

Here are some facts:

Proceedings of Grand Lodge, Dec. 31st, 1938.

Resident members 1st Masonic District—2805.

Dec. 31st, 1945, resident members 1st Masonic District—2674.

Initiated during 1945—133.

The District is still down in numbers, but I am told the curve is definitely upwards. Our mutual experience of recent petitions for initiation tells us this must be so. Northern Light has neither a great number nor too few, but the 29 new Masons in two years have brought additional material into the lodge.

To sum up. Current conditions present us with a glorious opportunity to build for the future; to overcome the natural wastage of age and waning interest.

By our actions we shall attract others. Our committees of Enquiry shall probe their suitability.

Our successive responsibilities to follow should be: To inspire them through the exemplification of degrees. To instill additional knowledge of the meaning and history of symbols and landmarks. To proclaim to all who will listen, that here is neither a Service Club nor a supper club, but a way of living that unites men's hearts and desires in the belief in a Supreme Being. To keep them interested. Recognize that all joined because they had a desire. Satisfy that desire to the degree possible, but if our reason for being does not coincide with their desire at first, then make it so interesting that they will truly belong.

We all know the possession of a M.M. Certificate shows technical qualifications only.

I have deliberately painted the general picture.

My colleagues have given thought to three specific phases which they will develop, bear in mind, that in this discussion we are primarily interested in the recent initiate as being material for the future. Each of these phases we believe, is a critical one in the progress and successful integration of our Members who will carry Masonry's message into the hearts of men in time to come.

FIRST MASONIC DISTRICT

The meeting of the First Masonic District was held in the Masonic Temple, Winnipeg, on Tuesday, 29th October. This was one of the best planned and most successful meetings ever held in the district.

The D.D.G.M., R.W. Bro. A. S. McCann in arranging his programme divided the discussion into four classifications. (1) Conducting business of a Lodge, led by W. Bro. David Smith. (2) Our Recent Initiates by Bro. Rod A. Copland. (3) Why do Men become Masons by W. Bro. F. N. Hughes. (4) My Reaction to Reading Grand Lodge Proceedings 1946, by R.W. Bro. J. J. Bannerman.

The brethren named were ably assisted by strong panels and the general opinion expressed by the brethren in attendance was that something had been accomplished.

The Most Worshipful Grand Master, M.W. Bro. Donovan, accompanied by a large number of his officers, attended, and he added a notable contribution to this outstanding district meeting.

We are including in this issue a synopsis of Bro. Copland's contribution which is a fair sample of the excellent fare provided on this important occasion. We extend congratulations to R.W. Bro. A. S. McCann, the District Deputy Grand Master.

OUR FLAG

With so much controversy raging in certain parts of our fair Dominion over the question of a National Flag it is opportune that we as Freemasons should from time to time review that part of the charge to a newly initiated candidate reading thus:

"You are invited to consider attentively our Flag, the Union Jack. It is a symbol which should ever remind you of the duties you owe to King and Country and of the rights and privileges secured to us by the British Constitution as citizens of Canada and the Empire."

There is a passage in "The Men's House" by Bro. Joseph Fort Newton on the subject of the National Flag which with the change of one word "Republic" to "Dominion"—would seem most appropriate to us in Canada. This would then read:

"Let all those who stand under it join hearts in one faith, join hands in one purpose—for the safety and sanctity of this Dominion; for the rights of man and the majesty of law; for the moral trusteeship of private property and public office; for the education of the ignorant; for the lifting of poverty through self-help, to comfort; for the dignity of the home and the laughter of little children, for social beauty, national glory and human welfare.

"Long may it wave, rendered for all ages holy by the faith of the men who lifted it up, and the valor of the men who defended it in an hour of madness and peril.

"May it never again float over a field of war, but ever and forever over scenes of peace, honor and progress."

FORM OF BEQUEST

The following form of bequest may be used by any Brother desiring to bequeath any sum for the benefit of the Benevolent Endowment Fund of Grand Lodge:

"I give unto my Executor (or Executors) the sum of _____ (\$_____) upon trust to pay the same to the Grand Secretary for the time being, of the Grand Lodge of Manitoba, Ancient, Free and Accepted Masons, for the purposes and benefit of the said Grand Lodge, and I declare that the receipt for such sum, of the said Grand Secretary shall be an absolute discharge for such payment."

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

GRAND MASTER'S NEW YEAR MESSAGE

It is a happy privilege to be able to send, through "Masonry in Manitoba," a New Year's Greeting to each Mason who holds membership in the Grand Jurisdiction of Manitoba. May the Year 1947 hold for each one a goodly portion of that real joy that is fundamental to the happiness of humanity.

As we look back over the year just closed, we probably do so with mixed feelings. At its beginning we looked forward to a wonderful year of peace. The first full year after the close of a war covering six years. Were our hopes fulfilled? Let us look over the past twelve months. In the Eastern Hemisphere there was almost a continuous seething of the spirit of war. Leaders of Nations endeavouring to find solutions for the disputes and difficulties that confronted them, but being met on every hand by the selfishness or greed of greater or lesser powers, each endeavouring to gain some advantage for their particular area or ideology at the expense of the people as a whole.

In the Western Hemisphere are we at peace? Internationally perhaps but nationally we see in each separate community, strife between classes and groups of people. Always with some class or group endeavouring to gain for themselves that same advantage or power which causes international unrest in the older countries of the world. We seem to lose sight of the proper perspective, and instead of working for the benefit of all, have our minds on prices, rather than on fundamental values. The value of the rights of others to live together in peace and harmony, and the practicing of the Golden Rule, should be our objective. The advance of science, and the inventive genius of man have so shrunken the world, that peace and harmony, justice and toleration, liberty and freedom, truth and fidelity, for all mankind, are no longer idealistic hopes, but material necessities, for the future development, and progress of civilization.

By the same token, no people, no nation, no class, can acquire for themselves alone, a life based on these principles.

This world can never gain its purposeful goal unless there can be universal respect, friendship, faithfulness, and trust, among all peoples of the world.

Let us then my Brethren go forward into the New Year of 1947, with a purpose and determination in our endeavour to spread the Light of Masonry, so that we may feel that we have made a faithful attempt to earn a "Master's Wages."

OUR THIRD YEAR

With this issue we begin the third year of "Masonry in Manitoba." It will be observed that we have increased the size and you will now receive fifty per cent more reading matter each issue. It is hoped that by the addition of two pages we may extend the message we endeavor to send to the brethren of our constituent lodges.

Our occasional requests for original items of interest—or suggested topics—has brought meagre results, but the few we have received have impressed us with the fact that some of the brethren do appreciate the objectives of the committee in charge of the publication.

We have little use for clippings from other periodicals—That is not the type of contribution we seek. There are scores of talented brethren in our membership who could, if they only would, give us the benefit of their thoughts and ideas. We want to hear from these members.

For two years now we have issued our little paper. Some of the readers—not many—have taken the trouble to express their views and submit suggestions and once again we extend an invitation for others to do likewise.

The circulation now exceeds 11,000 and with the increase in size it is our earnest hope that we may do that much more in the work committed to our care.

May the year 1947 bring peace and contentment throughout the world.

FIRST THINGS FIRST

For some unaccountable reason a great number of our members place more emphasis upon what are commonly called "the higher degrees" than they do on their Craft Lodge which is the foundation of all Freemasonry.

We see brethren completely absorbed both in time and energy in orders and organizations which regardless of their set-up are ancillary to Craft Freemasonry.

We do not deny their right to be enthusiastic in these branches but we challenge the wisdom of doing so to the complete neglect of their duties to their mother Lodge.

This condition is by no means peculiar to the Masons of Manitoba—we hear and read of similar experiences in many places.

Recently a provoking statement was issued by M.W. Bro. Melvin M. Johnson, P.G.M., Massachusetts, who is Grand Commander of the A. & A.S.R. We believe it carries a message to the brethren of this jurisdiction. Here is what he said:

"When we speak of Grand Lodge 'sovereignty' we mean that the Grand Lodge as the representative of the whole fraternity within its jurisdiction has the unqualified power and authority to

determine for that jurisdiction what is and what is not Masonic, and to fix the conditions under which anyone may enter Freemasonry, or, having entered, remain.

"It determines and judges the Masonic duties of its own members, including their relation to other organizations professing to be Masonic. Each brother admitted to the Craft takes his membership with the obligation to conform to the laws, rules, regulations and ancient customs prevailing in the Grand Lodge under whose authority he was made and, or, is sojourning.

"For instance, when a Grand Lodge officer performs duties as such—by authority of his Grand Lodge—no other Masonic body has the right to interfere. His Grand Lodge is the sole tribunal having the authority to approve his acts.

"The Chapter, Council, Commandery and Ancient Accepted Scottish Rite exist only by the express or tacit consent of the Grand Lodges. If a Grand Lodge withdraws that consent as to any body, then such body ceases to be Masonic within its jurisdiction and suffers consequently the death penalty.

"If by authority of the Grand Lodge any individual brother is expelled from all the rights and privileges of Freemasonry, he thereby loses all his rights and privileges not only in symbolic Freemasonry but in every recognized Rite."

A UNIQUE MEETING

The evening of 18th November, 1946, was observed by Assiniboine Lodge, No. 7, Portage La Prairie, as "Hyde Night." The members honored an old and well beloved brother, W. Bro. Joseph Hyde and his five sons, all members of Assiniboine Lodge. Here is the Masonic record of this family:

- W. Bro. Joseph Hyde.
Born 16th March, 1869 in England.
Arrived in Canada 1872.
Initiated 19th November, 1890.
Worshipful Master, 1931.
50 Year Veteran Jewel, 27th December, 1940.
- W. Bro. Clarence Hyde.
Initiated 17th August, 1925.
Worshipful Master, 1933.
- W. Bro. Fred Hyde.
Initiated 18th February, 1929.
Worshipful Master, 1943.
- Bro. Lloyd Hyde.
Initiated 27th December, 1945.
- Bro. Jack Hyde.
Initiated 16th February, 1946.
- Bro. Murray Hyde.
Initiated 30th June, 1946.

On the occasion of "Hyde Night"—the six members of this Masonic family occupied the different chairs in the lodge room in this order:

W. M.	W. Bro. Joseph Hyde
S. W.	W. Bro. Clarence Hyde
J. W.	W. Bro. Fred Hyde
S. S.	Bro. Jack Hyde
J. S.	Bro. Lloyd Hyde
I. G.	Bro. Murray Hyde

We extend congratulations to all the Brothers Hyde and feel sure this is a family record, seldom, if ever before, equalled in this jurisdiction.

OUR RECENT INITIATES

Masonry, in common with all successful enterprises, has certain basic factors, factors which according to their use and adequacy, both as to quantity, but more importantly, quality, make for a brilliant future.

Manufacturing Concern—(1) Plant and Machinery. (2) Working Capital and know how. (3) Personnel.

University—(1) Building & Campus. (2) Endowments and Libraries. (3) Professors and Students.

Masonry—(1) Temples and Equipment. (2) Traditions and Teaching. (3) Members.

Each of these factors is important; but since Masonry is carried in, and expressed through the hearts and minds of men, the state of our membership is the most important of all.

True our Temples should be beautiful, and durable, true our teachings and traditions should be strictly preserved. How infinitely true it is also, that we preserve the quality of our membership, since man is a wasting asset, and needs constantly to be replaced.

Let us think for a moment. When we leave tonight, a great change comes over this building, in a sense it loses its usefulness when we are absent. Masonry is what we are.

One evening we shall not come here, not one of us. Our departure shall be complete. Who then shall tell men of Masonry. Outside the doors of our Lodges stand the future Masters, attracted to us by a desire on their part, by correct demeanour on ours.

Those who enter shall be of mature age, sound judgment, strict morals, that is our responsibility.

They shall be introduced to a system of morality founded on the purest principles of piety and virtue. They have the desire, the indoctrination must be thorough, so that the "Lightning spark of thought generated in the solitary mind, awakens its express likeness in another mind, in a thousand minds and all blaze up together in combined fire."

The successful march of Masonry through the years depends on Masons in action; how many; how sincere and capable.

formed kneeling in three-quarters of a circle round that altar, each round his sacred volume. The Christian kisses the book, the Parsee salutes the book, the Mohammedan lifts the book against his forehead, and the Hindu uses that beautiful form of salutation customary in India. I think that is a fine illustration of how we bring the different races together under the aegis of Freemasonry."

LODGE BUSINESS

At the recent meeting of the First Masonic District W. Bro. David Smith, of Acacia Lodge said:

An assignment to give a 3-minute talk on transacting business in Lodge meetings has prompted me to compile, not originate, 10 suggestions headed "Business Meeting Procedure Streamlined."

Noticeable concern in this matter indicates that improved performance is here desirable, having as its objective the avoiding of digression, minimizing boredom and saving time.

The motto on the sun-dial says, "Time conquers all—We must obey Time." The master, as chairman, is concerned with the dispatch of business within a reasonable space of time.

Suggestions!

1. Previous notification of subjects to be discussed is helpful.
2. Inform assemblage that constructive discussion only is to be indulged in. Lay off the gripes.
3. The chairman may allot three, five, or more minutes to each or any speaker as he sees fit.
4. He should endeavour to keep the speaker from wandering away from the subject.
5. He may ask for a motion framed in his own words. This is a time saving device.
6. The speaker should adhere to the time limit set by the chairman, but may ask for a second opportunity to speak.
7. Those seated should refrain from interjection.
8. The secretary should present his material in recognized sequence, acknowledgments may be condensed to names and services.
9. The chairman need not repeat these items in detail.
10. The exercise of manners, courtesy, and tolerance, will aid rather than retard the progress of business.

The pendulum of time swings steadily on, suggesting perseverance rather than haste.

These several observations from professional and Masonic practice may perhaps serve as a basis for the conduct of business meetings.

Speechmaking is closely allied to this subject.

Experience shows that speeches, like babies, are easy to conceive, but tremendously hard to deliver—on time.

VOUCHING FOR VISITING BRETHREN

The attention of Worshipful Masters and the brethren is drawn to clause No. 188 of the Constitution of the Grand Lodge of Manitoba. We do not consider it necessary to recite the clause in full but in view of some recent comment on the subject it is perhaps helpful to give expression to the implications and responsibilities imposed by the regulation.

1. Every visiting brother shall be required to produce satisfactory documentary evidence that he is a member of, or a demitted member from a Regular Lodge recognized by this Grand Lodge.

2. He must produce an official Lodge receipt showing his dues have been paid for the year 1946, i.e., the last preceding year. If he claims to be a Life Member then his certificate will be accepted. If a demitted member his demit must bear a date not more than one year prior to the date he visits the Lodge.

It is reported that in some of our lodges once a visitor has been received he is seldom, if ever, asked to produce his current receipt for dues and as a result he continues to be a constant visitor at the meetings over a prolonged period.

Now it is quite apparent that any one of us can vouch "that he has sat in Lodge" with a particular brother, but how many can actually vouch that this same brother carries a current certificate of standing as called for in clause 188.

It is suggested, and we believe the suggestion will be carried into effect, that every visiting brother, regardless of who vouches for him, should be requested to show his current receipt or life membership certificate to the proper officer every time he visits a Lodge in which he does not hold membership.

We talk a great deal about the delinquency of members in the payment of dues. If we exercised all the requirements of our Grand Lodge regulations, and we have just considered one, then perhaps prompt payments might be the result of our vigilance.

WHY MEN BECOME MASONS

Man as a rational being, generally has a reason for his words and actions. Why then do men become Masons?

Some may be curious and others may have heard the saying, "No Mason will ever be hung," and of course that is true for no true Mason will ever run foul of the laws of God or man. Others may think it would be good for their business connections, such men would find it difficult to be proposed.

It must be that men are attracted to the Craft because of a favourable opinion of those who are Masons; a desire for knowledge and a sincere wish to be of service.

I can only give my own reason. I became a Mason because I met a Man, a Mason, who was a Mason.—F.H.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

A NEW YEAR

Twelve months ago as the closing hours of the Old Year were ticking off another page in the calendar of time, we wrote a few lines on "Auld Lang Syne."

Again it nears the midnight hour and soon 1947 will dawn upon the world. Our thoughts, naturally, turn to other days, days which are now linked with memory and once more the world sings "Auld Lang Syne."

We know full well that the Craftsmen of old worked in faithfulness. We prize the record and the history bequeathed to us by the pioneer. We have truly entered into a great heritage and approximately 12,000 Freemasons in this Grand Jurisdiction should pass on the threshold of the New Year and give thanks.

Shall we have the faith and the courage of our fathers? Shall we sit in our little corner and dream dreams?

When you crossed the threshold of the Craft you were brought forth into a large place. Your horizon was widened. The spirit of brotherhood should bring to your vision the fact that the old dream of a dominant Empire has vanished. The new ideal of a humane understanding between man and man, has taken shape.

Surely we are aware that the world is weary with the strain of violence which destroyed the old, and may we not hope the new will bring, not strife but a healing rest.

The duties of a Freemason, we are taught, are threefold—To God; To our Neighbour; To Ourselves. We must therefore recognize the fatherhood of God as embracing all His children. We must likewise interpret the injunction relating to our neighbour, as including all mankind.

As Citizens and as Freemasons, there is a great challenge to step boldly forward as exponents of Universal Peace. Need we refer to the hundreds of Craftsmen in every part of the habitable globe.

We must not minimize the importance of moral values, of human relationships, of ideals, of national and political honor. Nor should we underestimate the personal effort which must be exercised by each individual. We can make the universality of Freemasonry more than a glib phrase. We can be a world influence whose wells are watered in the hearts of individual men, men who have seen the beckoning light across the sacred altar of the Craft.

TIDINGS FROM THE SOUTH

In the Lodge Room at Pilot Mound on Tuesday evening, December 10th, occurred one of those noteworthy happenings which, exemplifying the spirit of fraternity and brotherliness, make Masonry so vital a force in Rural Manitoba. The Lodges of Crystal City (Crystal No. 71), and Pilot Mound (Mound No. 118), held a joint installation of Officers. Instituted last year to alternate in each town, it is already an established event. The towns are only five miles apart. There is, of course, the usual rivalry between the residents, such as is always the case where two good towns are too close together on the map—but only friendly, brotherly neighbourliness is apparent on occasions like this, where harmony prevails to constitute a grand inspiration to the good neighbour ideal which Masonry so splendidly fosters.

The gathering was made more noteworthy by the fact that brethren from another Lodge in the Fourth District, Moeden No. 13, did the work of Installation by special request, the Installing Officers comprising: R.W. Bro. Bray, R.W. Bro. M. Maclean, W. Bro. Cox, W. Bro. Brakley, and W. Bro. Thorselson; that no less than five Past District Deputy Grand Masters were present: R.W. Bros. Bray and Maclean (Morden), Lynes (Crystal), Tuckwell (Mound), and Leppert (formerly of the Sixth District, now of Crystal); and that brethren from other neighbouring and distant Lodges, to the number of over eighty, attended, and following suspension of labour, enjoyed to the full, a happy time at the refreshment hour.

It was a memorable gathering. But there are many such constantly being held throughout Manitoba. Something else made this meeting quite unique in Manitoba Masonry: Bro. Wm. Govier and Alex. Creith, with their officers, were installed in the chairs of their respective Lodges. The amazing thing is, that only FOUR days previously, Bro. Alex. Creith was in Belfast, Ireland. It is indicative of his zeal that time and distance proved no barrier to his reaching home in time to be installed as Master of his Lodge. Taking the fastest mode of transportation known to man, he flew across the ocean and the thousands of intervening miles, and arrived a short time before Lodge opened. On Friday, December 6th, Bro. Creith was in Belfast, Ireland, fraternizing with the friends of his earlier youth. On Tuesday, December 10th (despite the fact that bad weather had prevented even faster time and re-routing, and enforced stops had added many hours to his trip time), he was receiving the Honours in the prairie town of Pilot Mound, Manitoba. This, surely, is a record unique in Masonry.

In any event, no less an authority than R.W. Bro. Murdo Maclean (Moeden) declared emphatically at this gathering, with that Scottish magnanimity for which he is justly noted, (quote) "that Mound Lodge hasn't much to holler about, —but this unique happening in Mound Lodge MUST be recorded in 'Masonry in Manitoba.'" (Unquote.)

An order from "Mac" Maclean is an order—so here it is. R.W.T.

FROM OUR PROCEEDINGS

This is a frank comment upon a phase of Masonry in our jurisdiction. It is submitted with the sincere hope that we may find the weak spots of our fraternity considerably reinforced by the officers responsible for the work of Freemasonry in the Province of Manitoba.

For several years past, Grand Masters, District Deputy Grand Masters, and chairmen of our standing committees have recommended the reading of the printed Proceedings as a source of real Masonic information.

The 1946 edition has been distributed and copies are now in possession of every Lodge in the Jurisdiction. These books are intended to be read—to be studied—to be circulated among our members. Let us, however, make a brief examination for a few minutes.

When we turn to the tabular statement compiled as at 31st December, 1945, we find that with the exception of six Lodges, out of a total of 163, every Lodge reported additions to its membership by initiation.

The six lodges which did not initiate a single candidate during 1945 were Russell No. 62; Kilwinning No. 110 at Minto; Ophir No. 112 at Beausejour; St. Andrews No. 116 at Wellwood; Cartwright No. 150 and Foxwarren No. 152.

Two of these lodges are in the Fifth Masonic District: Russell Lodge No. 62 and Foxwarren No. 152. Despite the fact that Russell Lodge celebrated its fiftieth anniversary during the year, nevertheless it drew a blank in the initiation of candidates.

A strange contrast is noted in the Sixth Masonic District. Here we find Kilwinning Lodge No. 110, reporting no candidates, while in Reston Lodge No. 104, we find 26 new members being initiated during the twelve months. As a matter of fact, Reston Lodge reported the second largest number of initiates for 1945, their total being 26, exceeded only by Assiniboine Lodge No. 7 at Postage la Prairie, which initiated 35 new members.

Here again we find cause for wonder, because St. Andrew's Lodge No. 116 at Wellwood happens to be in the same district as Assiniboine Lodge No. 7.

We look in vain for any reference to these disparities by the District Deputy Grand Masters in their reports.

Another disturbing fact is disclosed if we look over the attendance register at the Annual Communication of Grand Lodge held in June last. Neither Russell Lodge No. 62 nor Foxwarren Lodge No. 152 had a single member in attendance.

Grand Lodge has granted a Charter to every constituent lodge. It should be recognized that it is a distinct privilege to have a Masonic Lodge in a small town. The individual member should understand that his life and example in the community is the best incentive for other good men and true to seek membership in the local Lodge.

True we do not solicit applications but if example is the magnet to attract new members, then we wonder why some lodges are absolutely barren—whilst neighbouring lodges have their trestle boards covered with work.

The absence of Masters and Wardens from the Annual Communication of Grand Lodge is something we cannot explain much less understand.

It is suggested that brethren elected to the principal offices of their Lodge for 1947 should fully understand their responsibilities and be present at Grand Lodge when the month of June rolls around.

FROM INDIA

We are interested in obtaining first hand information concerning Masonry in all parts of the world, more particularly from far-off parts of the British Empire. The comments recently made by a Past Grand Master from India have a double significance at this time. Here is what he said:

"To visit the Lodges (in India) we had to travel 1200 miles to the north, 1200 miles to the east, and 1200 miles to the south. The present Grand Master told you how the Indians participate in Freemasonry and how they testify to the universal character of our institution. I have in mind at the moment the Lodge at Khandwa, which is a night's travel by ordinary train north from Bombay on the way to Agra and Delhi. There you would find a Deputy Commissioner or Collector, you would find a medical and sanitary officer, a district judge, one or two leading contractors, a district traffic superintendent of the railway, a district railway engineer, stationmaster and so on; and any of these offices might be held from time to time by a European or an Indian. They might have an unwritten law there to have as far as possible a European Master one year and the following year to have one from the other classes.

"Many of you are probably familiar with those words of Kipling's which are entitled 'My Mother Lodge,' where he says, 'we 'adn't good regalia, an' our Lodge was old an' bare.' The part I want to refer to is, 'We dursn't give no banquets lest a brother's cast were broke.' That time is past, for on such occasions there is a separate table for the caste brethren, but they all join together in the general festivities of the evening and do their part towards making it a success. The Lodge is composed of several communities all working together as one and, as a rule, in perfect harmony.

"In Bombay are a good many Lodges, and they are classified as purely European Lodges, purely Parsee, purely Mchammedan, and purely Hindu. Suppose you were there, looking down from the pedestal. There you would see the four sacred volumes, the Holy Bible, Yasna, Koran, and Samyutta, and when the time comes every year at the Annual Meeting for the Grand Master to invest the office-bearers for the following year, a group would be

FROM THE LIBRARY

Two intensely interesting brochures were added to our shelf a short time ago. Both deal with Freemasonry in the Province of Quebec and are copies of addresses delivered by Brother Charles E. Holmes.

One is titled "When the Nobility and Aristocracy of French Canada Favored Freemasonry (1750-1875), the other, "French Canadian Masons of Yesteryear."

This is a subject which the average member knows little or nothing about. Let me give a brief quotation: "Tradition backed by several Masonic historians, has it that Masonry penetrated into Canada with Wolfe's army. We do know positively that seven lodges were attached to as many regiments which took part in the siege of Quebec. But this does not preclude the possibility that there were Masons in Canada in pre-conquest days."

Brother Holmes carries the story on through the years, telling us he personally, in 1905, examined in a museum in Paris, an actual minute book of the lodge "Francs Maçons Regeneres covering the period 1721-1748."

Many interesting references from manuscript records are quoted and this addition to the early history of the Craft in Canada is a real contribution.

We learn that in these far off days our French-Canadian citizens were active Masons, regardless of their religious affiliations. As the author comments, "as you have seen, many excellent Masons have been devout Catholics and that is as it should be, since all that is demanded of a postulant for admission to Masonry is a belief in a Supreme Being and a future life."

We would like to include a more extended reference to these two addresses but for the time being let us content ourselves with this brief commentary. We recommend these items to our readers.

A TIE VOTE

The question has been asked, "What procedure should be followed in the event of a tie vote on a motion or resolution?"

It may be that the by-laws of some lodges make provision for such a contingency. However, we find that in framing lodge by-laws it would seem there is absolutely no end. Certainly few follow the same pattern. Many lodges have by-laws dealing with matters covered by the Constitution of Grand Lodge and these do not always conform to the regulation set forth in the

Constitution. In such a situation it is the Constitution and not the lodge by-law that must prevail.

Coming back to the enquiry set out in the opening paragraph we would refer to Clause No. 20 of the Constitution. Here we learn that when the circumstance arises in Grand Lodge then "in the case of a tie vote the motion or resolution shall be declared lost."

It would seem reasonable to presume that if this is the procedure governing the business of Grand Lodge then similar action should prevail in our constituent lodges.

"THEY ALSO SERVE"

On February 6th, around an open grave in the cemetery at Pilot Mound, the last rites were accorded a Brother advanced to the Great Lodge Above; this Brother had neither sought nor gained the transitory honors we accord the more able among us—no Grand Honors or exalted rank had been accorded him—yet he achieved that greatest of all distinctions that a Master Mason may gain: he lived "On the Square," and earned the esteem and respect of his fellows as an upright man whose rugged integrity of character never was questioned. In his 86th year, Sven August Johansen, native of Denmark, who had been in every sense a good Canadian since the early 80's, left behind him the record of a life well lived.

Another record marks the life-story of this quiet, retiring man: he was a Charter Member and Life Member of Mound Lodge No. 118 on the annals of which he left an indelible mark: but in his own life and living he had set so fine an example that every one of his five sons followed him through the portals to become Master Masons. Emanuel (Jordan River, Sask.), Don (Swan River), Edward (Dauphin), Robert and Powell (Pilot Mound), were prompted to become Masons because of the example set by their father. Six Masons in one family surely is something of a record in Manitoba Masonry.

And no finer tribute could be paid to any Departed Brother than that all of his sons should by his own example be inspired to become Master Masons.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

OUR NEW INITIATES

In the statistical report on membership which appears in the latest printed proceedings of Grand Lodge we read that during the twelve months under review, six hundred and ninety-nine (699) candidates crossed the threshold of Freemasonry. These figures are now more than a year old and the evidence is strong that a still greater number was initiated during the calendar year, 1946.

This is no new or novel experience for Masonic lodges here and elsewhere. In times past we have observed membership in the Craft lodges growing very fast while on the other hand, it seems but yesterday that our Manitoba lodges echoed the cry "we have no work whatever on our trestle-board."

About 25 years ago there was an unprecedented rush of new members. This condition was reflected right across the American continent and was not confined to Manitoba. Within ten years the upsurge gave way to a continued falling off not only in new applications but in loss of membership through suspension and demission.

Reflecting upon past experience we might pause and do a bit of thinking. We need to plan beyond today if we hope to avoid the bitter experience of yesterday.

One of our difficulties has been that we are all inclined to consider what it is that will help us at the present moment rather than what will be the effect on the lodge and on the Craft in time to come.

Is it wise to load every lodge meeting with a never ending succession of degree work?

Are we truly exemplifying to our new initiates what Freemasonry is by the continual turning of the degree mill?

Must we clear the decks month after month and thus make way for more and more meetings of a similar nature?

Ask yourself this further question. Can our new members be blamed if they decide that all they get when they attend lodge is a repetition of something they witnessed every time they went to lodge since they themselves received "the rights and privileges" of the Craft.

Any one might honestly enquire if the work they see is the only effort designed to increase their usefulness as members of

this ancient and honorable fraternity. In order to become useful one must learn—surely the ritual of our ceremonies is not the only thing we have to offer our young initiates.

We do need vision if history is not to be repeated. We must look ahead. The fuller development of a man who has recently been initiated is of much greater importance in the Masonic Plan than the rushing of succeeding classes, pell-mell to the sublime degree, then to begin all over again and repeat the process with another waiting group.

Masonry has a great and glorious history—a philosophy and a symbolism—wider and reaching far beyond the words of any ceremony.

The Worshipful Masters and Officers of our constituent lodges have the opportunity, if only they have the will, to break new trails by making the degree work a stepping stone toward the realization of creating Freemasons.

Within every lodge in this jurisdiction there exists latent talent waiting the call. When it is sounded the workmen will prepare themselves to do the work of a Master Craftsman.

COMING EVENTS

Area Meetings

Preliminary arrangements are being made and it is hoped a definite announcement as to the dates, places and times, will appear in our next issue.

Grand Lodge Communication

It is not too early for Worshipful Masters and Wardens to plan their attendance on June 4th next. One of the responsibilities of these officers is obedience to the call of Grand Lodge. The Master and Wardens being the official representatives of their lodge, it is their duty to be present at the Annual Communication.

Wawanesa Lodge No. 67

This Lodge will celebrate its Golden Jubilee this year. We notice the original Dispensation was issued on 12th June, 1897 and the lodge instituted by the D.D.G.M., R.W. Bro. William C. Hicks on 16th July, 1897.

This is an important event in the life of Wawanesa Lodge and while we have no advance information as to their plans it is hoped the members are already planning a suitable anniversary worthy of the best traditions of the lodge.

PRACTICAL MASONRY

Crescent Lodge No. 103 meets at Elm Creek and has a membership of approximately sixty, all told. It is a typical lodge in a typical rural Manitoba town, but in its membership we find men who have been largely endowed with the real Masonic spirit.

Recently—not without some digging—we learned something about a fine job, well done, on behalf of one of the beneficiaries of our Benevolent Fund.

The lady in question needed a home in which to live. A friend in another part of the country sent her a modest sum of money toward making the payment on a house she had been offered. The brethren of Crescent Lodge made an inspection of the property and decided it was not worth the price, so they reported adversely on the purchase. But that did not close the transaction.

Several of the members put their heads together. With the gift of money already mentioned, the meagre savings of the lady and contributions from the Masons all pooled together, they were able to buy the lumber, cement, nails and building materials for a house 18x22.

One of the "workmen from the Temple"—wrote as follows: "We started to build, eight or ten members would be there every night. All the work was done free. The house has three rooms, a cistern made of cement, and it is all insulated, wired for lights, painted inside and out. When M—— moved in she had about everything she needed."

A short time ago the Benevolent Committee received the following letter and it was the cause of our going on a search for the story told above.

"It is a bit difficult for me to compose a letter such as I wish to write, but in these few lines I hope I can convey to you some of the deep appreciation I feel . . . The outlook on my future is so very different now than it was a short time ago.

"I think Mr. B—— told you that different members of the Elm Creek Lodge assisted me in getting a nice comfortable wee home of my own. I feel sure he didn't tell you that I definitely could not have had this little home without the help I got from these good friends. Their never failing efforts to come to me when I needed help has made my life so much more happy, and it seems impossible to explain just what effect that has on one who has to live such an unusual life as I . . ."

What does Masonry mean to you? To some it means ritualistic work, others organization, others social activity and entertainment. Unless we are converted to the principles of Masonry then Masonry will not mean much to us.

We must put fraternalism to work throughout the world just as our brethren did in Elm Creek.

Let us think this little story through. We have the men, we have the money, surely we have the will to work.

IN OUR MAIL BAG

It is interesting to pass on to our readers a few comments received from members. One has this to say: "The publication is being well received as far as I can gather and I think its brevity commends it. If these little publications become too large they are more likely to be put on one side.

"I believe a constant flow of information each month, such as is given, will be read by all, much better than if they received a Masonic Magazine.

"We know too many members read very little. This little publication gives them an appetite for more and I think it is well that when they read the sheet they will be looking for more and wanting to see what the next one will bring."

The next letter on our file is a challenge to some of our City members. The correspondent writes:

"A friend, member of a Lodge in another province, has attended a number of Lodge meetings in the Temple, apparently looking for a Lodge to affiliate with, as he is now a permanent resident in Winnipeg . . . recently he stated he had found a hesitancy on the part of lodge members generally, in the City, to fraternize with visiting brothers who are strangers.

"At one lodge he visited a week or two ago, the brothers, sitting on either side of him, carried on a conversation.

"I thought, perhaps, in some future issue of *Masonry in Manitoba*, a word to the brethren to step out and welcome a stranger with a handshake and a smile, might encourage us all to do just that."

It is hoped this is an isolated experience and it suggests that each of us should recognize the brother sitting in the next seat.

Another communication refers to an article in the January issue and the writer has this to say:

"Your 'First Things First' has been badly needed. Far too many of our brethren refer to the Rite, the Chapter and the Shrine as 'higher degrees,' which is completely wrong.

"So far as our Grand Lodge Constitution is concerned I cannot find any authority given to our Grand Secretary to ensure that only Masons in good standing in their Craft Lodges continue as members of these other bodies allied to Masonry.

"It would seem to me that action should be taken by Grand Lodge to see that they (the ancillary bodies) clean house by retaining in membership only those in good standing in their respective Craft Lodges."

We thank the writers of these comments which are indications that our monthly publication is awakening a real interest in the minds of some of our readers.

HELP—AID—ASSIST

We learned in an indirect way that Fort Garry Lodge No. 130 had been carrying out some practical work and from the information subsequently gathered have pieced together this little touch of Masonry in action.

"We are taught constantly that one of the finest characteristics in the life of a Freemason is his exemplification of benevolence and charity. No doubt each one of us practices these virtues individually but as we discussed these matters in our Study Club we wondered why we—as a Lodge—did not do something practical.

"One of our members was laid aside by ill health for several years. On account of the loss of power in his legs he could only move about in a wheel chair. He was confined to a room where his interests and opportunities were limited. It was discovered he was losing the sense of hearing. This meant he could no longer enjoy his radio nor the occasional visitor. The Lodge purchased a hearing aid thus restoring the blessing of hearing and bringing added comfort and pleasure to a handicapped brother.

"It was further suggested that the Lodge could extend help to a boy or girl in order to provide a needed course at a Business College. A committee was formed. The principal of one of the High Schools was interviewed. A canvass was made in the school in order to select a scholar of good character, completing the high school course but with no prospect of advancement in education because of the lack of family finances.

A bright girl of 17 was selected. She was one of a family of nine children, without father or mother, wards of the Children's Aid Society. This family had been kept together as a family unit by the eldest boy in the family.

The girl was enrolled in Business College. A report was received each month and her progress observed by the lodge committee. She completed her course with high honors and is now established in a good business firm and making good.

Fort Garry Lodge intends to perpetuate this activity as a Memorial to the memory of one of its members who gave his life in World War II.

We commend the efforts of Fort Garry Lodge to our membership at large in the hope that somewhere others will find that Masonic work lies very close to our own front door.

NOMINATIONS

We would remind the members that all nominations for the various elective offices in Grand Lodge, for the Board of General Purposes, and The District Deputy Grand Master for your District, should reach the office of Grand Secretary as early as possible. Don't wait for the dead line.

It is our hope that a full slate of such nominations will appear in our May issue. The advantage of knowing in advance whose name will appear on the ballot paper needs no added emphasis at this time.

ALL CANADA GET-TOGETHER

On Monday and Tuesday, February 24th and 25th, Masonic history was made at Montebello, Quebec. At this historic spot the old country estate of Louis Papineau, thirty-two brethren, representing the various Grand Jurisdictions of British North America, met for conference. Eleven jurisdictions were represented including two from Newfoundland; one under the United Grand Lodge of England, the other under the Grand Lodge of Scotland.

It would be difficult to put down in statistics the benefits of such a gathering. Perhaps never before has such a conference been held. We enjoyed the fellowship of brethren from Coast to Coast; we discovered there were many differences but there was also revealed that among these Masonic bodies there is a common spirit. The Conference was not very old when one could feel the desire to dissolve our differences in free discussion, and a friendly interchange of ideas. No one can deny that the Grand jurisdictions represented were brought much closer.

It was the unanimous judgment of those present that a Conference every second year would be desirable. A basis of finance, representation, and so forth was drafted as a suggestion to the various Grand Lodges in British North America. It was made perfectly plain that such a Conference would in no way usurp the sovereignty of the Grand Lodges. The basis agreed upon is only a suggestion and will be presented to the Grand Lodges by their representatives. It will be for each Grand Lodge to decide whether or not to become a member of an All Canada Conference.

THE BANFF CONFERENCE

Among the visitors at the annual conference of the four Western Jurisdictions, held at Banff in September last, were M.W. Brother Edward B. Besty of Corvallis, Oregon, and the Grand Secretary of Oregon, R.W. Brother Harry D. Proudfoot of Portland, Oregon.

So impressed were these brethren with the conference that, on their return home they forwarded to M.W. Brother George F. Ellis, secretary of the Conference, a donation, on behalf of the Grand Lodge of Oregon and in appreciation of the value of the gathering, sufficient to provide a copy of the complete proceedings to each constituent lodge in the four Western jurisdictions.

Each lodge in our jurisdiction has now received a copy which we trust will be distributed among the members and read with profit and satisfaction. A limited supply is still on hand. Any brother desiring a copy may obtain it from the Grand Secretary.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

AREA MEETINGS

Arrangements are now being made for three area meetings and the places decided upon by the Committee are as follows with dates:—

8th May—Poetage La Prairie.

14th May—Shoal Lake.

15th May—Reston.

This is the third year in which we will hold this type of meeting, and if the success of former years is duplicated then the Craft in general will be the gainer.

Needless to say the programmes will be attractive and interesting. Brethren will please not confuse area meetings with district meetings.

The idea behind the area meetings is to gather together at a central point brethren of Lodges within easy travelling distance of the place of meetings regardless of district geography.

Every member of the Craft in the locality is privileged to attend—the meetings are not confined to lodge officers.

The points at which meetings will be held are shown above and with this advance notice going to every brother in the Province there is no reason why we should not have overflowing attendance at all three meetings.

That's what we need. That will demonstrate the real interest of the locality in Masonry.

May we suggest that local groups begin now to organize their own car-pools and make certain their lodge is well represented when the area meeting comes their way.

Don't miss this opportunity to be present at a great Masonic gathering.

TWELFTH DISTRICT MEETING

The Annual District meeting of the Twelfth Masonic District was held in the Masonic Temple, Winnipeg, Friday, 31st January and an attendance of 226 was registered. This is a fine compliment to the District Deputy Grand Master, R. W. Bro. Harry H. Gray who was largely responsible for the success of the meeting.

The M.W. Grand Master, M. S. Donovan accompanied by a large retinue of Grand Lodge officers was in attendance and as is customary at a District Meeting delivered an inspiring address.

Reports from the Lodges were interesting but seemed to over-stress fraternal visits to neighbouring lodges as well as purely

social events. While these items are of particular interest to the lodges involved they do not carry that wider appeal to the whole District especially on the occasion of the annual meeting. Social functions in the nature of dinners, sport activities, and such events are strictly lodge affairs.

What an opportunity is presented at the District Meeting for some lodge—every lodge for that matter—to tell the gathering something about the practice of Freemasonry by its members.

Along this line, reference was made by Fidelity Lodge No. 146 whose members had raised the sum of One Thousand Dollars for the building fund of the Shriners Crippled Children's Hospital.

We have on our files another example of applied Freemasonry done by Fort Garry Lodge No. 130 but reference to this was not made at the meeting. We will try and find space for the item in this issue.

These are the facts we want to know. It is by telling our brethren about them that we can best answer the critic who keeps asking "What has Masonry done?"

Yes, the reports from the constituent lodges could be made oh so interesting if the officers would only include the human side of their work as well as the social and inter-lodge visiting activity.

A panel under the direction of our Grand Secretary, M.W. Bro. Peter T. Pilroy, and including The Grand Master, M.W. Bro. M.S. Donovan, M.W. Bro. Royal Burritt, M.W. Bro. Harry Woods, M.W. Bro. W. D. Lawrence, M.W. Bro. S. Burland, R.W. Bros. Harry Coddington, S. Hart Green, David Griffith, Geo. P. Fairbairn and V.W. Bro. Fred H. Blythe conducted a question period under the title, "For Your Information"—This was an unqualified success.

A group of brethren, comprising the members who had held the office of Worshipful Master in their respective lodges in 1944 presented a short playlet, "Harmony Being the Support." This part of the program was enjoyed by the large assemblage and the message of the Playlet was significant from the reception it received. We need more of this type of entertainment and education.

It was a good District Meeting and R.W. Bro. Gray is entitled to a sincere "Well Done."

LONG LONG AGO

We have had much conjecture as to when Freemasonry made its first contacts in Canada. From time to time ancient relics, old time manuscripts, diaries and journals have come to light and thus replaced fable and legend with documented evidence. This is not the story of the written word but it holds an interest for those who are searching for Masonic evidences of bygone days.

In 1827, on the shores of Goat Island, in the Bay of Annapolis, a slab of trap rock measuring 2½ feet by 2 feet, partly buried in sand, was found. Upon this were chiseled deep the square and compasses and, underneath, the date 1605.

Professor John H. Graham, in his "Outlines of the History of Freemasonry in the Province of Quebec," commenting on this discovery points out that in 1604, under the leadership of the Huguenot De Monts, Peutricourt and Champlain sailed from France to found a colony in Acadia and, after exploring the coasts of New England, they sailed up the Bay of Fundy and, on the picturesque shores of the Bay of Annapolis, they laid the foundation of Port Royal—now Annapolis.

Is it not highly probable that the slab of stone found on Goat Island was originally embedded by the De Monts expedition in some "habitation" or fort they built there? If the date has any significance it would suggest that there were Masons in Canada 150 years before Wolfe's soldiers reached Quebec.

WELL RECOMMENDED

Reference in the January issue of "Masonry in Manitoba" to the many new members entering Masonry has stimulated some thoughts the writer entertained on the question of investigation committees.

It is a grand sight to see so many of our fine young men coming into Masonry, but it increases the responsibilities of those who are already members. Are we doing our investigation jobs properly and thoroughly, or do we merely interview (sometimes by telephone) the references given by the petitioner?

When a petitioner fills out his petition, it is to be expected that he will give the names of men whom he can reasonably assume will report favourably, so if we interview only the men given as references we are not doing a thorough job. The initial reference should be the starting point. After obtaining the character report from this source, the investigator should ask for the names of other people who also know the petitioner and enquiries should be followed through. All this of course will take time, and time is very precious to most of us these busy days, but if we are going to be true to our obligation and to our beloved Craft we must take the time and do the investigation properly, otherwise the whole Craft may suffer by admitting the wrong kind of men. Telephone investigations, which are becoming all too frequent, are to be flatly condemned and it is to be hoped that all who read this item will refuse to answer questions asked by an investigator over the telephone. We owe it, not only to our Lodge and to the Craft in general, but to the Candidate as well, to make a proper enquiry. One might find in the course of an investigation that the petitioner would be happier by join-

ing another Lodge. Naturally a petitioner for initiation knows nothing about the inner workings of our Institution and when he decides to present a petition he asks the first friend, whom he knows to be a Mason, how to go about it. The friend invariably sponsors him in his own Lodge. But suppose the petitioner is a railroad engineer or a mechanic of some kind and the friend's Lodge is composed largely of professional men or business executives (as some Lodges are), would the petitioner be happy in such a Lodge where he would find few to whom he could talk about the things he knows about? No, he would not be at home and he would soon leave the Lodge and perhaps blame the whole Institution of Masonry for his unhappy experience. This is not snobbishness or class distinction—it is merely one of the facts of Masonic life and care should be taken to avoid such mistakes. Men prefer to join organizations where there are other men with whom they have something in common.

At the present time all our Lodges are very busy conferring degrees on new members but in a few years this great influx will doubtless slow down and the weeding out process will begin—Let's do our weeding now and make more and better Masons and fewer Lodge members. (Contributed).

UNRETURNED LIBRARY BOOKS

At the time of going to press we learn that a considerable number of our books have been borrowed by members in different parts of the Province. These books ought to have been returned to the Librarian long, long ago, and are overdue.

There is absolutely no excuse for any member keeping books beyond the time limit and it is surely downright carelessness that makes this call for their return necessary.

It must be realized that in our library we only have a limited number of copies of books, in many instances but a single volume. When these books are withheld from circulation by reason of some thoughtless individual it means that others are deprived of the full use of the Masonic Library.

We find it increasingly difficult to replace much of our library material—in fact many books are unobtainable.

Those of the Craft who are guilty will please take time and make an effort to return the borrowed volumes right away. The man who is waiting for that book will gain by your prompt action.

Our Library books are sent on loan, not as gifts. Their return is the personal responsibility of the borrower whose name is recorded by the Librarian.

Will you please cooperate if you have any of our books—you will earn the gratitude of our patient long suffering Librarian who must make excuses when he cannot send the required book to another reader. Don't forget this appeal.

AMENDMENTS TO CONSTITUTION

Proposed changes to the Constitution will be dealt with at the Annual Communication of Grand Lodge in June next.

Notice of amendments have been filed with the Grand Secretary and are as follows:—

Section 41

That all of Section 41 of the Constitution, except the last sentence, be deleted, and replaced by the following: "The District Deputy Grand Master for the ensuing year in each Masonic District, shall be chosen at the Annual District Meeting from among the eligible Past Masters of the District. All Masons of the District in good standing shall be entitled to vote. The brother chosen shall be declared elected at the next Annual Communication of the Grand Lodge, when the choice is confirmed by the Grand Master elect."

Section 54

That Section 54 of the Constitution be amended to include after the words "and sixteen elected members" occurring on the fifth and sixth lines thereof, the words "divided equally between members whose respective residences are in that part of the Province of Manitoba outside of Greater Winnipeg and members whose respective residences are in Greater Winnipeg."

Section 30

That Section 30 of the Constitution be amended to include after the words "for a two year term" occurring on the third line thereof, the words "by two ballots one of which shall be for the election of members whose respective residences are in that part of the Province of Manitoba outside of Greater Winnipeg, and the other for the election of members whose respective residences are in Greater Winnipeg, with equal numbers being elected in any one year from the two above outlined territories."

Section 39

"That Section 138 of the 1944 edition of the Constitution of the Grand Lodge (page 66) under the heading 'Lodge Jurisdiction' be amended by adding after the word 'member' in the second line, the words 'who is a Master Mason.'"

FATHERS AND SONS NIGHT

On Thursday, February 20, 1947, Meridian Lodge No. 140 celebrated an historic event. The night was set aside to honour the Fathers and Sons who are members of Meridian Lodge.

Since the inception of the Lodge, October 19th, 1922, until the present date, twenty-six Fathers and thirty-one Sons have become members.

At the opening of the meeting, the Fathers and their Sons were escorted to their seats in the north side. The Worshipful Master, George Kerlake, welcomed the Fathers and Sons and spoke briefly. He expressed the regrets of the Lodge in the passing of nine of the Fathers and two of the Sons, to the Grand Lodge above. The Worshipful Master asked the Brethren to stand for a period of silence in memory of the deceased members. During the silence the organist softly played "Abide with me."

R.W. Brother D. Mackay introduced the Fathers and Sons and the members who were representing our departed Brethren. After the introduction, the Fathers and Sons stood, so that the members and visitors could see why Meridian Lodge had set aside an evening to honour the Fathers and Sons belonging to one Lodge.

Six of our "Fathers" and two of our "Sons" have become Worshipful Masters of the Lodge. Two of our "Fathers" affiliated Past Masters and one of our "Fathers" a Past District Deputy Grand Master, Truly a record of which any Lodge could be proud. We had a large attendance numbering approximately two hundred in all.

Distinguished visitors included M.W. Bro. P. T. Pilkey, Grand Secretary, R.W. Bro. Harry H. Gray, District Deputy Grand Master of the Twelfth Masonic District, and W. Bro. T. Crossley, District Secretary.

A delegation from the various Royal Arch Chapters headed by W. Bro. Morgan Davies, brought greetings from our Mother Lodge, Ionic.

M.W. Bro. P. T. Pilkey spoke in appreciation of the event, and congratulated Meridian Lodge on having such a representation of Fathers and Sons. He said it was a unique gathering.

After the Lodge was closed, all repaired to the Banquet Room for a social hour. R.W. Bro. H. H. Gray replied on behalf of the Grand Master, and added his congratulations.

R.W. Bro. D. Mackay proposed a Toast to the Fathers and Sons of Meridian Lodge.

Replies to this Toast were given by V.W. Bro. L. A. Whyte, our first Master, on behalf of the "Fathers," and by W. Bro. R. A. Macdonald first "Son" of a member to be initiated, also the first "Son" of a member to become Master, on behalf of the "Sons."

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

ANNUAL COMMUNICATION

The Seventy-second Annual Communication of the Grand Lodge of Manitoba will be held at the Royal Alexandra Hotel, Winnipeg, on Wednesday 4th and Thursday 5th June.

Once again the Worshipful Masters and Wardens of our constituent lodges are reminded that it is their responsibility to represent their lodge at this important gathering of the Craft. Generally, we find the Past Masters of the different lodges much in evidence at our annual communications but for some unexplainable reason there appears to be a diffidence on the part of Masters and Wardens to come to Winnipeg for this important Masonic event.

We ask all the Masters as well as the Wardens to make their plans to attend the different sessions this year and they will discover the time was profitably spent. They will meet officers from other lodges—they will get a first hand knowledge of Grand Lodge activities, they will be inspired to do great things in their own community.

If you are qualified to attend why not arrange to take the time to come and help in formulating the policies of your Grand Lodge.

Think of the inspiration you will give the Grand Master if your attendance makes our seventy-second communication the largest ever held in our history.

Masonry is action and a Master or Warden cannot be active if he prefers to remain at home and leaves others to do the work.

Remember the opening date, Wednesday, 4th June. Place—Royal Alexandra Hotel, Winnipeg.

BROADER HORIZONS

Freemasonry is neither national nor international—it is something greater—for do we not impress our candidates with the fact that this old craft is universal.

Despite the progress which our generation is wont to credit itself with there is still a tendency to limit the boundaries of Freemasonry. We see evidence of restricted and constricted interpretations which in the final analysis destroys much of the original plan laid down by our ancient brethren.

The post-war world is confronted by tremendous tasks—tasks by no means confined to statesmen and political leaders. There is still something for the common men to do.

Some of our pet ideas of Freemasonry require a bit of readjustment and we can confidently consider the things of former days and catch a gleam which not only, idealistically but practically, can serve a helpful purpose in our quest.

There is nothing negative in Freemasonry. There never has been and yet we encounter too much doubt in some of our lodges. Now doubt is essentially negative. No man can live by doubt. It is upon the positive assertions that life is built.

The amazing structure of modern civilization is built on Faith. Faith on Science. Faith in the fundamental honesty of human nature. Faith in the essential moral values of Justice, Mercy, Love. Faith in God.

There is no spirit of negation in The Sermon on the Mount or The Golden Rule.

We may be slow to realize but if we are to accomplish the destiny of Freemasonry and bring our ideals into general rule then we must adopt the moral law—The Sermon on the Mount and The Golden Rule.

Need it be pointed out that man's inhumanity to man is still rampant nationally and internationally—barriers are higher and stronger than ever.

Let us be done with doubt—distrust—National isolation and look beyond the immediate boundary of our Province or Dominion.

To be a Freemason with a universal outlook is no easy task. To shape our lives and fashion our conduct agreeably to the idealism of our Craft is indeed a serious undertaking. Men still carry the frailties and weakness of humanity but to the utmost of our will power we can approximate in some measure the standards we personally assumed.

Freemasonry has a right to strive to keep this old world a human world in which we can all work together as brothers. Within our own ranks we must have harmony because Masonry is a living organism and cannot live in a hostile environment.

There is a danger of self-absorption and exclusiveness and not the least of our problems today is to break down this tendency that we have a broader conception of brotherhood.

Shall we not brighten the jewels in the crown of Freemasonry if we undertake our daily tasks in the spirit of brotherliness, of friendliness and mutual confidence, recognizing no artificial barriers and seeing in the grand design of Freemasonry a worthy opportunity to advance unity and goodwill.

Surely we can demonstrate, each in his own way, that Universal Freemasonry is more than a glib phrase. We can see it as a world influence—rooted in the individual hearts of men—men who have seen the beckoning light across the sacred altar of Freemasonry.

GRAND LODGE SEAL

A reference to Section No. 8 of the Constitution of the Grand Lodge of Manitoba will disclose a drawing of the seal adopted as the Seal of our Grand Lodge. †

Unfortunately there does not appear to be any detailed description of the heraldry of our official seal. Here then is a fine opportunity for some brother or group to investigate the various parts or sections of our seal and once we get a proper explanation then we can incorporate the information into the section covering the seal of Grand Lodge.

The study of Heraldry and Coat of Arms is a specialized art and out of a membership exceeding twelve thousand men it is felt we surely have one or more to whom this might be an interesting object of research.

Should any brother undertake this little task we would suggest that he communicate with Harry Woods, Librarian or the Editor of "Masonry in Manitoba" advising that he or they are prepared to do the job.

LODGE MINUTES

The practice of referring Lodge Minutes of Regular and Emergent Meetings to the committee of general purposes instead of reading them in open Lodge, was discussed at the Regular Meeting of the Board of General Purposes of Grand Lodge at its February Meeting.

A report was presented on behalf of the Committee on Jurisprudence and Appeals in which authorities were quoted in support of the judgment of this Committee. "That Minutes of Regular and subsequent Emergent Meetings should be read at the next succeeding Regular Meeting."

This judgment of the Committee is borne out by tradition and custom in our ancient Craft.

It was resolved that a circular be sent to all Lodges in this Grand Jurisdiction stating the opinion of the Board of General Purposes:—"That the minutes of each regular meeting and subsequent emergent meetings, be read in open Lodge at the next regular meeting."

We call the attention of all Masters and Secretaries of Constituent Lodges to this innovation in the body of Free Masonry. It is a violation of one of the ancient charges, to which every installed Master must give his assent.

The above is a directive issued from the office of the Grand Secretary.

NOMINATIONS

As we go to press the nominations filed with our Grand Secretary are:

Grand Master.....	R.W. Bro. H. B. Donnelly.....	Windsor Lodge No. 138
Dep. Grand Master.....	R.W. Bro. W. C. McDonald.....	Shiloh Lodge No. 79
Sr. Grand Warden.....	R.W. Bro. H. Coddington.....	Prince Rupert Lodge No. 1
Jr. Grand Warden.....	R.W. Bro. C. E. Cole.....	Assiniboine Lodge No. 7
	R.W. Bro. G. A. McMorris.....	Glenwood Lodge No. 27
	R.W. Bro. E. J. Smilie.....	Elgin Lodge No. 80
Grand Treasurer.....	R.W. Bro. Alex. Burgess.....	Ancient Landmark Lodge No. 3
Grand Secretary.....	M.W. Bro. Peter T. Pilky.....	Ionic Lodge No. 15
Grand Chaplain.....	R.W. Bro. E. A. Syms.....	Strathcona Lodge No. 117
Grand Historian.....	M.W. Bro. W. Douglas.....	St. John's Lodge No. 4
Grand Director of Cereemonies.....	R.W. Bro. H. A. Izon.....	Ancient Landmark Lodge No. 3
Grand Librarian.....	M.W. Bro. G. Haster.....	Northern Light Lodge No. 10

DISTRICT DEPUTY GRAND MASTERS

First Masonic Dist.....	
Second Masonic Dist.....	
Third Masonic Dist.....	W. Bro. James H. Hamilton.....
	Glenboro Lodge No. 48
Fourth Masonic Dist.....	
Fifth Masonic Dist.....	W. Bro. E. H. Clark.....
	Prince of Wales Lodge No. 14
Sixth Masonic Dist.....	
Seventh Masonic Dist.....	W. Bro. J. W. Brantch.....
	Brandon Lodge No. 19
	V.W. Bro. R. J. Timms.....
	Lebanon Lodge No. 43
Eighth Masonic Dist.....	W. Bro. W. W. Cannon.....
	Peter Lodge No. 120
Ninth Masonic Dist.....	
Tenth Masonic Dist.....	W. Bro. D. Ferguson.....
	Manitowagan Lodge No. 155
Twelfth Masonic Dist.....	

BOARD OF GENERAL PURPOSES

R.W. Bro. S. Hart Green.....	Mount Sinai Lodge No. 143
R.W. Bro. Harry E. Gray.....	Tasmin Lodge No. 141
R.W. Bro. C. A. Midwinter.....	Acacia Lodge No. 111
R.W. Bro. A. S. McCann.....	St. John's Lodge No. 4
R.W. Bro. D. Mackay.....	Meridian Lodge No. 140
V.W. Bro. P. E. Blythe.....	King Edward Lodge No. 93
R.W. Bro. A. E. Thorpe.....	Glebe Lodge No. 48

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 3

MAY 1947

No. 5

ANNUAL COMMUNICATION

The Seventy-second Annual Communication of the Grand Lodge of Manitoba will be held at the Royal Alexandra Hotel, Winnipeg, on Wednesday 4th and Thursday 5th June.

Once again the Worshipful Masters and Wardens of our constituent lodges are reminded that it is their responsibility to represent their lodge at this important gathering of the Craft. Generally, we find the Past Masters of the different lodges much in evidence at our annual communications but for some unexplainable reason there appears to be a diffidence on the part of Masters and Wardens to come to Winnipeg for this important Masonic event.

We ask all the Masters as well as the Wardens to make their plans to attend the different sessions this year and they will discover the time was profitably spent. They will meet officers from other lodges—they will get a first hand knowledge of Grand Lodge activities, they will be inspired to do great things in their own community.

If you are qualified to attend why not arrange to take the time to come and help in formulating the policies of your Grand Lodge.

Think of the inspiration you will give the Grand Master if your attendance makes our seventy-second communication the largest ever held in our history.

Masonry is action and a Master or Warden cannot be active if he prefers to remain at home and leaves others to do the work.

Remember the opening date, Wednesday, 4th June. Place—Royal Alexandra Hotel, Winnipeg.

BROADER HORIZONS

Freemasonry is neither national nor international—it is something greater—for do we not impress our candidates with the fact that this old craft is universal.

Despite the progress which our generation is wont to credit itself with there is still a tendency to limit the boundaries of Freemasonry. We see evidence of restricted and constricted interpretations which in the final analysis destroys much of the original plan laid down by our ancient brethren.

The post-war world is confronted by tremendous tasks—tasks by no means confined to statesmen and political leaders. There is still something for the common men to do.

Some of our pet ideas of Freemasonry require a bit of readjustment and we can confidently consider the things of former days and catch a gleam which not only, idealistically but practically, can serve a helpful purpose in our quest.

There is nothing negative in Freemasonry. There never has been and yet we encounter too much doubt in some of our lodges. Now doubt is essentially negative. No man can live by doubt. It is upon the positive assertions that life is built.

The amazing structure of modern civilization is built on Faith. Faith on Science. Faith in the fundamental honesty of human nature. Faith in the essential moral values of Justice, Mercy, Love. Faith in God.

There is no spirit of negation in The Sermon on the Mount or The Golden Rule.

We may be slow to realize but if we are to accomplish the destiny of Freemasonry and bring our ideals into general rule then we must adopt the moral law—The Sermon on the Mount and The Golden Rule.

Need it be pointed out that man's inhumanity to man is still rampant nationally and internationally—barriers are higher and stronger than ever.

Let us be done with doubt—distrust—National isolation and look beyond the immediate boundary of our Province or Dominion.

To be a Freemason with a universal outlook is no easy task. To shape our lives and fashion our conduct agreeably to the idealism of our Craft is indeed a serious undertaking. Men still carry the frailties and weakness of humanity but to the utmost of our will power we can approximate in some measure the standards we personally assumed.

Freemasonry has a right to strive to keep this old world a human world in which we can all work together as brothers. Within our own ranks we must have harmony because Masonry is a living organism and cannot live in a hostile environment.

There is a danger of self-absorption and exclusiveness and not the least of our problems today is to break down this tendency that we have a broader conception of brotherhood.

Shall we not brighten the jewels in the crown of Freemasonry if we undertake our daily tasks in the spirit of brotherliness, of friendliness and mutual confidence, recognizing no artificial barriers and seeing in the grand design of Freemasonry a worthy opportunity to advance unity and goodwill.

Surely we can demonstrate, each in his own way, that Universal Freemasonry is more than a glib phrase. We can see it as a world influence—rooted in the individual hearts of men—men who have seen the beckoning light across the sacred altar of Freemasonry.

GRAND LODGE SEAL

A reference to Section No. 8 of the Constitution of the Grand Lodge of Manitoba will disclose a drawing of the seal adopted as the Seal of our Grand Lodge.

Unfortunately there does not appear to be any detailed description of the heraldry of our official seal. Here then is a fine opportunity for some brother or group to investigate the various parts or sections of our seal and once we get a proper explanation then we can incorporate the information into the section covering the seal of Grand Lodge.

The study of Heraldry and Coat of Arms is a specialized art and out of a membership exceeding twelve thousand men it is felt we surely have one or more to whom this might be an interesting object of research.

Should any brother undertake this little task we would suggest that he communicate with Harry Woods, Librarian or the Editor of "Masonry in Manitoba" advising that he or they are prepared to do the job.

LODGE MINUTES

The practice of referring Lodge Minutes of Regular and Emergent Meetings to the committee of general purposes instead of reading them in open Lodge, was discussed at the Regular Meeting of the Board of General Purposes of Grand Lodge at its February Meeting.

A report was presented on behalf of the Committee on Jurisprudence and Appeals in which authorities were quoted in support of the judgment of this Committee. "That Minutes of Regular and subsequent Emergent Meetings should be read at the next succeeding Regular Meeting."

This judgment of the Committee is borne out by tradition and custom in our ancient Craft.

It was resolved that a circular be sent to all Lodges in this Grand Jurisdiction stating the opinion of the Board of General Purposes:—"That the minutes of each regular meeting and subsequent emergent meetings, be read in open Lodge at the next regular meeting."

We call the attention of all Masters and Secretaries of Constituent Lodges to this innovation in the body of Free Masonry. It is a violation of one of the ancient charges, to which every installed Master must give his assent.

The above is a directive issued from the office of the Grand Secretary.

NOMINATIONS

As we go to press the nominations filed with our Grand Secretary are:

Grand Master	R.W. Bro. H. B. Donnelly..	Windsor Lodge No. 138
Dep. Grand Master.....	R.W. Bro. W. C. McDonald..	Shiloh Lodge No. 70
Sr. Grand Warden.....	R.W. Bro. H. Coddington.....	Prince Rupert Lodge No. 1
Jr. Grand Warden.....	R.W. Bro. C. E. Cole	Assiniboine Lodge No. 7
	R.W. Bro. G. A. McMorrان.....	Glenwood Lodge No. 27
	R.W. Bro. E. J. Smillie.....	Elgin Lodge No. 86
Grand Treasurer.....	R.W. Bro. Alex. Burgess.....	Ancient Landmark Lodge No. 3
Grand Secretary.....	M.W. Bro. Peter T. Pilkey.....	Ionic Lodge No. 25
Grand Chaplain.....	R.W. Bro. E. A. Syms.....	Strathcona Lodge No. 117
Grand Historian.....	M.W. Bro. W. Douglas.....	St. John's Lodge No. 4
Grand Director of Ceremonies.....	R.W. Bro. H. A. Innes.....	Ancient Landmark Lodge No. 3
Grand Librarian.....	M.W. Bro. G. Hunter.....	Northern Light Lodge No. 10

DISTRICT DEPUTY GRAND MASTERS

First Masonic Dist.....		
Second Masonic Dist...		
Third Masonic Dist...	W. Bro. James H. Hamilton ..	Glenboro Lodge No. 48
Fourth Masonic Dist...		
Fifth Masonic Dist.....	W. Bro. E. H. Clark	Prince of Wales Lodge No. 14
Sixth Masonic Dist.....		
Seventh Masonic Dist. W. Bro. J. W. Broatch ..	Brandon Lodge No. 19	
	V.W. Bro. R. J. Timms.....	Lebanon Lodge No. 43
Eighth Masonic Dist...W. Bro. W. W. Casson.....	Penza Lodge No. 120	
Ninth Masonic Dist.....		
Tenth Masonic Dist.....	W. Bro. D. Ferguson.....	Manitouwapa Lodge No. 156
Twelfth Masonic Dist.		

BOARD OF GENERAL PURPOSES

R.W. Bro. S. Hart Green.....	Mount Sinai Lodge No. 143
R.W. Bro. Harry H. Gray.....	Tuscan Lodge No. 141
R.W. Bro. C. A. Midwinter.....	Acacia Lodge No. 111
R.W. Bro. A. S. McCann.....	St. John's Lodge No. 4
R.W. Bro. D. Mackay.....	Meridian Lodge No. 140
V.W. Bro. F. H. Blythe.....	King Edward Lodge No. 93
R.W. Bro. A. E. Thompson.....	Glenboro Lodge No. 48

AMENDMENTS TO CONSTITUTION

Proposed changes to the Constitution will be dealt with at the Annual Communication of Grand Lodge in June next.

Notice of amendments have been filed with the Grand Secretary and are as follows:—

Section 41

That all of Section 41 of the Constitution, except the last sentence, be deleted, and replaced by the following: "The District Deputy Grand Master for the ensuing year in each Masonic District, shall be chosen at the Annual District Meeting from among the eligible Past Masters of the District. All Masons of the District in good standing shall be entitled to vote. The brother chosen shall be declared elected at the next Annual Communication of the Grand Lodge, when the choice is confirmed by the Grand Master elect."

Section 54

That Section 54 of the Constitution be amended to include after the words "and sixteen elected members" occurring on the fifth and sixth lines thereof, the words "divided equally between members whose respective residences are in that part of the province of Manitoba outside of Greater Winnipeg and members whose respective residences are in Greater Winnipeg."

Section 30

That Section 30 of the Constitution be amended to include after the words "for a two year term" occurring on the third line thereof, the words "by two ballots one of which shall be for the election of members whose respective residences are in that part of the Province of Manitoba outside of Greater Winnipeg, and the other for the election of members whose respective residences are in Greater Winnipeg, with equal numbers being elected in any one year from the two above outlined territories."

Section 38

"That Section 138 of the 1944 edition of the Constitution of the Grand Lodge (page 66) under the heading 'Lodge Jurisdiction' be amended by adding after the word 'member' in the second line, the words 'who is a Master Mason.'"

FATHERS AND SONS NIGHT

On Thursday, February 20, 1947, Meridian Lodge No. 140 celebrated an historic event. The night was set aside to honour the Fathers and Sons who are members of Meridian Lodge.

Since the inception of the Lodge, October 19th, 1922, until the present date, twenty-six Fathers and thirty-one Sons have become members.

At the opening of the meeting, the Fathers and their Sons were escorted to their seats in the north side. The Worshipful Master, George Kerslake, welcomed the Fathers and Sons and spoke briefly. He expressed the regrets of the Lodge in the passing of nine of the Fathers and two of the Sons, to the Grand Lodge above. The Worshipful Master asked the Brethren to stand for a period of silence in memory of the deceased members. During the silence the organist softly played "Abide with me."

R.W. Brother D. Mackay introduced the Fathers and Sons and the members who were representing our departed Brethren. After the introduction, the Fathers and Sons stood, so that the members and visitors could see why Meridian Lodge had set aside an evening to honour the Fathers and Sons belonging to one Lodge.

Six of our "Fathers" and two of our "Sons" have become Worshipful Masters of the Lodge, Two of our "Fathers" affiliated Past Masters and one of our "Fathers" a Past District Deputy Grand Master, Truly a record of which any Lodge could be proud. We had a large attendance numbering approximately two hundred in all.

Distinguished visitors included M.Wor. Brother P. T. Pilkey, Grand Secretary, R.W. Bro. Harry H. Gray, District Deputy Grand Master of the Twelfth Masonic District, and W. Bro. T. Crossley, District Secretary.

A delegation from the various Royal Arch Chapters headed by W. Bro. Morgan Davies, brought greetings from our Mother Lodge, Ionic.

M.W. Bro. P. T. Pilkey spoke in appreciation of the event, and congratulated Meridian Lodge on having such a representation of Fathers and Sons. He said it was a unique gathering.

After the Lodge was closed, all repaired to the Banquet Room for a social hour. R.W. Bro. H. H. Gray replied on behalf of the Grand Master, and added his congratulations.

R.W. Bro. D. Mackay proposed a Toast to the Fathers and Sons of Meridian Lodge.

Replies to this Toast were given by V.W. Bro. L. A. Whyte, our first Master, on behalf of the "Fathers," and by W. Bro. R. A. Macdonald first "Son" of a member to be initiated, also the first "Son" of a member to become Master, on behalf of the "Sons."

Later manuscripts also show "three towers" instead of three castles. The same writer (*ibid* p. 118) states:

There is no other reason given for the change other than that suggested, viz., that the tower was easier to engrave than the castle."

In 1780, the seal of the grand chapter of York showed the following characters, later adopted by the Grand Lodge of England and the Grand Lodge of Canada in Ontario and so in 1875 by our Grand Lodge:

On the first quarter of the shield, "a lion rampant." Rampant is a term denoting a position (of the lion) standing on the left hind leg, both forelegs elevated, the right above the left, and the head in profile as if attacking a person. The signification is that of COURAGE.

In the second quarter is seen an Ox passant.

Passant is a term applied to any animal, represented as walking, with the right fore-foot raised from the ground, with the head looking toward the right, signifying STRENGTH.

In the third quarter is shown a man with hands elevated, denoting a sign of reverence. This is as well an ancient method of exclamation or salutation. This figure of a man clothed in a crimson robe, lined with ermine, symbolizes INTELLIGENCE.

In the fourth quarter is a golden eagle, which is described as displayed, or erect, with wings and legs spread out. This creature is emblematical of KEENNESS OF VISION.

The three animals with man are the symbols of STRENGTH AND WISDOM.

The cherubim have been variously described. Robertson (*ibid* p. 129) gives us this description:

"Writers describe the cherubim as having the face and heart of a man; the wings of an eagle; the belly of a lion and the legs and feet of an ox."

They are considered by some as symbolizing the protection and overshadowing power of the Deity.

The crest which is placed above the shield or arms, is the typical ark (the Holy Ark of the Covenant) which as we all know, contained the two tables of stone "the two cherubim guarding the mercy-seat or covering of the ark."

It was from between these cherubim that the voice of God issued and there the Divine Presence rested.

The lower left-hand quarter of the shield contains part of the arms of the Province of Manitoba, the buffalo, with the cross above it (part of Union Jack).

This may be taken as symbolizing the craftsman's duty to his country.

The imperative motto AUDI VIDE TACE, meaning HEAR, SEE, BE SILENT, is full of significance to the initiated and may be an intensification of one's obligation. "The craftsman can truly say, "I HAVE SEEN, I HAVE HEARD, I WAS SILENT."

This article was prepared for the Study Club of Ancient Landmark Lodge No. 3, several years ago. We hope to have additional comment on the subject at a later date.

BETWEEN OURSELVES

With this issue we lay our pen aside for the summer months. Before these words are read by our members the seventy-second annual communication of Grand Lodge will have passed into history. A new Grand Master will have been elected and he along with the new District Deputy Grand Masters will be planning their programs for the coming year.

Masonry, we are taught, is a progressive science. To accomplish something, we should surely understand that our elected officers, by themselves, cannot hope to do more than lead—the rest of us must shoulder our responsibility and be steady with the tools by which real progress can be achieved.

In the near future the various District Meetings will be arranged and dates set for these gatherings. Once again let us urge every Master Mason to make an effort to attend the meeting in his district. We want—we need, more of our members to realize they are the stuff that makes for a successful district meeting.

To the newly elected District Deputy Grand Masters let us suggest that they begin now to plan their meeting. Your program can be so arranged that its appeal will bring an attendance of such proportions that your Grand Master will be inspired by the personal interest your presence will indicate.

We lay aside our pen until September when we will resume our endeavour to send some more gossip which we trust will bring a bit of pleasure to our readers.

MASONRY IN MANITOBA

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VOL. 3

JUNE 1947

No. 6

WHY ATTEND LODGE

About fifteen years ago permission was received by the writer to reprint an inspiring message written by Brother Edgar A. Guest, whose writings are syndicated all over the American continent.

At the present time, when some of our luke-warm members apologize for their absence by asking the threadbare question, "Why attend Lodge," perhaps the words of Edgar Guest may awaken a fresh interest among our wavering brethren.

"I take great pride in my Masonry," he wrote. "I was received into the Craft almost a quarter of a century ago and am sure today that I have not exhausted even the smallest vein of its richly laden ore.

"It is a source of help and comfort and pleasure I can absolutely rely upon. When I have wearied of other labors I can turn confidently to my lodge room and find companionship and courage. There is something indefinable in Masonry I can find nowhere else in the world. Familiar as I am with the Masonic ritual it continues ever fresh and ever new. Always it seems to me, as I hear it again repeated, I catch a new thought or a new inspiration and a new grip on the eternal truths of life.

"Masonry has greatly enriched my life. It has given to me friendships that I cherish dearly. It has, I think, whispered subconsciously to me in silent hours words of caution and encouragement.

"I like going back to my lodge. I have found it refreshing and good to step aside out of the path of my busy life and sit again with the Masons who have carried on in my absence. To this experience I come gladly and joyfully, as a boy returns again to his old home which he left to seek his fortune. Grown a little older I find them, but still strong and eager for the duties of a Mason.

"With them I can be what I long so often to be—just one of the Craft. Their accents and mine are made of the same material; their dreams and mine are similar; their pulses beat to the same inspiration and we are all at peace.

"Rich and poor, high and low, make no difference there. The pomp of life is thrown aside. Only that which is important counts. Masonry has taught me the follies of petty distinctions and the shams of pride and place. I am grateful to it for that."

FREEMASONRY

Freemasonry, or Speculative Masonry, may be briefly defined as the scientific application and the religious consecration of the rules and principles, the language, the implements, and materials of Operative Masonry to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy. Freemasonry is a system of ethics, and like all other ethical systems, has its distinctive doctrines, divided into three classes, viz., the Moral, the Religious, and the Philosophical.

The Science of Morality is symbolically one of the precious jewels of a Freemason. It is a fraternity or association of men bound together by a peculiar tie, the duties of which inculcate a sincere duty to God, your neighbour and yourself. And the duty to one's neighbour is that he should act squarely and do unto him as one would wish he would do unto ourselves.

The Religious doctrines of the Order are very simple and self-evident. They are darkened by no perplexities of sectarian theology, but stand out in broad light, intelligible and acceptable by all good minds, for they ask only for a belief in God and the immortality of the soul. He who denies these tenets can be no Mason, for the Religious doctrines of the Institution significantly impress them in every part of its teachings. A Freemason first knows and feels the universal fatherhood of God, so that he can rightly appreciate the brotherhood of man.

Philosophical doctrines of the Institution are impressed on its membership to inculcate a zealous attachment and avoid becoming lukewarm or indifferent, so that he who devotes himself to its contemplation will feel an ever-increasing ardor in its precepts and examples.

The moral, religious and philosophical doctrines of Freemasonry respectively relate to the social, the eternal and the intellectual progress of man.

That virtue has not left mankind
Her social maxims prove
For stamp'd upon the Mason's mind
Are Unity and Love.

The foregoing was printed on the Order of Service at a recent Masonic Church Service held in a western city. It was written by a member of a Winnipeg Lodge and is an excellent message which could and would be read by the worshippers, many of whom did not belong to the Craft. Incidentally our members at large can take much food for Masonic thought out of the timely message.

UNOFFICIAL REPORT

The night before last I was planting Hyacinth, Daffodils and Tulip bulbs for winter bloom. Our five year old daughter had been looking forward to this event for several weeks, because I had told her some of the bulbs were for her winter garden. As we mixed the soil with peat and bonemeal she requested permission to plant some bulbs, for herself, then insisted on planting some for her mother, grandmother, and all of her aunts and small playmates. Then she helped to place the planted pots in a wash tub to soak up water before storage. Throughout the whole process innumerable questions followed in rapid succession. What was a bulb? Why must it be planted in specially prepared soil? Why must it be soaked in water, and then watered at regular intervals? Why must it be kept in the dark? And finally when would the blue, yellow, pink, and red flowers see the light? For a horticulturist the answers to these questions should be a relatively simple matter, but it taxed my ingenuity to give the answers in a form that a five-year-old would be able to grasp and understand. What has the foregone material to do with Freemasonry you may rightly ask.

After our daughter had gone to bed, I was pondering over a relatively simple question asked me recently by a newly made Freemason, "What is the matter with Tweed Lodge?" Nothing that I know of, I replied, and I began to elucidate as follows: a large membership, financially well off, the officers and members take a pride in the performance of their degree work; the members fraternize with not only their own brethren but also with the members of many other Lodges and are apparently very well received; individual members participate in and support all of the major community enterprises, and as a whole are very favourably received and sought after for individual guidance and leadership. "Yes," said our newly made brother, "I was aware of many of those things, but how do you account for these items? An average attendance at meetings of 40 to 50 out of 190 resident members; only a relatively small proportion of the newly made Masons attend the Lodge meetings regularly after the first six months or a year; only a limited number of the brethren take any active interest in reading and studying the history and activities of Freemasonry; relatively few of the brethren have read or studied their Constitution and By-laws, and relatively few can intelligently answer searching questions about our Grand Lodge and its activities." Many other simple but perplexing questions were put, but time will not permit to enumerate any more. The analogy between the flowering bulb, and Freemasonry may now become apparent. The bulb like Masonry is sheathed in several layers to protect itself, against injury or peying eyes. The planting of the bulb in the specially prepared soil, may be likened to the influence of Masonic thoughts and actions upon the uninitiated; the watering at regular intervals may allude to the

stimulation supplied for the uninitiated to make application to join Freemasonry. Why the bulb or the candidate must be kept in the dark, is evident to all of you and needs no further explanation. But the last question—when will the flower or the candidate see the light depends upon a number of environmental factors; the proper soil or growth medium; regular watering or nourishment; temperature or stimulation; darkness or ignorance; light—elucidation or education; the length of the bloom or usefulness will largely depend upon the interest displayed by an active and cheerful membership, in its newly made brethren.

Brethren, I do not profess to know all or very many of the answers to Freemasonry but I thought you might be interested in a method of the application of principles to matters of everyday life, and thus try to find a solution to many of our common problems.—(E.B.). Contributed.

OUR SEAL

(Notes on Legend and Meaning)

The Seal of the Grand Lodge of Manitoba follows in general composition the Seal of the Grand Lodge of Canada in Ontario, adopted in its present form in 1856. Prior to that time, various seals were used, with no uniformity.

The first characters which strike the eye are the two cherubim, one on either side of the coat-of-arms or shield. These "living creatures" are of prophetic origin, described in Ezekiel I and X and as apocalyptic "beasts" (better term is "living creatures") in Revelation iv. They included the qualities of man, lion, ox and eagle (described later). The three animals with man were symbolical of strength and wisdom.

Historically—so far as it is possible to find—the characters represented on the shield came into being about as follows:

One authority (Robertson in "The History of Freemasonry in Canada") states:

The grant of arms to the Masons' Company in 1472 contained three castles, selected by the King-at-arms, who selected the insignia, which more or less were most suitably to the calling of the applicants—either tools or any other emblem or device which symbolized their calling."

The compass appeared on the shield first in a chevron, but later the more speculative members preferred to have in their arms a direct allusion to the square. So that in later manuscripts the square is shown entirely. (Manuscripts of the seventeenth century).

The Masonic family expands far beyond the confines of the Lodge unit. If our horizon is restricted to the immediate locality of our Lodge then our contribution to a Universal Brotherhood will undoubtedly take a long time to mature. On the other hand let us keep on the alert for the most promising, the most efficient, the most adaptable members in our district and groom these fellows for the most responsible offices in the Craft.

When we realize the meaning of the old charges, when we recognize "real worth and personal merit," then we will find the important office of District Deputy Grand Master occupied by the very best in our membership.

OUR BABY LODGE

We welcome into the family of The Grand Lodge of Manitoba, Rice Lake Lodge, U.D. Meeting at Bissett, which was instituted by the M.W. Grand Master, Harry B. Donnelly, on 5th July, 1947.

Some months ago we recalled the story of instituting Emerson Lodge No. 6, away back in 1876. We intimated to the brethren of today that the Grand Lodge officers were obliged to travel by steamer as the only available means of transport. This was the only occasion that we know of where it was necessary to sail to the destination in this prairie land.

Plans were made for the trip to Bissett by the steamer La Berc but unfortunately the vessel met with a mishap the day before sailing and our official party was landlocked.

Somewhere along the line one of the group had a bright idea—why not charter a plane. Well, a plane was chartered and history was made, because this is the first time to our knowledge that Grand Lodge winged its way to institute a new lodge.

The official party consisted of H. B. Donnelly, Grand Master, H. Coddington, Senior Grand Warden; Alex Burgess, Grand Treasurer, P. T. Pilkey, Grand Secretary, Hugh James, Fred Elythe, E. Howard Brown, S. Cruden, John Norquay and E. A. Barager.

A special meeting of Grand Lodge was convened in the schoolhouse where suitable accommodation has been provided for the meetings of the new lodge.

There are eleven charter members named on the dispensation including Frank Sutton, Worshipful Master; Walter Dack, Senior Warden; Norris Ready, Junior Warden; Geo. H. Lucas, Secretary.

After the ceremony a banquet was held in the schoolhouse and appropriate addresses delivered by the M.W. Grand Master and other officers.

During the visit to Bissett the brethren went over the San Antonio Mine Mill, and the Inner Guard, Clarence F. Caswell, proved himself to be a delightful host.

Incidentally, the Winnipeg group returned safely by plane and no mishaps have been recorded so far.

We wish the young lodge under the direction and guidance of W. Bro. Frank Sutton every success and we know he will prove a wise counsellor to the members of our baby in Masonry.

WAWANESA ANNIVERSARY

With the temperature in the lodge room registering over one hundred degrees and an overflow attendance in excess of two hundred closely packed together one needs little imagination to realize that a warm reception was inevitable. We are speaking about the Golden Jubilee meeting of Wawanesa Lodge No. 67, held on the evening of 10th July.

The brethren of Wawanesa had planned a fine anniversary meeting for their lodge. The arrangements did not follow the usual lines of such gatherings and it was unfortunate that a ceremonial for the occasion was not included in an otherwise good meeting. In our judgment an appropriate ceremony ought to form the principal part of all such commemorations. The keen interest and genuine enthusiasm of the local members along with the good programme helped to take away this disappointment and the entire arrangement was a credit to the energy of those responsible.

A brief summary of the activities of the Lodge over the half century was read by W. Bro. McArthur. The Grand Master, M.W. Brother Harry Donnelly delivered a challenging address which was appropriate to the celebration and it was enjoyed by the perspiring, costless audience despite the torrid atmosphere. Addresses were also delivered by other Grand Lodge officers.

The Worshipful Master of Brandon Lodge No. 19, presented a Past Master's apron to the Worshipful Master of Wawanesa Lodge and W. Brother C. E. Graham, on behalf of three members of Northern Light Lodge No. 10, who were in the room, presented a set of the square and compasses for use on the altar.

As we listened to the historic summary of events it was evident the significance of the name of the town—"Wawanesa"—must have had a literal translation in the early days of the lodge, especially so, when we learned of meetings being closed in the early morning hours. One meeting in particular we recall being mentioned. The Entered Apprentice degree was conferred between 1 and 2 a.m. That, however, was long, long ago.

The name Wawanesa, might we explain, is derived from an Algonquin word "Wahonesi" meaning "whip-poor-will"—or in later day parlance, a "night hawk."

Farewell greetings were tendered to R.W. Brother Jas. D. Harrower, who has been transferred by the Royal Bank of Canada to Vancouver, B.C. Jim has been a tower of strength not only in Wawanesa but throughout the district and on his promotion we add our word of congratulation.

To the brethren of Wawanesa Lodge we extend greetings from the jurisdiction and wish them continued success and prosperity in the days that lie ahead.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

THE GRAND MASTER SAYS

Not long ago one of the foremost scientists of our day was speaking to a friend. He pulled out of his pocket an ordinary cardboard railroad ticket and said, "There is enough atomic energy in that to run an express train ten thousand miles." We are, indeed, realizing that in commonplace things there are sources of power yet undeveloped, possibilities and resources beyond our imagination.

In our Freemasonry, I believe that for most of us there are unused and undeveloped resources, not only in research or knowledge, but in human relationships. Within our own Lodge membership there are men of friendly and understanding hearts, men who can be trusted, men whose friendship would widen our own visions, yet whom we scarcely know. We are rather inclined to stay with our own small circle of particular friends, and leave untouched the helpful contacts that might be made with other brethren. Too often a new member comes into our Lodge who has a diffidence about imposing himself on the notice of others, and he is left without the feeling of that comradeship which is his right among Freemasons. The influence of his character, and the contribution he can make to our strength as a Lodge are left undeveloped and perhaps lost to us.

Friendship is not something that simply grows of itself, it must be sought. It has a wealth of possibilities that will richly reward every effort we make to develop it. Our Lodge membership can become for us, if we use it rightly, an adventure in friendship. It will reveal to us new satisfactions not yet realized.

Further, there is a valuable content in our Freemasonry beyond the forms in which it is contained, that will enrich our minds and experiences. These are the great truths on which Freemasonry is founded, and without which no man can live a full and useful life. If we regard these great principles of Brotherly Love, Devotion to Truth, and the Sovereignty of the Great Architect of the Universe, as mere frills and ornaments of a society devoted to other purposes, then we have missed the whole import of Freemasonry. All these principles are available to us, waiting to be rediscovered and explored, that they may become for us living realities. Let us be careful, then, that we do not neglect these truths, here within our reach, and which are too often left undeveloped.

It is my hope that we shall make the fullest use of the possibilities within our Fraternity—friendship, and the influences that strengthen character.

Freemasonry is yours. Use it!

H. B. DONNELLY,
Grand Master

THE DESIGN OF MASONRY

The design of the Masonic Institution is to make its Votaries wiser, better and consequently happier members of society. This lesson we learn at the Altar of Freemasonry. It must be apparent to every member that Masonry means building, the joining together, the unifying of forces into one comprehensive and solid mass.

It is designed to make us wiser individuals. This would infer that we are on a quest for knowledge. Searching for something which will guide our footsteps and our thoughts.

Freemasons ought to be thoughtful men—readers of wide experience—students, not merely of the ideas expressed in our ceremonies and ritual, but workers thinking out the problems of our day and generation, making an endeavour to achieve a practical application of Masonic principles in the day-by-day things of life.

The second thought in this design is that we shall be better. Better men for having been accepted at a value. Better men because we are judged worthy to be enrolled as members of the Masonic Craft. Better men because we have discovered that we must lose ourselves in order that we may find ourselves.

When we obtain the wisdom referred to in the opening passage, then the practical working out of the scheme of Masonry will naturally guide us toward the condition of being better and consequently happier individuals.

We must all realize that something still remains to be done. No thinking man can pass over this thought lightly. We may not all agree upon what this something is, or how we are likely to bring it about, but the Brotherhood of Masonry is one channel by and through which a better understanding may be brought about.

Co-operation does not mean that we force our ideas upon another, neither does it mean that we shall sit idly and allow the expressed opinions of others to be silently accepted. If we permit the other fellow to express his views to us, individually or collectively, surely we have the right to the same privilege of expressing our thoughts and ideas to him or the section of the community he may claim to represent.

One great lesson we need to learn today is to live together. It is doubtful if very much progress is being made in this direction.

If we are to achieve any success as individuals, as Masons, in our hometown, our city, or the Province, that success will be largely measured in terms of our appreciation of and consideration for others.

Work, as the teaching of our Craft sets forth, is the secret of all success. The humble bee illustrates this thought. It is not a question of getting more leisure hours. Nor is it a matter of obtaining higher wages. Rather, and again it comes back to the individual, what will you render as your account for the stewardship; the added responsibility if you obtain more money; the expenditure of increased leisure hours. The securing of these material things, of themselves, will not solve the problem nor bring real contentment and happiness.

Real contentment is not a material consideration and cannot therefore be obtained through the avenue of a material process. The spiritual values are what count. The day of real contentment will only come about when men everywhere, in every walk of life, re-discover themselves, and finding themselves, will then realize that to obtain a harvest of brotherhood, seeds of brotherhood will require to be sown.

Freemasonry has a world-wide opportunity open before it today. You are a part of the composite mass of our Masonic structure. The call is to the individual. Your activity or apathy will mark the progress of our Craft. Your mental attitude, your individual effort and influence and your expression of the real spirit of good citizenship are among the things you can contribute in the work of Universal Brotherhood.

GRAND LODGE REFLECTIONS

The seventy-second Annual Communication was held in The Royal Alexandra Hotel on 4th and 5th June. We can pride ourselves upon the fact that it brought the largest registration and attendance in our long history. The Committee reported an even total of 800, which was made up as follows:—

Worshipful Masters.....	78
Senior Wardens.....	56
Junior Wardens.....	44
Past Masters.....	503
	<u>681</u>
Special Guests.....	23
Master Masons.....	96
	<u>119</u>
TOTAL.....	800

As indicated in this summary the number qualified to vote and ballot was 681. It is encouraging to know that of this total 667 ballots were cast for the office of Junior Grand Warden.

The attendance at the noon luncheon tendered by the lodges of Greater Winnipeg to the brethren representing outside lodges was 618. This function was held on Thursday 5th June and the guest speaker for the occasion was M.W. Brother Carsten L.

Jacobson, Grand Master of The Grand Lodge of Minnesota. The address was outstanding and will appear in printed form in the Annual proceedings which will be in the hands of all Lodge secretaries early in the Fall. We commend it to our brethren as a useful bit of reading.

Our newly elected Grand Master for 1947-48 is M.W. Brother Harry B. Donnelly who has already thrown his whole energy into the exacting duties of his high office.

We anticipate having some comment to offer on the Annual Communication during the winter months, meantime, judging by the record attendance we had we may with some justification claim an increasing interest, in the work of Grand Lodge. Let us go forward with the determination that a similar interest will be reflected in the constituent lodges and perhaps next year we will surpass the record of 1947.

MASONIC PREFERMENT

In Section IV of "The Charges of a Freemason," which form an important part of our Book of Constitution, we read "all preferment among Masons is grounded upon real worth and personal merit only."

If we turn to Section No. 51 of the Constitution we learn, "A District Deputy Grand Master must be a Past Master in good standing of a Lodge in the district from which he is chosen. He must be able to satisfy the Grand Master that he is familiar with the management of a Lodge, proficient in the work of the degrees, and competent to interpret the provisions of the Constitution and the regulations of Grand Lodge."

From the foregoing we can estimate the qualifications required from a brother nominated as a District Deputy Grand Master.

We are firmly convinced that in every district in our jurisdiction there are many who can meet the statutory requirements and make a worthwhile contribution to the work of Grand Lodge. There has, however, developed a system of selection which inevitably deprives Grand Lodge of our finest material.

For some unexplainable reason there has been introduced a kind of apostolic succession whereby each lodge in a district rotates, one by one in regular routine in providing the nominee for this important office. It would appear that the honor is bestowed upon the lodge and not the brother in the district best qualified to carry out the duties of District Deputy Grand Master.

The regulations quoted in our opening paragraphs do not appear to have any bearing upon the choice and as we have observed so frequently were certainly not used as the yardstick by which the measurement was made. Until this unsatisfactory system is discarded we will not bring into the working ranks of Grand Lodge men who have the ability to fill the highest office in the gift of the brethren.

thirty-six old timers whose combined ages totalled 1965 years, the youngest was 70, and the oldest 93½ years young. On Sunday 16th August the brethren of Prince Arthur Lodge No. 105, meeting at Swan River, gathered this precious cargo together and had it transported by car and bus to Lake Madge, fifty miles distant. This Lake is located in Duck Mountain Provincial Park, and lies just across the Provincial boundary here and is in Saskatchewan.

The outing has been established as an annual affair, and was inaugurated by the Masons of Swan River four years ago; and it has been carried on by them each year since. It has become an Event in the lives of the old people, and each year the picnic grows bigger and better.

The guests of Prince Arthur Lodge on these happy occasions, are the Old Age Pensioners of Swan River, and the adjoining district. Few of these old folk would have the pleasure of even this one day at the lake away from home, but for the Masonic picnic.

They have an enjoyable time at their outing. All along the way to the Lake they sing at the pitch of their voices, while on the homeward trip they do their utmost to repeat the program, but long before their destination is reached, most of them have gone to the Land of Nod. They spend the day swapping yarns of days that have long since gone—a few venture a sail on the lake, where boats are provided for their enjoyment. A short devotional service is held on the lake shore, where is a minimum of speaking with a maximum of singing; and don't they like the old familiar hymns. Worshipful Brother E. L. Cottingham was in charge of the service this year.

To the brethren of Prince Arthur Lodge we sincerely extend our "Well Done." They have truly given us a practical demonstration of Freemasonry in the community, and their example could be emulated in other places.

What they are doing is real Freemasonry. Long may they continue to serve the Old Age Pensioners in the Swan River District.

OUR HISTORIC BACKGROUND

Some years ago Grand Lodge published a book telling the story of the introduction of Freemasonry to the Province. Would you like to possess a copy?

Members can add this book to their personal library by sending a money order for two dollars (\$2.00) payable to the Grand Lodge of Manitoba, and addressing their request to the Librarian, Masonic Temple, Winnipeg.

A limited supply is available, and members interested in obtaining a copy should send an order without delay.

DISTRICT MEETINGS

The month of October will be a busy season with the Lodges in different sections of the province because five District Meetings will be held as indicated below.

1st October—	Second District	at Austin
2nd " —	Fourth " "	at Manitoba
8th " —	Sixth " "	at Melita
9th " —	Seventh " "	at Virden
12nd " —	Eighth " "	at Dominion City

Let us once again impress upon the membership at large that District Meetings are not confined to Past Masters, Worshipful Masters, and Lodge officers. Every brother in good standing is qualified to attend; and if he has a contribution to make to the subjects under discussion, then he should be doubly welcome. Frequently it is found that a meeting lacks something, and who knows but the brother who stays away may be the one who can provide that missing "something." Here then is your opportunity to meet with the members of the neighbouring Lodges. True, a program with tentative time table is usually arranged in advance, but if there are problems and issues of general interest brought before the assembly, then opportunity will be given to open a discussion.

Here then is a forum, ready made, where advice, guidance and instruction, may be had for the asking.

To the younger members in the rural communities touched by the meetings enumerated above, we extend an invitation to come and take part. If you do nothing more than attend and listen, then you will gain in your Masonic experience.

Speaking from past experience, it has seemed evident that in some of our Lodges, a real effort is made to bring a good representation to the District meeting. On the other hand, elected officers have looked upon this meeting as just "another"—without taking the time to organize a proper delegation from their own Lodge. "Leave it to George" has no place on the calendar of an active Mason. Absenteeism never did contribute to the success of any endeavour, and it never will accomplish the goal of the Masonic Craftsman.

Make a date with yourself to attend your District meeting, and be sure to invite some others to join you on the trip.

MASONRY IN MANITOBA

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BEGINNING THE JOURNEY

No man has a mind big enough, quick enough, open enough, to absorb and understand in an evening, even the introduction to what Freemasonry knows; not in a month of evenings. No degree, no matter how impressively delivered, can possibly take him far along this road. All that the E.A. degree can do is to point the way, and give the seeker sustenance by which he may travel.

And equally true it is that while men do receive the degrees of Freemasonry at the hands of their brethren, there is no Freemasonry in a man's heart if he is not willing to sacrifice some time, give some effort, some study, ask some questions, digest some philosophy, to make it truly his own.

The candidate is designated an Entered Apprentice because we have conferred the initiatory degree, in which he took a central part. No man however, can in reality be "Entered" unless he is willing to enter.

In the character of a candidate you were brought into a large place—a very large place—a universal brotherhood. Henceforth a pathway lies before you, and whether you will travel blindly or not, depends only and wholly upon you.

As a newly initiated craftsman you should ask yourself this question, "Have I become a real Freemason, or merely joined the Lodge as another member?"

An Entered Apprentice is barely born, Masonically. He must learn and learn well, if he is to enter into his heritage. That which is worth having is worth working for. Experience in life teaches that what comes without labour turns soon to ashes in the mouth. Without labour there can be no rest; without work there can be no vacation; without pain there can be no pleasure; without sorrow there is no joy.

You have crossed the threshold of a very old and very ancient craft. What you do in the future, and how well you learn the lessons taught you as an Entered Apprentice, will be the yardstick by which your craftsmanship is measured.

In your Lodge you will find faithful brethren ready and willing to help you, on your journey. In your Masonic Library you will find a literature replete with the story of Freemasonry, and these books may be borrowed simply by asking for them.

These observations have been prepared, from one of our Library books written by Carl H. Claudy, and most of his writings can be found on the shelves in the Library.

ORIGIN OF GRAND LODGES

At the present time all recognized Freemasonry is governed by Grand Lodge Jurisdictions, each of which is a complete, independent, Masonic Sovereignty. This is a wholly new form of government in the sense that it was unknown to Masonry before 1717.

The oldest Grand Lodge now in existence was created in 1717 by the voluntary affiliation of four local Lodges in London, England. Arbitrarily they assumed jurisdiction over all Freemasonry within ten miles of London, but gradually that Grand Lodge came to be recognized as the supreme Masonic authority throughout all England. In much the same way the Grand Lodge of Ireland was probably formed by 1725, The Grand Lodge of Scotland was organized in 1736. Each of these Grand Lodges became supreme throughout its entire country.

An entirely different method of creating Grand Lodges prevailed in many of the early American colonies. On April 13th, 1733, Henry Price of Boston received a commission from the Grand Master of England to organize Freemasonry on the American continent, and he became Provincial Grand Master for New England, and shortly thereafter for all North America, with authority to form a Grand Lodge, and constitute Lodges "in these parts."

He exercised his authority extensively, beginning with the Grand Lodge in Massachusetts, and what is now St. John's Lodge, both being organized by him on July 30th, 1733. He and his Massachusetts successors established local Lodges all along the Atlantic seaboard. Between 1733 and 1792 inclusive, seventy-six such Lodges were organized; among this number were three in Nova Scotia, one in Quebec City, and one in Newfoundland. The original Lodge in Canada was "Annapolis Royal" in the town of that name, and the charter was issued in 1738.

Just as Freemasonry on this continent spread from Massachusetts, so likewise it kept spreading from the British Isles, from colony to colony, and from state to state, but all duly constituted

Ancient Craft Freemasonry was derived in the first instance from the Grand Lodges of England, Ireland, or Scotland.

While Grand Lodges have been organized since 1717, as we have explained, it must be realized that Masonic Lodges were in active existence long before that time, and Grand Lodges as we know them today, were originally created by existing Craft Lodges.

Here in Manitoba our own Grand Lodge was created in 1875, but Freemasonry had been in existence and Lodges had flourished in the district from the year 1864.

MASONRY IN THE COMMUNITY

The responsibility of a Freemason to his immediate community is more than an abstract theory. One hesitates to speak of the impact of the Craft outside the borders of his own restricted area, and yet we can trace very definitely a community aspect from the early days of Speculative Masonry. And surely we do not doubt that our operative brethren were an important section of the community in the long ago.

Our ancient charges and regulations give us solid ground for our wider activity. The call for obedience to the moral law surely suggests a responsibility beyond the localized area of a tiled Lodge-room. How else can we interpret the phrase "being a centre of union between all good men and true, and the happy means of conciliating a real friendship."

Then we are enjoined to be obedient to our national life and national ideals, and conformity to the lawful authority is an essential requisite. We are enjoined to promote peace, cultivate harmony, and live in concord and brotherly love. From time immemorial Freemasons have been charged to uphold the interest of the community and zealously promote the prosperity of their country.

These injunctions are woven into the fabric of our Craft and there is no limitation as to the extent of the circle, because it embraces "all men."

Our ancient Craft has taught good citizenship to its votaries from the misty past, and its teachings are unchanged at the present time.

The term "Community" in a Masonic sense has reference to more than town or city, province or country—surely we should interpret the meaning in universal terms. But our immediate field of activity is that which is close at hand.

The practice of Masonic Principles in our respective stations; in business, in Church life, in municipal and national affairs, should be the aim of the Mason who strives to bring about a universal brotherhood.

If, as we claim, only men who are moral and upright, and of good repute before the world, are accepted, and do comprise the membership of our Lodges, then a practical realization of the Masonic Ideal, would seem to be a possibility in the wider field we call the community.

Let us be guided by realities, and not be misled by words. Let us discount what men are saying, and make our decisions from what men are doing. Moral progress in our Community life will not be accomplished by vocal effort.

If Brotherhood be our goal, if in proportion to our understanding of the meaning of brotherhood, we act in conformity thereto, then we shall be working for human unity.

If in your community you will be a good citizen, you will be tolerant, you will break down racial antipathies, religious differences, and class hatreds. You will then be living brotherhood; you will be more than a Lodge member, you will in truth be a Freemason.

The spirit of Freemasonry has always existed. Our principles are expounded to the ends of the earth. Our field of action is among our friends, our neighbours in the community. Freemasonry embodies the solution of the age-long problem of relationship between man and man—not only between Mason and Mason, and if we can carry our message into the wider sphere, then indeed shall the Masonic Lodge be the greatest contributor to peace and goodwill upon earth.

WORKING OUTSIDE

We have been told on many occasions that true Masonic work can be and should be, carried beyond the four walls of a Lodge room.

It has been a pleasure to carry the stories of community effort in our columns, and we are always on the alert for some real contribution along these lines.

This is the story of a picnic—When we speak about picnics, our thoughts naturally turn to the young tots or youngsters in the adolescent stage of life. In this case our picnic is centred around

"In our own times, the vast progress and general diffusion of Masonry through the habitable globe cannot but be satisfactory to every one interested in the cause of humanity and the happiness of his species. At present, as in every former age over which it hath spread its principles, Masonry constitutes the affectionate and indissoluble alliance which unites, in warm cordiality, man to man. It forms the most liberal and extensive connections. No private prepossession, nor national predilection; no civil policy, nor ecclesiastic tyranny; no party spirit, nor dissocial passion, is suffered to prevent the engagement, or interfere with the free exercise of that brotherly love, relief, and fidelity, which it never fails to produce.

"It has for ages been lamented that petty distinctions and partial considerations, irrational prejudices and contracted sentiments, should so much obstruct the free intercourse of mankind. Masonry breaks down these barriers. In its solemn assembly, around its sacred altar, meet the inhabitants of different countries, with benignant looks of esteem, and sentiments of unfeigned friendship.

"Around distant lands it casts philanthropy's connecting zone, and binds together in the same sympathies the whole family on earth. Blending their resources in a common stock, and forming a community of interest, Freemasonry makes the prosperity of each individual the object of the whole; the prosperity of the whole the object of each."

VETERANS ATTENTION

Throughout the war years a great number of our fellow members were attached to every branch of the service. These men were posted to all parts of the globe and were to be found in every theatre of war. Some of their experiences they want to forget so far as that is possible. There were however other experiences such as fraternizing with Masons from other countries and under exceptional circumstances.

Out of such a source, it is believed some of our brethren can tell our readers of happy and enduring events which will long remain with them as pleasant memories.

It may have been a Lodge meeting in London, the bombed and battered centre of civilization. Perhaps it was in some obscure little village lodge in the highlands of Scotland. Then again one may have met a brother Mason on the battlefield or in hospital. These are but guesses on our part merely being used as a guide to our veteran members and as a lead to a story they have to tell out of their personal experiences.

It is hoped some of our number will accept the invitation, jot down his story and send it to the Editor, Masonic Temple, Winnipeg.

We will gladly prepare the contribution for future publication.

OUR OLD TIMERS

At a recent meeting of Miniota Lodge No. 102, on the occasion of the official visit of the D.D.G.M. four real old timers were present to welcome the representative of our Grand Master.

First to be mentioned is R.W. Brother Gilbert Rowan, who, by the time this is read will have celebrated his 92nd birthday. We extend to him a warm birthday greeting.

The other three were all in the octogenarian class. W.Bro. James Murdoch Elliot (85), W.Bro. Alexander Wylie Lindsay (80) and a visiting brother D. Frazer over the eighty mark. To this trio we would send our warm felicitations with the hope they may have health and strength to enjoy the fellowship of their Lodge for a long, long time.

This record of continued interest in the Craft despite the passing of the years suggests to us that we might ascertain who is the oldest Mason in our Jurisdiction. In this connection let it be understood we mean oldest in Masonic years not life years.

We recall our dear old friend Brother William Cairns of MacGregor. He was initiated in Gladstone Lodge No. 11 on 21st November, 1882, thus he has almost completed 65 years continuous membership.

Here then is your target. Let us know if you have a brother with a longer membership, and if so write down his name and particulars of the date and place of his initiation.

A TOAST

Attention is drawn at this time to the closing words used by M.W. Bro. Carsten Jacobson, the speaker at our Grand Lodge luncheon last June. He invited the vast assemblage to rise and join him in a toast. Here it is:

"To the Universality of Masonry. May its Light continue to shine and spread until we can truly call this 'one world,' and its teachings of Brotherhood become the beacon of Universal Peace."

It is not too much to say that this toast could with some expectancy of practical results be included in the program of every Lodge when refreshments and entertainment follow the labors of the evening.

We do not seem to emphasize the Universality of Freemasonry enough. Here is an opportunity for a forward-looking chairman to introduce an item which can have an impact not only with the visiting brother but likewise among the members of the host Lodge.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

AN ALARM

There is an alarm at the door! Whose door? Perhaps it is yours and if it is then we hope the alarm will be attended to.

During the past twelve months more than a thousand new members have crossed the threshold of Masonry in our Manitoba Lodges. This means our readership has increased by that number.

The items which appear on these pages month after month are intended to bring information, not only to our new members, but to those who have long years of membership in the Craft.

From time to time we have invited contributions but with very little success. Now we have another suggestion to offer.

Among the thousand young initiates there must be some, perhaps many, who want an answer to some point connected with Freemasonry. We want them, in fact we urge them to write asking for the information and every effort will be made to publish in our columns an answer to their query.

It is unnecessary to say that matters of an esoteric character cannot be discussed, but from experience we do know that young Masons have usually something they want cleared up—We are anxious to help them.

Here is an example of what we have in mind. There is a phrase in our ceremonial which refers to "Kings, princes, potentates, or any other person." In this day of practicality it is quite possible for an uninformed member to set this phrase down more as a platitude than an absolute fact. Let us examine the subject.

Our reigning sovereign, King George VI. was crowned our King on 12th May, 1937, and at the time he ascended the Throne he was Grand Master of the Grand Lodge of Scotland. Prior to his coronation His Majesty wrote his predecessor in office in Grand Lodge as follows:

"My dear Colquhoun: On my accession to the Throne I have ceased participating actively in Freemasonry. I ask you, therefore, to intimate to the Grand Lodge of Scotland my resignation as Grand Master Mason.

"At the same time I desire that you will convey to Grand Lodge my sincere thanks for the whole-hearted support that has been afforded me during my tenure of the office and my assurance that I shall always regard Scottish Freemasonry with a deep and personal interest."

Yours sincerely,

(Sgd.) George R. J.

Then later in the same year, on July 2nd, nine thousand Masons, in full regalia, saw His Majesty invested as an Honorary Past Grand Master of the United Grand Lodge of England. This we understand was the first occasion a reigning monarch attended a Masonic meeting.

Masonry is more than a beautiful system of morality, and much that we take as formal ritual carries with it an explanation which the individual is expected to seek.

May we hear from some of the young fellows who in recent months have entered this great fraternity.

REVISING THE CONSTITUTION

Two years ago Grand Lodge set up a standing committee to make a continuous study of the Constitution, and from time to time, to recommend revision and amendments as may be deemed advisable.

This Committee naturally seeks for information from the members at large. There always has been and doubtless always will be, some who are not entirely satisfied with a certain clause or section of our rules and regulations as set forth in the Constitution. Now is the time to make their suggestions known.

It is not necessary that an amendment be prepared. If you want something amended or revised then you should write to the Chairman of the Committee on Constitution and Revision, addressing your letter to the Masonic Temple, Winnipeg. If your suggestion has merit it will receive full consideration at the hands of the Committee.

Officers and members are requested to give this matter prompt attention as the Constitution will be reprinted in the very near future.

BANFF CONFERENCE

The Seventh Annual Inter-Provincial Conference of the Officers of the Western Grand Lodges was held in Banff, Alberta, on 4th September and continued until 6th September. The representatives from Manitoba were W. C. McDonald, Deputy Grand Master, Harry Coddington, Senior Grand Warden, and Peter T. Pilkey, Grand Secretary. The number in attendance was 35— which comprised five from British Columbia; five from Alberta; four from Saskatchewan; three from Manitoba as already indicated, and nineteen visitors from outside jurisdictions.

Interest in this Western Conference appears to widen with each successive gathering. On this occasion the President welcomed representatives from Ontario, Oregon, Montana, Idaho, North Dakota, Iowa, Illinois, and Wyoming. Speakers from these outside jurisdictions were loud in their praise of this Wes-

tern Canadian Conference, and freely admitted the influence it had in their outlook concerning Freemasonry in their home surroundings.

A wide and varied program had been arranged—perhaps it would appear to be a trifle overloaded to an outsider, but the participants did not indicate any sign of suffering from a heavy diet.

We are informed that the contributions to the success of the conference, made by our Manitoba representatives, were outstanding. Our Grand Master, who was unable to attend, sent his prepared paper on "Should the Membership of a Lodge Be Controlled from the Standpoint of Numerical Strength?" This was read by Harry Coddington, who on his own part delivered a paper entitled "The Duties of a Lodge He (the New Member) Can Assume." This was one paper in a series of three under the title "Retaining and Building the Interest of the New Member." In this series our Grand Secretary also made a contribution entitled "The Candidate and the Ritual."

Our Deputy Grand Master, Walter McDonald, led a discussion on the topic, "Has the Craft in Western Canada Measured Up to Its Responsibilities in the Era of Unrest?" This was regarded as one of the highlights of the session. We congratulate Walter on his election to the Presidency of the Western Canadian Conference for the ensuing year and know he will fill the office with dignity and zeal—two characteristics which mark everything he undertakes.

The representative from the Grand Lodge of Oregon intimated that his Grand Lodge would again defray the expense of multiplying sufficient copies of the complete proceedings in order that these may be supplied free of cost to every constituent lodge in the four Western Canadian jurisdictions. In due time, therefore, these proceedings will be available from every Lodge Secretary and additional copies for lending purposes may be obtained on application to the Librarian, Masonic Temple, Winnipeg.

ANNUAL PROCEEDINGS

About a year ago we announced the publication of the printed proceedings of Grand Lodge and suggested to the brethren that this important book should be carefully read by as many members as possible. Again we would announce the issue of the 1947 edition, and if you want to keep up to date with the business of the Craft in Manitoba, then we suggest you borrow your Lodge copy which ought to be in the hands of your Lodge secretary about the same time as you read this.

Contained in the proceedings are the addresses of the Grand Master, the guest speaker at the noon luncheon, the Grand Chaplain and the Grand Historian.

If it is Masonic reading matter you want, then don't overlook this opportunity—we believe you will get a lot of enjoyment in reading the contents of our own proceedings.

Incidentally if more officers and members would familiarize themselves with what Grand Lodge issues in printed form, each year, then much misinformation would disappear. To be well informed as to the activities of Freemasonry, not only in Manitoba but elsewhere, then an essential in your reading list for the coming season should be this book.

Might we suggest to all the Worshipful Masters that they, personally, take a hand in giving our proceedings the widest possible circulation after they are received.

DEFINITION OF FREEMASONRY

The definitions of Freemasonry have been very numerous, and it is difficult to hit upon one which is sufficiently comprehensive. We are all familiar with the brief answer made by the candidate in the course of his examination.

There is room for a more extended definition, and as we seek to give instruction to the younger members of the Craft, perhaps the contribution made by a brother over half a century ago will enlarge the viewpoint of some of our members.

"Speculative Masonry is a science, which, borrowing from the operative art its working tools and implements, sanctifies them, by symbolic instruction, to the holiest of purposes—the veneration of God, and the purity of the soul. The operative Mason constructs his edifice of material substances; the speculative Mason is taught to erect a spiritual building, pure and spotless, and fit for the residence of Him who dwelleth only with the good.

"The operative Mason works according to the designs laid down for him on the trestle board by the architect; the speculative Mason is guided by the great trestle board, on which is inscribed the revealed will of God, the supreme Architect of heaven and earth.

"The operative Mason tries each stone and part of the building by the square, level, and plumb; the speculative Mason examines every action of his life by the square of morality, seeing that no presumption nor vain glory has caused him to transcend the level of his allotted destiny, and no vicious propensity has led him to swerve from the plumb-line of rectitude.

"Masonry is a progressive science, and not to be attained in any degree of perfection, except by time, patience, and a considerable degree of application and industry; for no one should be admitted to the profoundest secrets or highest honours of the Fraternity till, by time, he has learned secrecy and morality.

In the opinion of Mackey, the word as a Masonic term, comes to us from Scotland and it is therefore in the Scottish language that we must look for its signification. We are referred to Jamieson's Scottish Dictionary as source for our material and here we learn the meanings of the word "Cowan." (1) A term of contempt; applied to one who does the work of a Mason but has not been regularly bred. (2) also used to denote one who builds dry walls (without mortar) otherwise designated a dry-dyker. (3) One unacquainted with the secrets of Freemasonry.

Mackey thinks the word came to English Freemasonry directly from the operative Masons of Scotland among whom it was used to denote a pretender.

The companion word "eavesdropper," means a listener, or one who, standing outside an assembly, listens eagerly for anything that may drop from the speakers within. It is said to have been derived from the punishment inflicted upon a detected "cowan," who was placed under the eaves of a house in rainy weather, till the water ran in at his shoulders and out at his heels. This was actually done in the ancient Operative Lodges of Scotland, the cowan being set to work at the door in rainy weather, (and let it be known that it can rain in Scotland).

This word is not peculiar to Masons. We find Blackstone making this reference, "Eavesdroppers or such as listen under walls, or windows, or the eaves of a house, to hearken after discourse, and thereupon to frame slanderous and mischievous tales, are a common nuisance, and presentable at the Court-leet; or are indictable at the sessions and punishable by fine, and finding securities for their good behaviour."

A MERRY CHRISTMAS

As we contemplate the coming of Christmas our thoughts naturally centre upon the greatest event in history and we can think of no better message for our readers than the words of the Shepherds uttered over nineteen hundred years ago, "Let us now go even unto Bethlehem."

We enshrine much of our Masonry in symbol and it will be in the symbolic sense that we in Manitoba will undertake the journey.

The central figure of the Christmas season through all Christendom is a little babe in swaddling clothes which certainly makes this a time when we direct our love and devotion with particular emphasis toward the children.

They revel in the belief that there is a Santa Claus and this glorious feeling is not confined to the youngsters alone. Many of our elders have the same belief and long may they continue in this mind because it helps to keep them young and in doing so they travel on the road toward Bethlehem.

We think again of other days and other folk who in the course of time came into our lives and left deep and lasting impressions.

We recall family gatherings where Turkey was king over all the other delicacies of the festive board—and the Christmas reunion was a gala occasion for young and old. The memory of days long past carries with it the happy recollection of brothers, sisters, parents and relatives and we live again the experience of other Christmas Days.

Some of us may have a similar longing to that of David when he said, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate." It is only natural that our thoughts turn back to the boyhood scene but let the contemplation be one of cheerful retrospect. It is the month of Christmas. Joy should be in our hearts. To all our readers at this happy season our message is the oldest greeting we know, "Glory to God in the highest, and on earth, peace, goodwill toward men."

LOST

A Masonic Carling Cup, donated by King Edward Lodge No. 93, for annual competition at the Masonic Bonspiel cannot be located. It was last won by a team from Fidelity Lodge No. 146. This trophy should be easily identified and information as to its location will be appreciated by W. Bro. A. E. Godsmark.

Anyone who has knowledge of the cup might communicate with Brother Godsmark or the Grand Secretary.

LODGE RECORDS

The preservation of Minute Books and important documents belonging to our Constituent Lodges should be the particular aim of the newly elected Worshipful Masters who in the course of the month will be installed. Too often the old records are scattered about like so much salvage, and some brethren have been known to characterize them as useless lumber.

Recently it has been brought to our notice that a Lodge in Boston, Mass., has had its old records microfilmed and a film deposited in the Library of Congress at Washington, D.C. This Lodge is possibly the oldest Craft Lodge in the United States, having been chartered in 1756.

We urge the responsible officers of every Lodge to make a careful assembly of all the Minute Books since the day the Lodge was instituted.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

OUR CANADA

Canadian Night, held under the auspices of "The Assiniboine" Lodge No. 114, G.R.M., has become an institution in the annals of Manitoba Masonry. This annual gathering was instituted shortly after the Lodge was formed and over the years many talented brethren have delivered addresses in proposing the principal toast in the program.

On the evening of Tuesday, 4th November, the 1947 celebration was held in The Fort Garry Hotel under the genial and capable chairmanship of the Worshipful Master, Brother William Fraser.

The outstanding item on the well-balanced program was the toast to Canada proposed by M. W. Bro. Harry B. Donnelly, Grand Master.

In the course of this masterly address the speaker emphasized the necessity of National unity, a characteristic so abundantly in evidence at the time Confederation was achieved but which over the intervening years has gradually deteriorated.

Masonry, our Grand Master, pointed out, had a job to do in our National life and by and through its craftsmen was eminently fitted for the task of recapturing the spirit of our founding fathers. We must of necessity consolidate, not in the sense of regimentation as some would advocate but in the sphere of spiritual values and along the pathway of Brotherhood.

After listening to the address these lines came to mind:

These are the shores our fathers found;
To us this country is hallowed ground,
This is the Canada we have known,
The land we love and call our own;
Here we have worked and here we prayed;
These are the cities our hands have made;
These are the fields our plows have turned;
This is the wealth our toil has earned.
This is the fruit of our fathers' dreams;
Of forest and plain and mountain streams;
This is the Canada we have known,
The land we love and call our own.

Commenting upon the excellence of the address as the guests were departing we heard the suggestion that it be printed in our columns. This, however, is impossible because the size of this publication each month would not permit it to appear except in parts. To break it into installments over several months would break the continuity and spoil it to the reader.

Perhaps "The Assiniboine" Lodge has ideas of its own along such lines. Personally, we have no hesitation whatever in stating that it deserves to be printed, if not in pamphlet form, then it ought to appear in the printed proceedings of Grand Lodge.

It was a real contribution and ought to be read by every member in Manitoba.

FOOD PARCELS FOR BRITAIN

Every lodge in the jurisdiction is now in possession of the circular letters sent by the special committee named by our Grand Master. There should be no time frittered away in needless delays connected with organizing the work among our constituent lodges because the need is great and action should be the watchword of every man who carries the name of brother.

There are many of our members with family connections in Great Britain who regularly send parcels of food to their own kin but there are thousands of families over in the Old Land who have no friends or relatives in Canada to assist them in supplementing the meagre fare issued under the rationing system of Great Britain. These unfortunates have to subsist on these rations and we are planning to send some of our bounteous supply to brother Masons and their families in Scotland and England.

Two communications reached us during the past few days. One from London tells of the severe cut in milk supplies. Four milkless days a week and on the other three days an adult receives $\frac{1}{2}$ pint each day. The other letter from Edinburgh tells that the milk ration there is 2 pints per adult for a week. One could enlarge this woeful tale because food commodities are scarce—high in price—and practically unobtainable.

We can do something. We have already done something. The first consignment of parcels—one hundred in all—are on their way, fifty to England and an equal number to Scotland. The need is continuous and we plan to keep the parcels moving month after month.

The scheme has been centralized for convenient and orderly distribution through a Special Committee headed by R. W. Bro. Walter McDonald. This Committee is hard at work and to make the effort a genuine success we should see that sufficient funds are contributed to the treasury in order that somebody may get that extra bit of nutrition from the food despatched by the Masons of Manitoba.

We have the food needed by our friends in Britain. Surely then we can make our personal contribution to enable the Committee to purchase the parcels which will give a little bit of added nutrition to some needy brother and his family over there.

FENWICK LODGE, BRANDON

We welcome to the Masonic family of Manitoba this newly organized Lodge. On Friday, 24th October, 1947, the M.W. Grand Master assisted by his officers held a special communication in the Masonic Temple, Brandon. The ceremony of instituting the new lodge was conducted by the M.W. Grand Master H. B. Donnelly, who, in due course delivered the Dispensation to the Worshipful Master.

It is worthy of note that the first Worshipful Master of Fenwick Lodge U.D. will be M.W. Bro. Maurice S. Donovan and the line of junior officers chosen to guide the young lodge consists of several well-skilled craftsmen.

The meeting was one of the largest under the auspices of a Craft Lodge ever held in the City of Brandon. The register was signed by 239 brethren; 40 charter members, 176 visiting brethren and 23 Grand Lodge officers.

Perhaps our readers, outside the Brandon area, may wonder as to the name chosen by the founders of our baby lodge. The explanation is that "Fenwick" was chosen as a memorial to a great Masonic leader, our late brother M. W. Brother William Fenwick, Past Grand Master who passed to the Great Beyond three and a half years ago.

Brother Fenwick came to reside in the Brandon district more than half a century ago. In the year 1913 he affiliated with Tweed Lodge No. 113 and from December 1913 until his passing in 1944 was Secretary of that Lodge. He was elected Grand Master of the Grand Lodge of Manitoba in 1915.

The name "Fenwick" means something to the Masons of the seventh Masonic District—yes—to the Masons of the whole jurisdiction of Manitoba.

Familiarly known to his friends as "Uncle William" his attendance at the Annual Communication of Grand Lodge was unflinching. Evidently this engagement was marked very definitely on his calendar and those who knew him best also learned that Freemasonry was part of his life. His Masonic interests took him into other branches of the Craft but there was never any question as to his deep and abiding loyalty to his first love—the Blue Lodge and what it stood for.

There are now three Masonic Lodges in the City of Brandon—Brandon Lodge No. 19, instituted in 1882; Tweed Lodge No. 113, instituted in 1909; and now Fenwick Lodge U.D. This should make a happy combination and we look for continued progress in the Wheat City.

To the officers of Fenwick Lodge we send greetings of welcome and congratulate them upon their decision to found a new lodge in our jurisdiction.

FROM OUR MAIL BAG

Writing from Christchurch, New Zealand, Bro. Dr. R. Hepburn has this to say: "I am receiving 'Masonry in Manitoba' regularly and have put aside several recent numbers with a view of quoting articles from them either in lectures or in our Transactions at some future time."

* * *

One of the Past Masters of Kildonan Lodge No. 131 writes: "A record in Freemasonry, Brother William Dewar, has been Secretary of Asscia Lodge No. 111, G.R.M., since January, 1912, and will have completed 35 years in December, 1947. He has never missed a meeting all the 36 years. Can any brother under the jurisdiction of the Grand Lodge of Manitoba beat this record? Let us hear from other record smashers."

* * *

At the meeting of Fort Osborne Lodge No. 144, held 30th October, 1947, three candidates, all sons of officers in the Lodge, were raised to the sublime degree of Master Mason. One was the son of the Worshipful Master; the two others, sons of Bro. I. G. Stebbing, Senior Deacon.

* * *

Another similar event occurred in St. John's Lodge No. 4 at their Past Masters' night, 19th November. Five of the candidates raised were relatives of three members of the Lodge. Two sons-in-law of M.W. Bro. William Douglas who assisted in the ceremonial, one the son of W. Bro. William Watson, one the son of Bro. Joe Watson and another the son of Bro. A. H. Hoole.

COWANS AND EAVESDROPPERS

There are several words used in Freemasonry which are practically obsolete so far as our modern vocabulary is concerned. These, among other things, definitely mark our connection with the days of long ago. From such old-time words let us deal with two used in every Masonic Lodge, "Cowans and Eavesdroppers."

Mackey tells us that the first is a purely Masonic term and signifies in its technical meaning an intruder, whence it is always coupled with the word eavesdropper. He informs his readers that the word is not found in any of the old English manuscripts anterior to the Eighteenth century, but it appears in a Scottish Manuscript dated 1598. Anderson makes use of it in his Constitutions (Edition 1738) and we should remember he was a transplanted Scotsman but resident in London when he arranged his book.