as follows: the Craft is a descendant of operative Masons. These operatives inherited from unknown beginnings, of which there may have been several and were probably many, practices and some form of ritual. Speculative Masonry, reaching back through operative Masonry, touches hands with those who followed unknown religions in which, however, many of the speculative principles must have been taught by the use of symbols as old as mankind and therefore universal, and not the product of any one people or time.

This phrasing may draw criticism from those who are convinced of the sufficiency of our knowledge of those "unknown beginnings." The proponent of the Comacine theory will point to his Comacine knots, and defy the orthodox to disprove the descent of modern Freemasonry from the Roman guilds. He who believes that the legend of Hiram Abif is the heart and center of Freemasonry, in all ages, will demand disproof of his belief that Isis and Osiris were its father and mother.

But the burden of proof rests with those who propose a theory. Freemasonry had no one origin, at any one city, in any one nation. It was not formed by any one set of men, any one guild or association, at any one building.

Here a root descends to a religion; there a branch waves in the air of an old mystery. Yonder is a path to a guild of craftsmen; here a devotee lays a symbol on its Altar. From primitive magic, from ancient religions, from mysticism, symbolry, the occult,

architecture, history, Pagan rite and Christian observance come each some influence. The Jews had a part in it. "The Greeks had a word for it." Savages contributed; savants influenced it; kings made laws about it; humble men followed it. Ages of time, millions of men, thousands of cults, hundreds of localities, beliefs as many as the men who subscribed to them, all were drops which ran over the sands and the rocks, the hills and the valleys of history, to unite in this stream, that brook, this spring, that creek, this rivulet, that water-fall, which, running each into each, uniting one at a time, gradually formed the river which we call Freemasonry.

So considered, all the hypotheses may be correct. No other theory can reconcile the evidence and the arguments, nor is any other viewpoint sufficiently elevated to get a true perspective of what we know of this mighty torrent which we call the Ancient Craft.

—Carl H. Claudy.

THY MYSTIC SIGN

A translation from a line in the oldest known poem, 'Ode to Senusert III,' reads, 'Twice great is the King of his City for he is a cool Lodge letting every man lie down in the mid-day heat,' and it is those lines that have inspired the following;

'Speak softly, tongue.

The era of the Past looms o'er my head
Limning in colours dim the Mighty Men
Whose hearts and minds first gathered up the threads
Of this fraternal tie that brings us here
To join with them in sacred Brotherhood.
"Speak softly" did I say? Nay Brother, Shout.
Shout, shout aloud that Peace is on the wing;
That from the far off Past one silver thread
Remains unbroken in the web of life
Tracing for all who care to seek, the link
And bond that seals us, men apart
To search for that firm pathway of the Square
That leads from cove's dark and lightless plain
To upland levels bright with Love and Truth.
Then Brothers, come. Stand firm beside our King.
From his cool Lodge draw Strength to mould our Craft
Anew in this vex'd age: and in the van
Of Earth's great hosts of Masons, firm and true
Lead all to Peace in our great Brotherhood.

O help us now Great Architect divine
To strive—and understand Thy Mystic Sign.

—D. Wallace Bean, Grand Bard, Scotland.

They recognize that eating and sleeping are normal needs, to be met regularly. So wise men regard worship.

Fellowship with God, communion with the Father, is the highest exercise in which the soul of man can engage. The way is not always easy, although it may be plain.

We dare not allow worship to be dependent upon our moods and feelings. We must make up our minds to ignore the ups and downs of the spiritual climate. The Christian life means the giving of ourselves to God, whatever the state of our liver or the weather.

Samuel Rutherford, that sturdy old saint, said: "There be some that say, down crosses and up umbrellas . . . but I am persuaded that we must take heaven with the wind and rain in our face."

And so we must prepare to discipline ourselves, to make ourselves thus far independent of our feelings. There will be long, dark, cheerless and wintry days in our pilgrimage. Then it will be necessary for us to endure faithfully, knowing that God is true to His promises, trusting that His grace is showering down upon us, that His love enfolds us just as truly as in the sunny, summery times.
—J. Y. Simpson.

A UNITED FREEMASONRY

. . . . The real materials of our craftsmanship are not transient but eternal, not local but universal. Our real objective is no cramped or passing interest. We are part of a vast procession of builders, originating in antiquity and sweeping irresistibly on into the future.

Neither wars nor depressions nor ebb tides in morals or spirituality can stop the onward sweep and eventual triumph of the builders of righteousness.

Nations, even civilizations, have perished, but mankind presses forward. The laws of justice and of decency have been defied over and over in the world's history, but they have never been repealed. Above the confusions and perplexities and discouragements of the present tower those principles that are eternal and unailing.

To those great principles let us pledge our united allegiance. "Behold how good and how pleasant it is for brethren to dwell together in unity."—Joseph Earl Perry.

AMONG THE LODGES

The members of Stonewall Lodge No. 12 had a unique experience at the regular meeting of the Lodge in August. Among those present was their senior Past Master, A. W. Goulding who occupied the chair in the east from 1890 to 1893 inclusive, and again from 1896 to 1898—making in all, a total of seven years. Few Lodges, if any, in the Jurisdiction can equal this. Our brother is in his ninety-fourth year but age did not prevent him from giving an inspiring talk to his fellow-members.

The membership throughout the Province extends to Brother Goulding its fraternal greetings and good wishes with the hope that he may again visit Stonewall Lodge in the not too distant future.

Some of the brethren are alarmed at the occasional criticism levelled against the Craft in the columns of newspapers and other publications. This situation seems to have arisen in England during the past few years and there has been instances of periodicals on this side of the Atlantic following the same route.

We would remind our readers to be on their guard but not lose their balance when some friend tackles them with such an article. We remind you that we have been counselled against entering into argument with those who do not enjoy the privilege of Masonic membership. The Old Charges, tell that "you should be cautious in your words and carriage, that the most penetrating stranger should not be able to discover or find out what is not proper to be intimated."

The best way to deal with those so-called exposes is to ignore them completely. This Fraternity has outlived all the attacks and criticisms levelled against it for the past two hundred years and more. It will continue on its way to the end of time if our members will keep faith with themselves and honor the vows made in the presence of the G.A. of the U.

There are many events taking place that carry more than a local interest. For example, the International Gathering held at The Peace Garden and also Lake Metigoshe. Strangely not a single word of either meeting has reached our desk. If news is not contributed then there can be no reference made in our columns. Might we suggest that those brethren in charge of such special meetings arrange for one of their number to act as correspondent. Send us the facts and we will prepare the item.

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REFRESHMENT

In Masonic language, *refreshment* is opposed in a peculiar sense to *labor*. While a Lodge is in activity it must be either at labor or refreshment. If a Lodge is permanently closed until its next communication, the intervening period is one of abeyance, its activity for Masonic duty having for the time been suspended; although its powers and privileges as a Lodge still exist, and may be at any time resumed. But where it is only temporarily closed, with the intention of soon again resuming labor, the intermediate period is called a time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment.

The phrase is an old one, and is found in the earliest rituals of the last century. *Calling from labor to refreshment* differs from closing in this, that the Junior Warden then assumes the control of the Craft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in *calling on*, in which the ceremony is equally brief.

The word *refreshment* no longer bears the meaning among Masons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be compared to any other society when in a recess. During the whole of last century, and a part of the present, a different meaning was given to the word, arising from a now obsolete usage, which Dr. Oliver thus describes:

"The Lodges in ancient times were not arranged according to the practice in use among ourselves at the present day. The Worshipful Master, indeed, stood in the east, but both Wardens were placed in the west. The south was occupied by the Senior Entered Apprentice, whose business it was to obey the instructions of the Master, and to welcome the visiting brethren, after having duly ascertained that they were Masons. The Junior Entered Apprentice was placed in the north to prevent the intrusion of cowans and eavesdroppers; and a long table, and sometimes two, where the Lodge was numerous, were extended in parallel lines from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Masonry, but also materials for refreshment—for in those days every section of the lecture had its peculiar toast or sentiment—and at its conclusion the Lodge was called from labor to refreshment by certain ceremonies, and a toast, technically called "the charge," was drunk in a bumper, with the honors, and not unfrequently accompanied by an appropriate song. After which the Lodge was called from refresh-

ment to labor, and another section was delivered with the like result."

At the present day, the banquets of Lodges, when they take place, are always held after the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony of the M.M. Degree, or for a brief period, when labor, which had not been finished, is to be resumed and concluded.

The mythical history of Masonry tells us that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labor, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to refreshment at "High twelve," and to be called on again "one hour after high twelve."

MOSAIC PAVEMENT

This type of surface on which to walk, is not reported as Masonic in origin, but probably began along with the general use of tiles to cover surfaces of rougher materials. Separate tiles, of course, permit use of different colors in combination, and an endless variety of pattern, which we find exemplified in ruins of Babylonian, Chaldaean, Egyptian, Roman origin. In a Masonic Lodge however, no pattern is alluded to (Mosaic is not Checkered), rather, a complete absence of all pattern, meaning or significance. But still a deep reason may be discerned for this, at first sight, a paradox. We are given to believe that it holds something of interest for us. "While then our feet tread on this mosaic pavement, let our ideas recur to the originals which we copy. Let us act as the dictates of right reason prompt us. . . ." What is meant here?

Perhaps you have seen those charts used in testing the eyesight of pilots, railway-men, and all whose work demands a prompt recognition of colors. At first glance they seem to be a meaningless jumble of bits of color, but with a steady gaze a pattern emerges carried by one color in the mosaic of several. If the meaningful pattern is carried by green, for instance, and you do not recognize green easily, the lapse of time before your answer would betray this deficiency, but, on the other hand, you might see a pattern appear, carried by another color, which could make sense for you.

Our mosaic pavement then, should reveal to us those visions which accord with our own best nature, help to bring to the surface of our minds what might otherwise remain inarticulate, serve as a healthy awakening and recognition of dimly-conceived ideas.
—W.R.M., *Seven Oaks*.

SIR CHRISTOPHER WREN

"*Si Monumentum requiris circumspice*" (If you seek his monument; look around). This inscription over the tomb of Sir Christopher Wren, in St. Paul's Cathedral, London, aptly memorializes the fact that Sir Christopher Wren was the Superintendent of the erection of this historic edifice. The fact that this monument today stands practically alone amidst the rubble of surrounding buildings, is equally a memorial to the heroic defenders of Britain whose heroism wrested seemingly imminent victory from the German "Luftwaffe" in those terrible days of the "blitz." How willingly we echo the tribute of Winston Churchill—"never have so many owed so much to so few." Likewise it is a matter of pride to us Canadians that the sheer bravery of a young Canadian engineer, Lieut. Davis, and his fellow workers, saved this sacred building from destruction by a time bomb dropped by these same ruthless marauders. "The great Cathedral stands like a sentinel before the ruins of the City" truly a symbol of the indestructible will of the Empire to survive its "darkest hour."

Sir Christopher Wren was born in 1632, son of Dr. Christopher Wren, later Dean of Windsor. He was entered at Wadham College, Oxford, and early showed extraordinary ability in scientific pursuits—chiefly astronomy and mathematics. In 1653 he was elected a Fellow of All Souls College and was already well known among learned men of all Europe.

In 1660 he was appointed by King Charles II, one of a commission to restore the Cathedral of St. Paul's. The great fire of London, however, laid the Cathedral and a great part of London in ashes, so that his work was not to be one of restoration, but rebuilding. Under his direction as Surveyor-General and Chief Architect for the Kingdom—the work of rebuilding was begun in 1675—to be completed some 35 years later. It is recorded that a stone taken from the ruins of the former building on which was inscribed the Latin word *Resurgam* (I shall rise again) was built into the corner-stone of the new edifice.

In addition to this master-piece, by which his name is best remembered, Sir Christopher Wren is credited with the building of 54 churches, 8 colleges, 35 halls and 4 palaces, and other public buildings, including the Royal Exchange and Greenwich Observatory. After so well serving the office of Surveyor-General for almost half a century he was removed from public life after the death of Queen Anne and passed the few remaining years in obscure retirement.

A short reference to his private life discloses that he was survived by a son of his first marriage, who published a memoir of his illustrious father under the title "Parentalia." He was made a Knight in 1672, was elected President of the Royal Society in 1680. Despite his tremendously busy life and his great con-

tribution to English Architecture the emoluments of office were very meager. His reward was in spiritual satisfaction rather than material rewards. "He did the good deed, not for himself, but for the cause of good."

Was Wren a Freemason? The question has been answered to the satisfaction of some writers, with the stamp of authority. Undoubtedly his active association with operative Masonry would suggest connection with the speculative Craft. Many old writers have so declared him to be. Rev. J. W. Laughlin in a lecture on the life of Wren, delivered in 1857, declared "he was for 18 years a member of the Old Lodge of St. Paul's . . . now the Lodge of Antiquity." Anderson, commissioned by the Grand Lodge (of England) in 1735 to list the Ancient Patrons of Masonry, refers to him as Grand Master—Aubrey's History of Wiltshire" contains a quotation written into Halliwell's "Early History of Freemasonry in England" to the effect that "on May 18th, 1691, a great convention of the adopted Freemasons was held, at which Sir Christopher Wren (and divers others) was to be adopted a Brother." Certain conflicts in the matter of relevant dates gives other writers ground to doubt his connection with Freemasonry, but Macley's Encyclopedia is the authority for this statement. "Aubrey's authority sufficiently establishes the fact that Wren was a Freemason and the events of his life prove his attachment to the profession."

Whether he was or not, Wren was one whom the Craft would be proud to regard as a Brother who so dignified his profession in the operative field as to make his life a symbol of the Freemason's ideal—the man whose modesty requires no monument but the enduring works that live after him.

"If you seek his Monument—look at the fruits of his labour which surround you"; this is the greatest possible tribute to a man and a Mason.—H. C. M. Brown. (*Saskatchewan-1944*.)

SPIRITUAL DISCIPLINE

It is an odd trait in human nature that men who will cheerfully submit to physical and mental discipline should be suspicious of any attempt to impose a spiritual discipline upon them.

Worship is a deep-seated instinct in the soul of man which has existed everywhere and at all times and amongst all peoples. It is as natural as eating and sleeping.

But men do not neglect the impulse to eat until hunger demands, nor do they normally work on until they drop exhausted.