

Two hundred parcels have been despatched to two hundred individual recipients—a third shipment of one hundred parcels is ready and will be shipped as soon as the next list of names and addresses is received. The English list is in and we await the communication from the Grand Secretary of Scotland.

The question has been raised, "what about sending parcels to Ireland as well as to England and Scotland. The matter was taken up with the Masonic authorities in Ireland and a reply from the Grand Secretary of that jurisdiction reads, in part:

"We have a system of rationing in this country but we are not in any need. As regards our Grand Lodge, it is in a flourishing condition and we are getting quite a large number of candidates. (H. C. Sbellard—Grand Secretary.)

This information is passed along because we know many of the brethren will appreciate this official pronouncement from the source we would obtain names should our activity be extended to include Ireland.

The question has been raised as to whether contributions to our "Food for Britain" fund would be exempt from Income Tax. The Deputy Minister of the Department of National Revenue for Taxation has written our Grand Secretary on the subject and his decision reads—

"This is therefore to advise you that if monies are received by a special Committee, and which are used exclusively for the transmission of food parcels for general distribution amongst the needy of England, the amount of such donations may be deducted in determining the taxable income of the donor, in accordance with, and subject to, the provisions of Section 5, subsection (1) paragraphs (j) and (jj) of the Income War Tax Act."

Need we remind our members, generally, that this is a continuing activity. Parcels are being sent forward each month by the Committee. So far the appeal for contribution has been wonderful but surely out of the bounty that is ours we can share it with the needy brothers over there. If your lodge has not yet organized then make it your business to get the work started.

STRICTLY PERSONAL

Have you made your will? This is indeed a personal matter but we make reference to it at this time simply because we recently were brought face to face with the ensuing difficulty resulting from such a neglect on the part of one of our good brothers. Do not think our experience is an isolated case. Doubtless, a great number in the Craft have been confronted by the same kind of problem.

From time to time this subject has been referred to in our lodges and in Masonic literature. You owe it to yourself and to your loved ones that provision should be made under terms of

your own dictation and if you have a guilty feeling after reading this brief item, might we emphasize the old injunction, DO IT NOW.

GIVING UP MASONRY

It may not be out of place to say a few words on a point of no little moment to the ardent and enthusiastic student of Freemasonry; and although it cannot be to the real Mason any cause of alarm, as the Royal Art is not in any danger of perishing, it is still a source of regret.

It is always sad to see friends, who, in the brightness of the summer morning, had set forth with alacrity and cheerfulness, first lagging behind, and then sitting down with an indolent tranquillity, and saying: "I have done enough; I know all about Masonry I care to know, and care not to go further."

Surely it is far more delightful to go on laboring and increasing knowledge by labor, than to resign the implements of the art, and fold his arms, like a dissatisfied workman on strike! There are such infinite resources to be utilized, that every speculative Mason can find in some department of the science sufficient to occupy, delight, and instruct him. Hence, it is obvious that those brethren who retire through indolence of character, or lack of energy, indirectly stay the onward progress of Freemasonry.

To any such we would ardently appeal, and entreat them to return to the pleasing labors of their lodge.

FROM OUR MAIL BAG

Ionic Lodge No. 25 sends particulars of "family" initiations which took place in that lodge during 1946. "Early in January, M.W. Bro. P. T. Pilkey submitted petitions from a son and a son-in-law. The late W. Bro. Ernest Evans followed up with petitions from two sons and one son-in-law. The Worshipful Master, A. E. Evans brought forward the names of two sons, (a third was eligible but in the forces at the time). Brother Colpitts then submitted petitions from three sons and M.W. Bro. W. D. Lawrence and W. Bro. A. J. Christie each one son."

* * *

Acknowledgment is made of an extended contribution consisting of over three thousand words sent by a worthy brother on the item "Masonic Preferment" which appeared in the August issue. It can readily be understood that the size of our monthly paper cannot include articles of such proportion to the exclusion of everything else.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 4

JANUARY, 1948

No. 1

NEW YEAR MESSAGE

"A Happy New Year" is the hearty wish that we bring to each other at this time, and I offer it to every member of our Grand Jurisdiction. This is a time when we would forget the failures, the discouragements and the disappointments of the past year, and think hopefully of the opportunities for new and better achievements in the year before us.

Many of you are taking up new duties in your respective lodges; planning new endeavours; hoping to apply new ideas to the responsibilities which fall upon you. With your fresh enthusiasms you will be able to do much to maintain active interest in your lodges. Yet I would suggest that too often we fail—both as Officers and members, not because we do not follow some new idea or method, but because we have not sufficiently tried the old. Our Freemasonry is based on simple, unchanging fundamental truths. What is needed above all, on the part of every member, is a persistent and confident dependence on these truths to make our lodges centres of interest and helpfulness. Our best resolutions for the New Year will not be those in which we hope to make sweeping changes in our lives or our activities, but will be those in which we determine to place new trust on the old, simple ideals of Brotherhood, Helpfulness and Devotion to Truth. Without these, no lodge can prosper; with them, followed sincerely, our lives and our lodges will grow in power to help men and to give them clearer visions of the possibilities of life.

Let us take time, frequently, to turn aside from the minute and manifold duties, the casual little activities that absorb us, and look at this greater vision, in which we may see ourselves living out each day the truths which must guide us as men, as citizens, as Freemasons. So I wish you "A Happy New Year." May it bring wider opportunities for service, and a new joy in the commonplace duties of every day.

HARRY B. DONNELLY,
Grand Master.

ANCIENT LANDMARK LODGE

Seventy-five years ago, on 9th December, 1872, in a small room over a retail store on the east side of Main Street, Winnipeg, the first meeting of this lodge, under dispensation from the Grand Lodge of Canada (in Ontario), was held.

Winnipeg had not then been incorporated as a City; there was no municipal government, no graded streets, no street lamps, no

sidewalks, only a few straggling buildings dotted across the landscape and it was the home of 1467 people.

One week later, on 16th December, 1872, the young lodge conferred the Entered Apprentice Degree on two candidates, H. J. Clarke, Premier and Attorney-General, and John Norquay, Minister of Public Works in the first local legislature of Manitoba.

In the intervening years many well-known craftsmen have crossed the threshold of Masonry in Ancient Landmark Lodge and it is a tribute to the founders that the banner of Freemasonry has been kept flying to every breeze for seventy-five years.

The event was recognized as an important occasion in the annals of Ancient Landmark Lodge and ceremonies carried over three days, 7th, 8th and 9th of December, 1947, were held in commemoration.

The opening of the celebration was in the form of a rededication service held in the Masonic Temple on Sunday 7th instant. The speaker was Most Worshipful Brother Peter T. Pilkey and he was assisted by Most Worshipful Brother Harry B. Donnelly, Grand Master. On Monday evening, 8th instant, a meeting of the lodge was held and the anniversary was concluded on Tuesday, 9th instant by a banquet and dance in The Royal Alexandra Hotel.

We extend felicitations to W. Bro. J. R. Almey, his officers and members, on this auspicious birthday and we wish them a continuance of general prosperity and progress in the years to come.

NEW TEMPLE AT McCREARY

The members of McCreary Lodge No. 133 are to be congratulated on the completion and official opening of their new Temple on October 16th, 1947. Joining with the McCreary brethren on that occasion were representatives from seventeen lodges who brought greetings on the wonderful achievement. There was an attendance of one hundred and forty-six. The Grand Master was represented by the Deputy Grand Master, Walter C. McDonald.

The temple is of frame construction with a stucco exterior and is built of new material. The outside dimensions of the building are twenty-four feet by fifty feet. The interior of the building is well laid out and the total cost should not exceed \$4000.00. The cost of the building has been raised or is being underwritten by the brethren of the lodge.

McCreary Lodge has not a large membership, but the enthusiasm of the forty some odd members is very heartening. A project such as this demonstrates just what may be done in a community where there is an objective, and harmony prevails.

NEWDALÉ LODGE INSTITUTED

On Thursday, December 7th, 1947, a new lodge was instituted at Newdale, Manitoba. The Grand Master was accompanied by a complement of Grand Lodge Officers and cordially welcomed and royally entertained by the Newdale brethren. The Ceremony of Institution was carried out with dignity and solemnized in the presence of almost 100 Freemasons, representing almost every lodge within reasonable distance.

The Master under dispensation is W. Bro. J. M. Sinclair; Senior Warden, Bro. S. G. Dayton; Junior Warden, W. Bro. Charles Daum.

W. Bro. Bolt Hodgins presented to the new lodge a Volume of the Sacred Law. W. Bro. Sinclair a set of Working Tools and on behalf of Ionic Lodge No. 25, the Grand Secretary presented a beautiful sword.

Following the Institution Ceremonies, the Grand Master and brethren were guests at a sumptuous banquet prepared and served by the local Rebecca Lodge, as a token of goodwill to the new Masonic Lodge.

Newdale Lodge will hold its regular meeting on the first Thursday in each month in the Odd Fellows' Hall in Newdale. The brethren of this new lodge are enthusiastic and full of hope for the success of their lodge. We extend our congratulations and best wishes.

WELCOME 1948

We extend to all our readers best wishes for the Year 1948. To the newly installed Worshipful Masters we send a personal greeting with the assurance that it will be our sincere desire to be of service and assistance during their term of office.

Our objective has been and will continue to be directed towards a better informed membership. If during the year you are prompted to make a contribution to our columns then we invite you to let us hear from you.

For three years we have carried on this medium of Masonic information. The subjects dealt with have been varied and we hope of interest to our readers. May we all experience a better understanding of this old craft by reason of the items printed from month to month.

TRUE FELLOWSHIP

"If our names are to be written as 'those who love their fellow-men,' our Masonry must be of the type that goes with us from our lodge-room to our work, to our club, to our play, and to our home. It must be the out-door, every-day type of Masonry that asserts itself in those unobtrusive acts of loving kindness,

that brings consolation to the hearts of the sorrowing, new hope to the discouraged souls, scatters sunshine in the pathway of associates and puts laughter in the hearts of little children.

It must be that type of Masonry that so many times attracted President Theodore Roosevelt to the home lodge where his gardener served as Master; the type of Masonry that calls the busy man from his tasks to the opportunity of human service; the type of Masonry that finds its devotees always on the side of right in public matters, regardless of expediency, popularity, or personal interest.

Paradoxical as it may seem, it is nevertheless true, that the more Masonry we take out into the world, the more true fraternalism there will be in our lodge room."

(from an address by Mark I. Forkner, 1934.)

MARK I. FORKNER

Among the many distinguished brethren who have sojourned with us during the Annual Communications of past years none were better known than this brother.

A few days ago his many friends in Grand Lodge were saddened by the information that he had suffered from a heart attack while enjoying a game of bridge in his own home and never rallied.

Mark Forkner was a general favorite not only among his associates in North Dakota but with his intimate friends in Manitoba. He had come to visit us at Grand Lodge many times and we conferred upon him the rank of Honorary Past Grand Master a few years ago.

His presence, we know will be greatly missed in the councils of the Grand Lodge of North Dakota where his leadership commanded a wide following. He was a delightful neighbour and contributed in no small measure to the continuing work of deepening our association with brethren in other lodges across the imaginary boundary line.

It has been a happy experience to be numbered among the personal friends of our late brother.

We know it is the voice of the Grand Lodge of Manitoba when we extend to his widow and family our united condolences. In the sacred repository of our hearts we cherish the memory of Mark I. Forkner.

FOOD PARCELS FOR BRITAIN

At the time this item is written the amount received and in the hands of our Grand Secretary is \$5,296.00. Remittances are coming in daily and the Committee is doing a real job in helping our brethren in the old country.

the loss of six full hours each year. Therefore, this additional day over-corrects the calendar 11 minutes and 14 seconds, so leap year is skipped every hundredth year.

Why does the year start January 1?

The date of the new year was decided purely by accident. Originally the Roman calendar, based on motions of the moon instead of the sun, started in the spring. Each year, however, the Romans new year moved ahead because the moon's motions are not evenly matched.

The new year came in midwinter when Julius Caesar revised the calendar in the first century B.C., and fixed the new year at its present date.

But since March was the first month in the old Roman calendar, the last four months of our year still bear the names of the numerals, seven, eight, nine and ten. Septem is Latin for seven; okta, Greek for eight; Novem, Latin for nine, and Decem, Latin for ten.

AREA MEETINGS

The attention of lodges outside the Greater Winnipeg area is directed to this annual activity and while the Committee has doubtless been working out plans for the 1948 program, still no information has reached our desk at the time of writing.

This will be the fourth year of this series of meetings and their value not only to the immediate locality in which one is held but in Grand Lodge circles is unquestioned.

It is suggested that lodges who are so situated that they can undertake the holding of one of our meetings should communicate with our Grand Secretary without delay.

Briefly there should be accommodation to seat approximately 100 in the lodge room, and as a dinner has to be provided for a similar number there should be facilities for this event as well.

These area meetings are not district meetings and district boundaries are not considered in selecting the points of meeting.

We want men who are interested in the work of Freemasonry to attend and especially the younger initiates of the Craft who have had little or no opportunity to meet with their Grand Lodge officers.

It is hoped that an announcement of meeting places and dates may be available for our next issue. In the meantime how about your town and your lodge taking up the job for 1948?

THE EDITOR SPEAKS

There are approximately twelve thousand members enrolled in the lodges of the Grand Lodge of Manitoba. From time to time over the past three years since this publication first was

issued we have invited members to do something for their own Masonic paper. The appeal has fallen upon deaf ears and the response, to say the least, is most disappointing.

Our last suggestion along this line was directed to our veteran members and we had hopes that from among the hundreds who participated in World War II we would find a few interesting items of Masonic experiences in Canada and elsewhere. Our fishing expedition thus far has been a failure.

Does it not seem reasonable on my part to assume that among twelve thousand Masons there are contributions and items by the score which would prove of interest to brethren throughout the Jurisdiction.

The items undoubtedly are there but the effort to write them out and mail them to our desk has not materialized.

This may sound like a cry from Macedonia. Perhaps it is. On the other hand whether or not we hear from you the paper will go out as usual and you will have to be satisfied with what is sent. But, a few fresh voices now and then would be like a sweet melody and I am sure hundreds would welcome a change of diet.

Once again we ask for contributions suitable for publication in future issues.

DON'TS

DON'T fail to procure your card for the current year in January.

DON'T put your Lodge receipt in your pocket until you have signed your name thereon in ink.

DON'T forget your receipt is valuable, so be careful of it.

DON'T place your receipt where it will be lost and get into the hands of a crook or imposter.

DON'T forget or overlook notifying the Secretary, who issued the receipt, immediately, should it be lost or stolen.

DON'T carry a "deck" of old receipts or membership cards. The last one is the only one which has a value to you.

DON'T discard an old or expired receipt or card without first destroying it.

DON'T forget your reputation is something of which you are proud. If your receipt or card gets into the hands of a crook or imposter he can badly damage your reputation.

NOTE—We have cribbed these commendable warnings from a recent issue of Ionic Lodge News in the belief they are most appropriate for every lodge member everywhere.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

FESTIVAL OF ST. JOHN

This annual Masonic festival is an important event in many of the older jurisdictions. At one time, not so long ago, several of the lodges in Manitoba followed the old custom and recognized the 27th December in each year as an important date on the calendar. Changing times bring about many changes but it is hoped we do not end up by modernizing the old Masonic Craft too much. If we are careless and neglectful of the significance of the customs and ceremonies, which have come down to us hallowed by the years we may discover too late that our desire for changes has robbed Freemasonry of something which is peculiarly its own.

When the original lodge was instituted at Red River in 1864 our pioneer brethren, few in number, were most particular in following the established customs and we read from the newspaper of that early date a brief but interesting account of the St. John's Day Celebration on 27th December, 1864.

"The (day) was observed by the members of Northern Light Lodge as a day of festivity in honor of one of their patron saints. At half past two on that day, the doors of the lodge were thrown open to the few who were invited to be present at the ceremonies; it being a matter of much regret that the small size of the room interfered with the wishes of the invitation committee who would have been pleased to have invited a much larger number.

"The formal ceremony of installing the officers commenced shortly afterwards and on its conclusion addresses were made by the Master, Rev. W. Taylor, and Ven. Archdeacon Hunter.

"From the lodge room the members and the guests proceeded to the dinner which was provided after which suitable Masonic and other toasts were proposed and were replied to by Judge Black, Mr. Chief Factor Clark and others.

"The dinner concluded, the remainder of the evening was spent in the house of A. G. B. Bannatyne, Esq., who kindly threw open his rooms for the purpose.

"The following are the officers for the year; Dr. Schultz, W.M.; A. G. B. Bannatyne, S.W.; William Inkster, J.W.; William Caldwell, Secretary; J. E. Smeal, Treasurer; Ven. Archdeacon Hunter, Chaplain; William Hall, Senior Deacon; Chas. Curtis, Junior Deacon; C. J. Bird and Rev. W. Taylor, Stewards; R. Morgan, Tyler."

It is interesting to follow this gathering through to the old minute book where we find this entry recorded. "Orders on the Treasurer for Expenses in connection with the celebration of St. John's Day were issued as follows:

Hudson's Bay Co. for wines, etc. 4.19/- Sterling
1.10/- "

6.9/- Sterling*

The social aspect was not overlooked. A brother commenting upon lodge life in the early days had this to add, "I have been informed that the wives of our brethren, or rather those who were fortunate enough to possess them, did not take kindly to the order of things, the impression among them being that the refreshment supplied, induced more conviviality than was profitable."

A REMINDER

It is good at times to be reminded of the simple things of life. The little things count. We are prone to be careless and neglect something which on occasion will be found to be an essential.

This item is to suggest to the brethren the necessity of signing your name to every certificate issued to you immediately these are received from your lodge secretary.

Look at your current receipt for dues. Did you affix your signature when it reached you? If not, take it out and sign it now.

If you are a Life Member then check the official card issued by Grand Lodge for 1948. Does it carry your signature? If not then sign it now!

Your signature should likewise appear on your Master Mason's certificate. A space is provided and it should be filled in your own handwriting. The reason for all these requirements is obvious. Will you please take the trouble to sign where you should sign your name and in future be careful to do so as soon as the certificate or card comes into your possession.

Yes, there is a very good reason why such a little thing should be carefully attended to at the time.

THE WORLD "HELE"

Some years ago an enquirer sought the derivation as well as the correct pronunciation of this Masonic word which is familiar to every Mason.

An eminent brother in answer to the query submitted the following which we pass on for the information and benefit of those who themselves have raised the same question.

"The word 'hele' is derived from the Anglo-Saxon 'helan' to hide, to cover, to conceal. This is the only verb, although there is a substantive, hele, meaning health, safety, welfare, derived from the Anglo-Saxon word 'hael'. Surely, too, the word should be associated with the other two words with which it occurs—

'Hele, conceal and never reveal'. But in this connection it might be observed that old-fashioned Irish people of education, whose pronunciation of vowels is that which obtained in England in the time of Queen Elizabeth, would say, 'hale, console, and never revale'. Just as they say, oblige, resaitv, etc. It is a fashion of mistaken superiority for a certain set to say 'hale, conceal and never reveal', and should be condemned by educated people."

FOOD PARCELS FOR BRITAIN

The response to the appeal for funds with which to carry out this worthy undertaking has been wonderful. As the bell tolled the final hour of 1947 there had been remitted to our Grand Secretary a total of \$13,314.15 and thirty-five lodges had not sent any report up to that time.

There seems no doubt but that the Masons of Manitoba are determined to relieve the austere diet of our brethren in the Old Land and the sum now in hand will guarantee further monthly shipments for the next few months.

Let it be emphasized once more that this is a continuing activity. The need exists and without doubt will continue to exist so with the dawn of a brand new year may we hopefully anticipate a repetition of contributions from time to time. This is so much more desirable than to arrange a re-census of the membership. Give cheerfully—give as often as you can—give generously—acknowledgments are coming in from some of the recipients of parcels sent over last fall. One lady in Edinburgh not content with expressing her grateful thanks enclosed a book of views of her home town in the hope that we would like to see them.

A couple in Nottingham sent their thanks in the form of a beautiful Christmas Card carrying this message: "The beauty of the home is order; the blessing of the home is contentment; the glory of the home is hospitality."

Perhaps the letter from a brother residing near Manchester, will give to many of our readers an idea of the people who are sharing our goodwill through these food parcels. Here in part is what he wrote to Brother Laing, Secretary of Favel Lodge No. 128—Minotons.

"It is with grateful feelings that I hasten to thank you from my heart for the wonderful parcel of good things you have so kindly forwarded to me. Just a few lines that you may know a little of the circumstances of your parcel's recipient.

"I am 72 years of age and I have been a regular subscriber to the Grand Lodge of England for 36 years. I am a Founder and P.M. of Progress Lodge No. 4816. In addition to performing all the Officer's duties to the Chair, I have held office as D.C., Secretary and completed 20 years as Treasurer, last February. I am now Chaplain and still actively engaged in Lodge work.

"I am retired, on a small pension, which on pre-war standards was just adequate for maintenance of my wife and self. My savings are now being drawn upon to meet the higher cost of living.

"Your lovely parcel has arrived at a most opportune time, as another most severe 'Austerity Xmas' awaited us and the outlook was very bleak. . ."

There must be many more letters of appreciation coming to our lodge secretaries and we suggest that copies of anything of interest might be forwarded to us for publication in later issues.

Remember the campaign carries on and parcels are being sent forward every month.

REPORTING PROGRESS

Three important officers of Grand Lodge have been laid aside from their usual duties on account of illness and doubtless many of their friends throughout this wide Jurisdiction do not know about them.

Our Grand Master, M.W. Brother Harry Downily was obliged to go to the hospital about the middle of December for treatment. He has now returned to his scholastic duties and from latest reports has prepared a fresh itinerary of visits for January. All of which tells us that he is on the mend. We hope however, that he will exercise some of the care which he exhorts us to follow.

Our beloved Assistant Grand Librarian Harry Woods was obliged to go home just before Christmas. He has likewise been under the care of his physician. Now he is up and around but has been counselled to take it easy for a few weeks. We expect to see Harry back at his desk again in the very near future.

Then the D.D.G.M. for the First Masonic District, R.W. Brother Fletcher Argue has been unable to carry on his Masonic duties in the energetic manner so characteristic of this bundle of energy. It must have been tragic for Fletcher to be laid up but from latest reports the Dean of the Junior Men at the University of Manitoba is back again at that institution.

We know all our members join in wishing our brethren on the sick list a full and speedy recovery with the hope that 1948 will bring them renewed strength and vigor to meet their daily tasks.

HOW IT HAPPENS

How long is a year?

Actually the year is 5 hours, 48 minutes and 45 seconds longer than the 365 days allowed for it on our calendar. The year is measured by the time it takes the earth to make a complete circuit of the sun.

To even up the time, every four years an extra day is added to the end of February. This correction of 24 hours is based on

BANFF CONFERENCE

The mimeographed proceedings of the seventh annual gathering have been issued and distributed. A copy has been mailed to every Secretary in the jurisdiction and is therefore available to the members. If you are interested then borrow the copy sent for the use of you and your fellow members.

This is quite a volume, it consists of 77 folio pages single spaced typewritten matter and every address, and most of the comment and discussion, appears between the covers.

The contributions made by the representatives from the Grand Lodge of Manitoba reflect great credit to our jurisdiction, and doubtless will be read by many members with a great deal of interest because they are the product of somebody we know.

Personally we still think the whole program was overloaded—or rather that too much was undertaken for the time available. It would seem that much benefit would result from a more extended discussion of the topics introduced by the main speaker. This would reduce the number of subjects but on the whole it would focus attention on the smaller program.

The proceedings are well worth reading and the officers of our lodges ought to make sure that they read and study the contents contained in the report.

WEARING THE APRON

The question has been asked, "should a Freemason wear his apron outside his coat or underneath?"

We are all conscious of the fact that some members wear it one way, others seem to have a preference for the contrary. There is certainly a lack of uniformity.

In almost every lodge in Manitoba the custom is to conceal the apron by fastening it underneath the coat. Often one is at a loss to know whether a brother is properly clothed when he enters a lodge—his apron being hidden by his coat.

I have sought in vain for a definite pronouncement on this subject. The only reference I have located gives no direction because it merely says, "the apron is usually tied around the waist."

An examination of our literature and a study of our ceremonies will disclose that in operative days a craftsman wore his apron to protect his garment from spot and stain.

Our own knowledge and experience of that rapidly disappearing artisan, the stone-mason, indicates that in the course of their daily tasks these men wore their aprons in a manner which prevented dust and dirt from soiling their ordinary garments—certainly we cannot recall one of our stone-mason friends ever having his apron in a semi-hidden position while at work.

Outside our own jurisdiction, particularly in Great Britain and the United States, the apron of a Speculative Freemason is invariably worn outside his coat. As a matter of fact it is a breach of Procedure (or proper dress) to do otherwise in certain Grand Jurisdictions.

Here in Manitoba the manner of wearing the apron seems to be a matter of individual choice and we have no specific directive to guide us.

Personally, I think the apron should be fully exposed and worn outside the coat.

AREA MEETINGS

Preliminary arrangements are under way, and tentative plans of the Committee suggest as meeting places for 1948, Souris, Gladstone and Pilot Mound. Of course a great deal depends upon the attitude of the local lodges. These points are excellently situated for the purpose of Area Meetings and it is our opinion that very successful results will follow if the present plans are finally accepted.

Brethren in the vicinity of the towns named will wait with eagerness for our definite announcement which it is hoped will appear in our next issue.

FOUND—A PARKER PEN

In the lodge room of Norwood Lodge on the morning following the regular meeting of that lodge, held 12th January. The owner may recover his lost property by getting in touch with the Secretary of Norwood Lodge.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 4

MARCH, 1948

No. 3

TO THE YOUNG INITIATE

You are now an active member of your Mother lodge, but at the same time you should realize that this membership brings you into union with the whole Masonic Craft wherever it meets. The realization of this fact must broaden your outlook and prompt many questions in your mind.

We want you to understand that Freemasonry has passed through every phase of human development, industrial, educational, and religious. It has passed out of the operative stage of its evolutionary growth. It is no longer engaged in formulating rules and regulations by which the Apprentice is bound to seven years of grinding toil. It has reached the Master's Degree of its unfoldment.

It places in the hands of the initiate of his generation the key to the great enigma of existence. It puts him in touch, as it were, with the Great Cause of all that is. It teaches him to think for himself, to stand and walk alone, his feet guided by the Squares of Truth and Justice.

It encourages him to map out his own pathway to the stars. The justification of Freemasonry is its far reaching constructive effect on the lives of men.

It takes the low ideals and renovates and changes them into high and noble concepts of beauty; making them over into laws of conduct. The man who has come into full fellowship in our Masonic Craft, finds his feebleness overlaid with strength, his purposeless instincts transmuted into moral direction, with the upward goal ever in view. Freemasonry is truly worthy of a man's greatest loyalty.

If life means anything at all to the human soul it means struggle, unceasing spiritual combat, an ever present consciousness that he is battling with powers of evil and darkness, and ever desiring the victory that the light of truth may illumine the farthest recesses of this transitory life.

He works ever toward perfection, feeling all the time that the discords and failures of earth will resolve into the accedant successes of the "infinite beyond." He looks about and sees the apparent elevation of the false over the true, the superficial and foolish above the earnest and wise. But Freemasonry corrects any false illusions.

Freemasonry opens the gates of a kingdom of heaven on earth, righteousness of living, freedom of thought, liberty of action, and says to those who have sought the light: "Enter thou!

Here shalt thou have hours of silver solitude. Here shall music sound for thee, such as thou hast never before heard. Here shall fountains play and flowers grow."

Looking forward to that universal Brotherhood of Man so ardently hoped for by all true souls; when arbitration shall supersede war, when toleration and justice shall be the rule not the exception, when the people shall govern, Freemasons will be found "among those who lead the advance survey of the ground, clear away obstructions and send back reports of safety, faith and cheer; and presently the main body of humanity will move forward to occupy the positions they have won.

"Such is the mission of the reformers among whom they are numbered. But when the grand army has come up to where they stand, they may not rest on their arms; there are new foes to fight, new victories to be won, new truths to be discovered."

While these thoughts are directed to the new member it is not amiss that some who are old in the Craft might reflect upon the message contained in this brief summary.

We do need men to think things out for themselves in these days of man's regimentation. Your lodge needs thinking members and the state certainly will benefit when the citizenry at large is imbued with the Spirit of Freemasonry.

PARCELS FOR BRITAIN

Each month three hundred packages of food leave Manitoba for our needy brethren overseas. These are sent in the name of a member and each successive mail brings back the sincere acknowledgments of those who have received our gifts.

What a story will be contained in our files when all the letters of appreciation are gathered together. What a practical expression of Freemasonry lies behind the sending of each individual parcel.

As we write this paragraph we learn that over seventeen thousand dollars has been contributed by the membership. All of our lodges have not responded, some have yet to send their initial report and remittance.

The appeal went out nearly six months ago and it is not asking too much at this time when we say, why have we had no report from some of our constituent lodges? If any brother reading these words has not yet made a contribution—has not yet been contacted by his lodge to do so, perhaps he will now send his offering to his lodge secretary who in turn will forward the remittance to our Grand Secretary.

Perhaps we should add that this is a continuing effort. Food supplies in the Old Land show no improvement to what prevailed when we decided to inaugurate this good work, and having commenced our plan of assistance we should each, individually, do our part in contributing what we can from time to time.

MASONIC WORDS

There are several words used by Freemasons which peculiarly belong to the Craft—others occurring in the ceremonies are not exclusively Masonic, but have a certain significance to us. From time to time we will reprint material on the subject and herein we quote the following:

Due Guard. "A mode of recognition which derives its name from its object, which is to duly guard the person using it in reference to his obligations, and the penalty for their violation. The Due Guard is an Americanism, and of comparatively recent origin, being unknown to the English and Continental systems. In some of the old rituals of 1757 the expression is used, but only as referring to what is now the sign. One explanation is that the word is coined from the French expression, "Dieu me garde—God protect me."

Ne Varietur. These words appear on every Master Mason's certificate. Many brethren wonder what they mean. They are Latin words, meaning "lest it should be changed."

It is Masonic usage to require a brother, when he receives a certificate from his lodge, to affix his name in the marginal space as a protection. By your signature you can be identified when occasion requires.

CZECHOSLOVAKIA

A few days ago there reached my desk a reprinted document issued by The Masonic Service Association, Washington, D.C. The title of the brochure is "A Grand Lodge Home Again After the War."

This interesting publication contains a brief review of the history and status of Freemasonry in that part of war torn Europe.

The contents tell of the first Communication of the National Grand Lodge of Czechoslovakia in the liberated country after the second World War. We learn that the brethren of that country claim a Masonic history founded in the City of Prague back in the fourteenth century, and it is interesting to learn that the librarian of the University at Prague discovered an old charter of that far-off time.

We are told about the then Emperor attacking Freemasonry in 1792 and that news and information of the Craft is rarely heard of after 1800.

There was a revival for a short time in 1848 when a wave of freedom reigned. This, however, was of short duration and the efforts of the brethren were soon frustrated, because the government insisted that police commissioners should attend all lodges during the period of work. Later the Emperor Franz Joseph proscribed Freemasonry.

In the month of October 1918, just prior to the signing of the Armistice following World War I, the first Czech National Lodge in Prague was formed. In December 1918 the National Grand Lodge of Czechoslovakia was organized—this was re-formed in February 1923. It grew slowly and steadily and great care was exercised in the admission of members.

After Munich the police again appeared on the scene and intimated, on official authority, that Grand Lodge must cease to exist. A protocol was presented to the officers of Grand Lodge demanding, "either sign or take the consequences."

Then as history relates, Hitler invaded Czechoslovakia in March 1939, six months before World War II was declared. Of the total pre-war members, we are told, 34 percent were confined to prison or concentration camp and 17 percent tortured to death. The number of Czech brethren who succeeded in reaching other countries to escape Nazi persecution is estimated at 200 all told. They carried the Light of Masonry in their hearts, but filled with grief, because their lodges and temples at home had been desecrated or destroyed.

Small groups met in France, others in the United States but the greater number found refuge in England. This latter group was augmented by brethren from Paris after the collapse of France in 1940. Relations were entered into with the Grand Lodge of England and in 1941 brethren representing 12 Czech lodges under the jurisdiction of the National Grand Lodge met and elected a Grand Master in Exile. A lodge under these auspices was established in London.

This peculiar situation was recognized by the Grand Lodge of England who accepted and recognized for the period of exile the accredited representative of the National Grand Lodge of Czechoslovakia.

On 16th October, 1947, a Communication of the National Grand Lodge was held in Prague. A Grand Master was elected and reports received. They likewise elected officers for the several positions in accordance with Masonic custom.

The Grand Lodge is now re-established in its own country, where, to quote from the report, "in the heart of Europe, in 1348, just 600 years ago the first central university was founded; where John Huss was the first to prepare the way for the liberty of conscience; where his followers gave the nation the watchword, "Truth Prevails"; where Johann Amos Comenius laid the foundation of modern education; where T. G. Masaryk gave the magnificent example of world democracy, and Edward Benes, the example of unshakable belief in humanity and peace. Here the Masters of the Royal Art take up their tools, being called back to labor."

Brother Rowan was initiated in Birtle Lodge in 1898. He was one of the charter members of Elkhorn Lodge when it was instituted, then at a later date he was a charter member of Manitoba Lodge No. 102.

In 1903 he was elected D.D.G.M. of the then sixth Masonic District.

A MILITARY MEMORY

A meeting of Officers of the Canadian Reserve Cavalry Training Brigade, who were Masons, was held in Somerset Barracks, Shoemcliffe, England, in November, 1916 with the object of forming a Military Lodge under a Travelling dispensation from the Grand Lodge of England. All the provinces were represented with the exception of Quebec and Prince Edward Island, a number of those attending being past Grand Lodge officers. These signatures appear on the temporary register—

New Brunswick

Major R. A. March, P.G.S.W. Corinthian, 13, Hampton, N.B.
Captain W. D. Atkinson, M.M. Keith 23, Moncton, N.B.

Nova Scotia

Lt.-Colonel T. A. Lydiard, Kentville 58, Kentville, N.S.

Ontario

Captain L. A. LaPierre, M.M. Beaver 84, Strathroy, Ont.
Lt.-Colonel D. D. Young (Brigadier), Ionic 25, Toronto, Ont.
Lt.-Colonel W. T. Brown, M.M. Oakville 400, Oakville, Ont.
Captain R. G. Hutchinson, P.M. Century 457, Merling, Ont.

Manitoba

Lt.-Colonel A. L. Young, P.D.D.G.M. Glenwood 27, Souris, Man.
Major H. A. Croll, P.D.D.G.M. Glenwood 27, Souris, Man.
Captain J. A. McTaggart, M.M. Assiniboine 114, Winnipeg, Man.
Lieutenant F. Tompkins, M.M. Castle 1436, Sandgate, England.

Saskatchewan

Captain F. Hassall, M.M. Castle 1435, Sandgate, England.
Lieut. W. J. Patterson, ex Premier of Saskatchewan, M.M. Evening Star, 10, Grenfell, Sask.
Captain W. G. Blair, M.M. Radnor 2597, Folkestone, England.
Lt.-Colonel R. A. Carman, (Wawa) Regina, Sask.
Major G. L. Cameron, M.M. Swift Current 26, Swift Current, Sask.

Captain J. P. Lyle, P.M. Britannia 23, Lloydminster, Sask.
Lieut. T. W. Rusk, M.M. Progress 92, Saskatoon, Sask.
Lieut. E. S. Wickwell, M.M. Radnor 2587, Folkestone, Eng.

British Columbia

Major James Bardolph, M.M. Miriam 20, Vernon, B.C.
Lieut. A. Weldon, M.M. Prince Edwina 125, Hythe, Kent.

Alberta

Captain R. G. Mathews, P.G.S.W. Alberta 3, Macleod, Alta.
Captain J. L. Lambert, P.M. Alberta 3, Macleod, Alta.
Captain H. P. Roach, P.M. Langdon 52.
Captain G. E. Learmouth, M.M. Cornerstone 19, High River, Alta.

Captain V. C. Best, M.M. Oak Park 540, Oak Park, Ill., U.S.A.
Lieut. A. Hower, M.M. Transvaal 1649, Transvaal, S. Africa.

Lt.-Colonel A. L. Young was appointed chairman and Major H. A. Croll, secretary. By a coincidence both these officers were P.D.D.G.M.'s, hailing from the same lodge, Glenwood No. 27, Souris, Man.

The writer was delegated to interview the Grand Secretary of the Grand Lodge of England at Free Mason's Hall and on his arrival in London first called on Colonel J. Obed Smith, Canadian Commissioner for Immigration, formerly of Winnipeg, whom he had met in lodge in Winnipeg. Col. Smith gave him a letter of introduction to Sir George Tresillian, the Grand Secretary, who showed him around a great part of Free Mason's Hall. One item of interest was a glassed-in show case, one shelf of which was entirely covered with Masonic jewels and medals presented from all over the world to the Grand Secretary. He remarked, with a twinkle in his eye, "The French and the Italians are very fond and proud of these sort of things, but the English—Well—" and he left it at that, but nevertheless one could see how much they were treasured.

Unfortunately, the Grand Lodge of England had discontinued the granting of any further travelling dispensations, although at the present time Travelling lodges are connected with the Royal Scots, 2nd Battalion and the Royal Irish Fusiliers, 2nd Battalion. Our idea of a Cavalry Lodge had to be dropped and it was suggested that we make good use of Canada Lodge, No. 3527, in London, composed almost entirely of Canadians.

Many members of the Cavalry Training Brigade, consisting of the Royal Canadian Dragoons, Lord Strathcona's Horse, (R.) Fort Garry Horse and the Canadian Light Horse, entered Masonry at this time by joining Radnor Lodge in Folkestone, Castle Lodge at Sandgate or Prince Edwina at Hythe.

(H. A. Croll).

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

TO THE YOUNG INITIATE

The Masonic Fraternity seeks no control over processes of government and the enforcement of the law, and as an organization, it takes no part in the solution of industrial and social problems except through the influence of its teachings upon the character and conduct of its members.

The primary purposes of Masonry are to enlighten the mind, arouse the conscience, stimulate the noble and generous impulses of the human heart. It seeks to promote the best type of manhood based upon the practice of Brotherly Love and the Golden Rule.

When these results have been accomplished the mission of Masonry has been achieved.

Throughout the ages, Masonry has taught and advocated the principles of free government, free speech and freedom of religion. Masonry has undertaken the education of free men and devoted itself to the ideals of Tolerance, Liberty and Justice.

In those lands and under those governments that thrive upon tyranny, oppression and dictation, Masonry has been condemned; Masons have been persecuted and imprisoned; Masonic Lodges have been closed, and their properties and archives confiscated and destroyed.

Masonry's history is replete with struggles against tyranny, ignorance and superstition. Its principles and ideals are reflected in the free way of life enjoyed by every Canadian and any effort to destroy the free institutions of this country is an attack upon Freemasonry.

The "free" in our historic name stands for and means something very difficult to express in simple terms—it does refer to a way of life.

THE PORTAGE PILLARS

This title is used by our brethren of Assiniboine Lodge No. 7 who have a very interesting set of Pillars in the lodge room at Portage La Prairie. The story of the pillars like a lot of other Masonic history is unknown to the present day members of the lodge.

In the days that are gone enquiries directed to the old pioneer members brought no direct or satisfactory answers.

When our Junior Grand Warden prepared a history of the lodge a few years ago he referred to the pillars thus:

"These two small pillars are presumed to have been originally the property of the old Northern Light Lodge in Red River Settlement, Ruperts Land."

A reference to the minute book of the original Northern Light Lodge (not No. 10) tells us that at the first meeting of this lodge "the treasurer reported an account from Bro. Curry, St. Cloud, Minn., for \$158.00 for outfitings furnished Northern Light Lodge." Unfortunately this brief reference does not indicate what the furnishings consisted of but we do know the lodge possessed the necessary regalia for its officers, as well as an altar and other equipment.

The first minute of Lisgar Lodge No. 2 contains this entry, "That the thanks of the lodge are due, and are hereby tendered to Brother Bunn for his kindness in taking so much trouble as was necessary to obtain the loan of the Jewels, Furniture, etc. belonging to the late Northern Light Lodge."

This traces part of the furnishings and the old regalia, and Volume of the Sacred Law all of which still remain in possession of Lisgar Lodge.

Our Grand Historian was informed many years ago that two pillars, originally belonging to Northern Light Lodge had been in the possession of the late W. B. Hall who was one of the founding members of the original lodge. Brother Hall resided in Charleswood during his life and undoubtedly was intimate with Bro. Charles Curtis another founding member of Northern Light Lodge, and a resident at Portage La Prairie.

The information obtained at the time was that two pillars had been stored in a cupboard in Brother Hall's home. It was suggested that as the property had burned down that in all probability the pillars had been destroyed in the fire.

Now, eighty-four years after Northern Light Lodge was instituted, along comes R.W. Brother Chas. E. Cole with his enquiry. Not only is this an enquiry—it is a real find—because in the light of what the writer was told many years ago he is now convinced that Brother Hall gave the pillars to Brother Curtis for use in Portage La Prairie just as Bro. Bunn had obtained the Jewels and regalia for Lisgar Lodge down Selkirk way.

FREEMASONRY IS A CRAFT

Freemasonry is often spoken of as an "Order" and its ceremonies as ritual. These terms are neither technically nor legally correct. Freemasonry is a "Craft" and its ceremonies are "Work."

An Order is an association of persons. A Craft is something more inasmuch as it inculcates or teaches a "mystery." The word craft is derived from "kraft" meaning power, while the Anglo-Saxon word, craft, means skill or the unexplained ability, by long practice, to produce a desired result. Hence, a Craftsman is one skilled or powerful in the mysteries.

The candidate is the rough ashlar in its (his) crude and unfinished state. The lodge, by its craftsmanship, works upon him until he becomes, through the practice of our virtues, a perfect ashlar.

Let us use these words "Craft" and "Work" instead of the "Order" and "Ritual"—when occasion requires it.

THE APPRENTICE'S PILLAR

When a building lives 600 years, stories about it cling as close as the cobwebs in its vault.

Roslyn Chapel is a story book in stone.

That was the way Sir William St. Clair wanted it. He built the chapel to the glory of God, and to tell the people of the day about the God they were glorifying.

The Chapel's every corner depicts in stone some incident from the Bible. The finest masons of the day treated solid rock with the skill that a needlewoman puts into lace.

One set of carvings shows the procession of the virtues, with St. Peter awaiting them. Then there are the vices, marching towards the Devil as he steps from an alligator's mouth.

When Sir Walter Scott visited the chapel, he lingered in the southern corner. He tilted his head to admire the roof carvings, the story in stone of the Star of Bethlehem.

Back at home at Abbotsford he had it reproduced.

But it is the glorious Prentice Pillar that appeals most.

The magnificence of workmanship the wicked grace of the dragons that crawl around its base; the delicate cut of the creepers that climb its trunk to burst out into a glorious crown showing the sacrifice of Isaac.

Then there's the legend behind it, for tourists are a blood-thirsty race.

It is said that the work is actually that of an apprentice.

His master had gone to Rome to study the original pillar pattern.

In a dream, Rome came to the apprentice.

There was the precious pillar in all its glory.

It was still impressed on his waking mind, and he set to work to carve out its every detail in stone.

The master-mason returned to discover he need never have left. There in Roslyn Chapel correct to a dragon's eye, was the pillar he'd studied in Rome.

His pride was hurt. In his rage he smashed the head of the young genius with his mason's mallet.

Murderer and murdered still live in the chapel. Their heads, carved by the other masons in memory of the apprentice, are among the carvings.

It took Roslyn Chapel 40 years to grow its shell, perhaps as long again to complete its decoration.

It's reckoned it must have cost Sir William at least half a million. Yet the chapel we see to-day is only one-fifth of what he planned.

If the story book in stone is small, its reproductions have been many. Copies of its carved creations are spread throughout Europe. One of these creations shows an angel playing bagpipes.

That's not so ludicrous as it seems.

These masons of six centuries since were bagpipe-playing Scots.

Note—(Brother T. A. Taylor of Napinka Lodge sends this contribution. He has just returned from a visit to his native land, William St. Clair in the olden days was hereditary Grand Master of Scotland. The Masons who built Roslyn Chapel were Flemish while the Master Mason who travelled to Rome was from Portugal. The apprentice was a young Scots lad serving the seventh year of his apprenticeship.—So goes the legend.—Ed.)

NOMINATIONS

Attention is directed to section 27 of our Constitution which tells us that all nominations for the elective offices in Grand Lodge must be filed with the Grand Secretary not later than 12 noon on the Thursday preceding the opening of the Annual Communication.

The closing date for 1948 will therefore be 27th May.

All nominations must be in writing and signed by a member of Grand Lodge and every nominee must hold the rank of Past Master and be a member of Grand Lodge.

It is not too early to mark the opening date of the Annual Communication on your calendar: Wednesday, 2nd June 1948.

FROM THE MAIL BAG

The Members of King Solomon Lodge No. 8 meeting at Morris are proud of a unique event which took place in the lodge on 8th June 1943.

At this meeting R.W. Brother William Cairns of Temple Lodge No. 49, MacGregor, Manitoba, presented an official Fifty Year Jewel to W. Bro. James Hay who was initiated into Freemasonry by Brother Cairns on 13th April 1893. This is indeed a remarkable experience.

From Miniota Lodge the secretary writes telling about the late R.W. Brother Gilbert Rowan who passed away 7th January, 1948, in his ninety-third year.

It is intended that each meeting will begin at 6 p.m. with the evening meal; the business will commence in the lodge room at 8 p.m. and the hour of adjournment will not be late.

Every member of the craft residing within hail will be welcome. Remember the hour and don't contribute to late hours by coming late.

THE QUARRIES

In any reference in Masonic Ritual to the building of "Solomon's Temple" it has always been assumed that the stone was obtained from "The Quarries of Lebanon," and emphasis is laid on the fact that although it was prepared so far from the site of the building, the remarkable accuracy with which each piece fitted to the next was proof of the excellent workmanship of those responsible.

About a hundred years ago a discovery was made that proves that the stone for the temple did not come from Lebanon at all.

In his most interesting book, "In the Steps of the Master," Mr. H. V. Morton gives a full account of the discovery of the ancient quarries, and his description is so excellent that I quote him very fully.

"A man named Barclay was walking around the walls of Jerusalem with his dog and gun. When he came to the Damascus Gate he discovered that the dog was missing. He whistled, but the animal did not appear. Turning back, he saw the dog crawling out apparently from beneath the city walls, where he had evidently made a find. He stood barking, asking his master to come and look at his discovery. When Barclay went over, he found that bushes, shrubs and the debris of centuries concealed the opening to a cavern which ran under the wall and beneath the city. Such a discovery in Jerusalem fires the imagination and encourages the wildest rumors. The Arabs believe to this day that in such a cavern the gold and silver treasures of Solomon, the Ark of the Covenant and the vessels used in the Temple sacrifices, lie waiting to be found. I have heard several men, whose opinions claim respect and attention, say that they believe the Ark of the the Covenant is hidden somewhere in the mysterious and quite unknown underworld of the Temple area. So Barclay wisely said nothing, and returning on the following day with a search party, widened the small hole into which his dog had jumped, and entered the cavern. The torches of the search party lit up a weird and terrifying scene. The explorers stood in a snow-white cavern, so large that its extremity was hidden in darkness; the torch-light was not powerful enough to penetrate the

end of the cavern. It was an immense excavation that ran on and on beneath the streets of the Old City. It was soon realized that they had discovered Solomon's Quarries—called by Josephus "Royal Quarries"—the quarries which, lost for nearly twenty centuries, had provided the stone for Solomon's Temple about nine hundred years before Christ."

Mr. Morton found these quarries one of the most interesting sights in Jerusalem. He says that every Freemason who visits Jerusalem is aware of them, and that brethren of the Craft from all parts of the world hold Lodge meetings in them at night (when they will not be seen or disturbed) "because they hold the theory that the builders of the Temple were the first Freemason."

"An Arab, working in the patch of sunlight that penetrates the cave, was making paperweights and gavels to be marked with Masonic emblems and working tools. These are bought by visiting brethren and are to be found all over the world. Stones from the quarries are also exported, to become foundation stones for Masonic buildings.

"On every hand I noticed signs of workmen, with a feeling of awe and bewilderment, a feeling that I was dropping through the very floor of time. I know, that these workmen had been dead for nearly three thousand years. Yet the marks made by the Phœnician stonemasons when Solomon was king of Jerusalem, were as clean, as sharp and, apparently as recent, as the marks a man sees in the Portland quarries of today. The workmen had cut niches in the walls for their lamps, and it all seemed so new, so modern, that I had the odd feeling that it was lunch hour during the building of the Temple, and at any moment I might hear the returning feet of Solomon's quarrymen."

Mr. Morton propped his lantern on a ledge of rock, and then and there read the account given in the Bible of the building of the Temple. For the first time he understood the meaning of a verse which has puzzled so many people: Verse 7 in the 6th Chapter of the First Book of Kings says ". . . and the House, when it was in building, was built of stone made ready before it was brought thither; so there was neither hammer nor axe, nor any tool of iron heard in the House while it was in building."

It has always been supposed that this meant that the quarries were in some distant part of the Land of Israel; but why was the obvious fact stressed that quarrying carried on far off could not be heard in the Temple? Obviously the point of the verse is that "the stone with which Solomon built his Temple came almost from beneath the Temple, yet not a soul heard the cutting of the stone."

(R. W. Bro. L. A. Cresset-Kent)

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 4

MAY 1948

No. 5

MASONIC EDUCATION

One of the first duties that an entered apprentice acknowledges is "to improve himself in Masonry."

We are frequently critical because not a few of our members truly and sincerely attempt to discharge this duty. Are we equally critical of the officers of the lodge who took part in the ceremony in which the duties of a Freemason were imparted to the young initiate?

In most every lodge in the jurisdiction we can find brethren pretending to be Masonic lights yet never read a Masonic publication or book. Some of them are experts in glibly repeating the phraseology of our "Work" but when asked to give an intelligent interpretation are tongue tied.

Masonic reading has always been an essential in the education of a Freemason and it is never too late to begin. Better, however, to make an early start.

Our library is a rich storehouse of all that is good in Masonic literature. These books are yours for the asking and the privilege of borrowing from its shelves is something you should cherish and use.

No man's education is ever finished. The successful man with a definite purpose makes it his business and his responsibility to read books relating to that purpose and thus acquire knowledge from the experience of other men.

We cannot stop studying the day we finish our formal schooling. Progress in life and in business can only be had by each man realizing that education is progressive and we make additions to what we already have by what we learn day after day.

Random reading will undoubtedly bring pleasant relaxation but don't be content with the exciting detective story. Get down to a bit of the heavier stuff connected with your business or profession and remember there is much to learn about the Craft. You will undoubtedly get some real pleasure if you make it a habit to read and study the works of our Masonic writers.

If you have been honored by your lodge this year and occupy the office of Worshipful Master then you owe it to yourself and to the members who selected you to this high and responsible position to improve yourself in Freemasonry.

We can think of no better medium by which improvement can come than the shelves of your own library in the Masonic Temple at Winnipeg.

THE MASTER'S ASSISTANT

Since our last issue the Committee on Research and Education has mailed to every Worshipful Master in the Jurisdiction a copy of this little volume.

As indicated on the fly leaf the book is to remain the property of the lodge and should be handed on by the Worshipful Master to his successor when elected.

The contents will be found useful in a general sense but must not be confounded with the Constitution of the Grand Lodge of Manitoba which is the law of the jurisdiction. It will be found that certain points differ from the usage to be found in Manitoba—in such cases then our own book of regulations must prevail.

We hope this book will prove helpful to the brethren who have been elected to rule and govern the lodges in this Province.

OUR FIRST MEMBERS

Among the treasured relics of the pioneer days is the Volume of the Sacred Law presented to old Northern Light Lodge of Red River Settlement days by Archdeacon James Hunter. This is now in the possession of Lisgar Lodge No. 2 Selkirk. On the fly leaf is inscribed the message of presentation.

Who was Archdeacon Hunter? He was one of the first men initiated into Freemasonry in the territory which later became the Province of Manitoba.

Brother Hunter came from London in 1844 and took charge of The Pas Mission which had been opened about four years. He found a small log house roofed with bark for a residence and set to work to build suitable quarters. Lumber was cut from the logs with a whip-saw and a house described as being fifty by thirty feet with walls thirteen and a half feet high; kitchen forty-two by sixteen with lofts above, was erected.

Mr. Hunter, so we are told, experimented with farming operations and he is credited with having cattle, horses, pigs and sheep, and sowed wheat, barley, potatoes and garden seeds.

Brother Hunter went back to England on furlough in 1854 and on his return was appointed to St. Andrews, Red River. In 1859 he volunteered to make a journey of exploration into the far north. He spent a winter in the Mackenzie River Country and as a result missions were opened in that district. He was the pioneer Anglican Missionary in that Northern Territory. He returned to England after some twenty years vigorous work on behalf of his Church and before leaving Red River his brethren presented him with the Jewel of the Chaplains office in appreciation of his loyalty and interest in the young lodge.

Besides his work of building and evangelizing in our Northern regions Brother Hunter did considerable translating. He pro-

vided the Indians with the Prayer Book, the Hymn Book and portions of the Bible in Cree.

We honor this pioneer brother of the Pioneer Masonic Lodge of Manitoba.

THE TRESTLEBOARD OF FRIENDSHIP

We are taking our readers on a visit to the library this month. For a long long time many of the volumes on our shelves have brought light and inspiration to those who had the desire to seek knowledge from the writings of other gifted craftsmen.

The story of the old country preacher, who, in the early days of radio, was drafted to broadcast a service has a warm place in my heart.

"I take my text," he began clearly, "from the fourteenth chapter of John, the thirty-fourth verse; 'A new commandment I give unto you, that ye love one another'"—Then with calm simplicity he began his sermon.

He talked as he would have talked from the pulpit of the church where he had met his friends and neighbours for so many years. There was no conscious striving for effect, no endeavor for fine phrasing or eloquent passages. Yet the message was rich in the beauty of lovely thoughts clothed in simple language. It was a plea for friendship among men, for toleration and for understanding.

"We are all builders," said the old man, "working on to the unseen Temple. Sometimes our tools are different. I use one, you another. Your trowel may not be an exact duplicate of mine, yet who can say it is not as well shaped to spread the cement of brotherly love.

"Shall we desert our labors and leave the Temple unfinished while we quarrel over the merits of our tools? Which, think you, is more important, the tools which a man uses or the work he does?"

"It may be that your square, your plumb or level, are suited to your hands but not to mine. My compasses may have been handed down to me from my father who was a builder before me. Must we both buy our working tools at the same counter before we can labor side by side?"

So, with the simple symbols of the most ancient of all crafts, he pleaded for less thought of creed and more of love.

"I am an old, old man," he said in closing. "Yet in all the years of my life I have never seen hatred bring happiness; I never knew bigotry to draw a man closer to his own God; I have never found that intolerance made smoother or easier the road to happiness."

It was a great sermon, if great sermons are measured in terms of eloquence. Yet to thousands who listened that afternoon it carried the conviction that it came from the heart of one who loved his neighbour as himself and who found love good.

At the conclusion the voice of the unseen speaker repeated the simple benediction, "The Lord watch you and keep you and cause His face to shine upon you—Amen."

There were those who felt they had been in the presence of a shining soul, and they talked in muted voices of its beauty.

Have you, my brother, read the charming pages of "The Lodge in Friendship Village"? If not then you have a rare Masonic treat waiting and you can borrow a copy of this book from the Librarian of your own Masonic Library.

DISCIPLINE

There seems to be a doubt as to what a lodge can do when one of the officers is unworthy to be continued in office. In some quarters the belief is held that having been installed he shall continue in office until his successor shall have been installed.

The Constitution leaves no doubt as to what action can be taken should such an unfortunate situation arise.

Let us quote section 134 which reads thus: "Any officer of a Lodge, except the Master, may be dismissed from office at any regular meeting for cause deemed sufficient by a majority of the members present. Notice of a resolution to this effect shall have been stated in the summons for the meeting. He may be reinstated, after notice, at any subsequent regular meeting by a resolution supported by two-thirds of the members present."

AREA MEETINGS

Some time ago we read a comment on Freemasonry by an eminent brother in the course of which he said "each has something to give to, and something to learn from, the other."

No better words could be used in connection with the purpose of the area meetings held each spring. The preliminary programmes now under consideration for the 1948 meetings indicate that the brethren who attend will undoubtedly learn as well as receive something and of course by his presence will make his contribution to the success of our work.

Mark your calendars right away with the date and place of meeting and if within reasonable distance we suggest you make it a definite engagement because it will be truly worth your while.

On 5th May, a meeting will be held at Souris; on 13th May, another at Pilot Mound, while tentatively (as we write this) the brethren at Gladstone will be hosts on 19th May.

Your lodge secretary, if you are adjacent to any of the three towns mentioned, will have full information, so direct any enquiry to that officer.

PLANNING YOUR PROGRAM

We devote a brief space in this issue to the incoming District Deputy Grand Masters, who, by the time these words appear in print will have been duly elected and installed into office.

Past experience brings to our personal recollection the expressed problems of other brethren who found themselves in this exalted office but who were somewhat distressed as they contemplated their duties and responsibilities.

True every brother elected to office is not gifted with a fluency of speech, others are dismayed when they think about the subject matter they want to discuss in the lodges of their district.

One thing in particular we advise, i.e. be yourself and act natural at all times. The routine matters falling under your supervision are never difficult and your own experience in ruling your lodge when Worshipful Master will be an excellent guide on such occasions.

Do not underestimate the value of our book of Constitutions. Make yourself familiar with those sections relating to lodges, membership, officers, and when questions are asked then you should be in a position to supply the necessary answers.

Remember there is a Masonic Library where books are available to every member of the craft in Manitoba. Advise the brethren in your district to avail of this source of Masonic knowledge, because we do need reading and thinking Masons. Perhaps you yourself might obtain valuable assistance from the shelves of the library and out of the information thus gained you will be able to pass it on to others as you travel around the District.

When confronted with difficulties do not hesitate to consult the officers of Grand Lodge, they will gladly give you helpful counsel if only you ask for it.

You have a big job to do and we feel sure you will meet the occasion and bring credit to the District who has honored you with election.

IN MEMORIAM

The official roster of Grand Lodge has suffered severe loss since our last issue was printed. Two stalwart brethren, leaders in the Craft for many years have taken their place in the Supreme Grand Lodge above and we are left to mourn their departure. Truly, God moves in a mysterious way.

On the evening of April 17th, as the shadows deepened, the soul of Most Worshipful Brother Harry Woods winged its way to the realms of immortal love.

Less than twenty-four hours later, our esteemed Grand Treasurer, Right Worshipful Brother Alex Burgess followed the same

course thus increasing the sorrow of the friends who wonder at the mystery of life.

It is fitting that we should make a brief reference to these two active officers who have spent many years in and done yeoman service for the brethren of the Grand Lodge of Manitoba.

Harry Woods had been ailing for some time and passed away in Grace Hospital in his 82nd year. He was active in the cause of Freemasonry since the day of his initiation in Madras, India, forty-eight years ago.

On taking up residence at Stony Mountain he associated himself with Strosewall Lodge No. 12, later he assisted in the formation of Stony Mountain Lodge No. 134. In both lodges he had presided as Worshipful Master. He was elected our Grand Master for 1936-37 and since October 1939 was librarian in charge of the Masonic Library.

In the jurisdiction of this Grand Lodge there are hundreds of our members who will happily recall the installation ceremonies of Grand Lodge officers so eloquently conducted by Harry Woods at each succeeding annual communication since 1938. No more will we hear that resonant, sincere voice charging the newly elected officers with their duties and responsibilities.

What a flood of memories will be recalled as we repeat in our hearts from time to time the name of Harry Woods.

Our late Grand Treasurer did not appear in the limelight of the Craft to the same extent as some other officers but month after month since the year 1932, Alex Burgess has supervised and directed the financial affairs of Grand Lodge.

Alex was a quiet, retiring fellow but sound of judgment and a keen and sincere Freemason. He had been slightly indisposed for some time but not one of his many friends had any suspicion that the end was near. He had rested quietly all day Sunday and in the evening when his wife went into his bedroom he was found with Bible in hand but had gone to meet the Grand Architect of the Universe.

We have indeed lost two devoted officers who have served us faithfully and well for many years. But, let not the sorrow of our hearts dim the spiritual vision. Though the tabernacle of clay has been destroyed the living memory of Harry Woods and Alex Burgess will continue to live in our hearts.

They are not beneath the earth, in the depths of their tombs; they do lie deep in our hearts where all that they were will continue to live and act. They see us, they understand us more than when they were with us. Let us keep a watch upon ourselves so that they witness no action and hear no words but such words and actions that shall be worthy of the memory of two loved and loving Freemasons.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

MASONIC PROGRESSION

The newly-advanced Fellow Craft, we earnestly recommend the study of the liberal Arts, as tending to polish and adorn the mind. Another name for these arts is "humanities," and a most interesting report comes from a convention of the Associated American Colleges, to the effect that literature by its nature has always been at the centre of liberal education, and that now, when society is passing through another crisis the study of literature has assumed a greater importance than ever. "Our Society," says this report, "is preoccupied with activities that obscure and deny the importance of knowing and understanding letters. This unhappy situation arises from technological promises of greater comfort, or from material rewards, or from dangers peculiar to the times that seem to demand immediate and material solution." Yet a vital factor in reaching solutions of problems is self-knowledge and the chief aid in attaining this is the annals of the men of all ages who have been confronted with human problems and conditions of life common to the race. Only literature can recite their rich and varied experiences, and moreover it presents these at a slower rate and holds them up for contemplation and understanding.

Masonry approves this method, and indeed inherited and passed it down from ancient times when education, the leading-out of the soul, was really understood. Granted that whereas the ancient schools only concerned themselves with the choicest candidates, and we have to deal with the masses, still there often come to the busiest men, periods of leisure when the faults of their school-life could be remedied, and a quiet voyage into the past undertaken. The desk of the Grand Librarian is an excellent ticket office and your voyage planned and entered upon, will light up again your mind as in youth, with the light that never was on sea or land.

(W.R.M. Seven Oaks Lodge)

LONG SPEECHES

We were amused to read in one of the daily newspapers recently an item which we are sure would appeal to some of our long-suffering audiences who frequent the banquet hall after Masonic meetings.

"But you didn't know that an electrical device designed to limit after-dinner speaking to ten minutes was installed in Kent, England. It consists of a large face with a protruding tongue, which when the speaker begins, starts moving. After eight minutes one of the eyes blinks a warning; and if the speaker over-runs, the apparatus cuts the lights, giving the listeners a chance to sneak out without embarrassment.

MASONRY ABROAD

The continued influx of new members into our lodges and the anxiety of Masters to rush and hurry the candidates through the degrees at pell mell pace is familiar to every brother in Greater Winnipeg.

Recently a member of a lodge under the jurisdiction of Netherlands gave an interesting talk on Dutch Freemasonry from which we quote in part.

"To become a member of the Lodge the action is as follows: The candidate is recommended by a Master. During a period of eighteen months, he is examined very closely in all ways, by various brethren as well as by the Council of the Lodge. The Council gathers all the information concerning the candidate. This is done severely and accurately. His whole life period is scrutinized. When all this information is in accord with the aims of Masonry, the candidate is then inaugurated in the first degree.

When the ceremony is over, the candidate receives a pair of white gloves and his apron. He also receives a pair of white gloves for a lady. These are to be given only to the woman having his highest esteem. The brief repetition of the ceremony is held and the duties of the new brother read. When this is done the lodge is closed.

For a year, the new brother gets instructions nearly every week, and, after an examination, he gets his second degree.

Again, a year of instruction follows. The brother is again judged, and when the results are according to the aims of Masonry, then he becomes a Master Mason.

The first two degrees in Dutch Lodges are different from the English Lodges but the third degree is about the same as yours. This is briefly how the Dutch Lodges act.

From this brief account one can safely believe that in that part of the Continent of Europe the portals are well guarded.

WORDS WE USE IN MASONRY

There is no lack of support throughout the entire membership of Freemasonry when it comes to a suggestion that something or other is claimed to be an encroachment of "the ancient landmarks."

Throughout our long history there has been no shortage of opinion as to what actually constitutes our landmarks. The subject is intensely interesting, the explanations and claims numerous but this thought leads us to another phase which is equally important. Perhaps more so because it deals with matters entering into our constant conversation around the lodge room and among brethren when they meet and discuss their lodge affairs.

Are we careless in the matter of Masonic nomenclature, the words and terms constantly in use or should we say mis-use?

Take for example the term "Blue Lodge." We can search our book of ceremonial from cover to cover for this everyday reference but no explanation, interpretation or use of the words will be found there.

Mackey tells us in his encyclopedia that it is "a Symbolic Lodge in which the first three degrees of Masonry are conferred, is so called from the color of its decorations."

Mackey wrote from the viewpoint of United States Freemasonry and the term undoubtedly was first coined by our brethren south of the line and presumably it was used to differentiate between Craft Freemasonry and the so called higher degrees.

When necessity requires us to speak of our lodge might we not with profit use the correct term and make use of "Craft Lodge" which is the proper name and much more appropriate than the commonplace "Blue Lodge."

There is another misnomer which some of our Grand Lodge officers have endeavored to correct for many years. We refer to the objectionable use of "Fourth Degree." How this term ever came into use is difficult to understand and at best it sounds almost like slang.

Surely no justification can be found even by the most imaginative brother. There is no similarity between our ceremonies in the lodge room and the usual program found in the refreshment chamber.

There are plenty of words in our vocabulary by which an appropriate designation for our time of refreshment might be selected and it is urged upon officers and members that we guard our lips against this modern trend to use colloquialisms when Masonry has its own language which ought to be used.

THE GREATEST OF THESE

We take our readers once more into the storehouse of Masonic knowledge and from one of the volumes of "British Masonic Miscellany" we send this great message.

"The guiding principles of Freemasonry in actual life are Brotherly Love, Relief and Truth."

St. Paul in the 13th chapter of the first Epistle to the Corinthians introduces the reader, perhaps unconsciously, into the very heart and soul of Freemasonry. Those remarkable verses have been fittingly described as the "Psalm of Love." It is indeed a chapter of beautiful poetic prose, in which St. Paul tells us that the one thing without which everything is valueless is love.

Love expresses itself in numerous forms amongst which may be named patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity. These spiritual qualities expressed in human relationships denote the activity of the true concept of love.

Some men are noted for their knowledge, some for their eloquence, some for their wealth, but Freemasonry does not measure men by these standards. It measures men by the presence or absence of love in their souls, love for one another and love for humanity. It seeks to develop a fraternity of great hearts.

A true Freemason is never knowingly guilty of rudeness, never selfish, never resentful, never glad when others go wrong, but is always eager to believe the best, always hopeful, always patient. He is generous, meek and modest, his hand is ever ready to lift the fallen, cheer the disheartened, help the widow and orphan, and give relief and comfort to those in distress. Hence, it will be seen that love is the dominating quality in applied Masonic teaching. It is a reflection of divine love in our dealings with our fellow men. Without love, the beautiful ceremonies of the Craft would be nothing more than empty idle words.

Love is above eloquence, above knowledge, and above wealth. No true sense of love can be expressed by men who cherish thoughts of envy, malice, resentment or ingratitude. If we are ever to have "Peace on earth" and "goodwill among men," it can only be by mutual love and by sharing each others' trust and confidence.

We ought to be proud of this great Fraternity, and grateful for the place with which we have been honoured in its fellowship and service. Our immediate duty as Freemasons therefore is to maintain its efficiency in principle and practice, and thereby raise Freemasonry to that exalted position in society it deserves.

The future of this great Fraternity is very largely in our hands, and it is our privilege to uphold the dignity and traditions of this wonderful Brotherhood.

(Joseph Johnston)

JUBILEE YEAR AT DAUPHIN

We note with interest that our friends at Dauphin recently celebrated the fiftieth anniversary of their corporate municipal life. This is an event in the life of every community and we join in wishing continued success and prosperity to the people of Dauphin.

This brings up another historic point of particular interest to the Masonic fraternity of Manitoba—the Jubilee of Vermilion Lodge No. 68, G.R.M. Fifty years ago, on 1st December, 1893, the then Grand Master, M.W. Bro. Geo. B. Murphy issued a dispensation to ten Brethren authorizing them to open Vermilion Lodge in the village of Dauphin.

The D.D.G.M. for the Second Masonic District, Gregor St. Clair McGregor of Gladstone, carried out the ceremony of instituting the new lodge and we deem it of interest to quote the report he made to Grand Lodge at the time.

"On the 10th day of December I received word from the R.W. Bro. the Grand Secretary of the issuing of the Dispensation for opening Vermilion Lodge in the town of Dauphin. I notified Bro. T. A. Burrows that I would be in Dauphin on the 23rd December to institute the lodge, if that date would suit him, and he could get the brethren together.

"I got there on time, and found seventeen brethren waiting for me, and with the assistance of R.W. Bro. R. C. Brown we instituted and opened Vermilion Lodge with Bro. T. A. Burrows as Worshipful Master, Bro. James G. Harvey as Senior Warden, and Bro. Thomas Young as Junior Warden. Bro. Young was not able to reach the town in time for the meeting.

"After closing, we all adjourned to the banqueting hall where we spent a profitable time. This lodge has very bright prospects before it. They have secured the use of the Oddfellows Hall for their meetings and have supplied themselves with good furniture and jewels.

"I paid an official visit on April 4th on their regular meeting night and found them doing good work. The W.M. was absent attending the Legislature in Winnipeg. The Junior Warden was North in the Swan River District and could not reach town in time. The East was taken by R.W. Bro. R. C. Brown, Bro. J. G. Harvey, Senior Warden and Bro. W. Barnard was Junior Warden. The first degree was conferred on two candidates. The work was well done. A brother was admitted by affiliation. Applications for membership were received from four candidates. There were a number of visiting brethren present which helped to make a good meeting.

"After the close of the lodge we were invited to the Grand View Hotel where a splendid repast was partaken of by the assembled Masons. I found the books carefully kept by Secretary Widmeyer and the work well and skilfully done, and would recommend that a charter be granted to Vermilion Lodge."

We presume our brethren of Vermilion Lodge have this important anniversary in mind and doubtless are making preparations to celebrate their Jubilee birthday in a true Masonic manner.

To the officers and members we extend the fraternal greetings of the Craft through the Jurisdiction.

HOW STANDS THE TIME?

This question is not asked in the ordinary sense but is prompted by an examination of the travels of our Grand Master since his election to that exalted office in the early days of June.

Within two weeks after his installation he journeyed to Edmonton to fraternize with the brethren of the Grand Lodge of Alberta. On his homeward trip he spent a few days in Saskatoon where the Grand Lodge of Saskatchewan was holding its Annual Communication.

The week following found him in Grand Forks, North Dakota, where he reciprocated the fraternal visits paid by the brethren of that Jurisdiction so faithfully in Manitoba.

Three new lodges have been chartered and this necessitated his presence at the several ceremonies held at Newdale, Brandon and the mining town of Bissett. The latter journey had to be made by airplane.

As we write these words he is doing his bit in Toronto where the Grand Lodge of Canada (in Ontario) is meeting. We believe he has visited lodges in our own jurisdiction in addition to these widely scattered jaunts.

All in all the demands upon the time of every brother elected to the highest office in the gift of his brethren means strenuous days and busy nights. Too often the careless seem to regard office in Freemasonry as a sinecure but this brief summary of your Grand Master's program over a period of six weeks will dissipate any thought that the office is one of recumbent ease.

He has the annual meetings of the several Masonic Districts still ahead of him and there are always certain lodge functions, anniversaries and special ceremonies where his presence is considered necessary.

Think of his busy life and the many miles he has to travel and when he is making one of his official visits in your district be sure and give him the welcome and support he deserves by coming to the meeting.

When we consider the demands upon our Grand Master it is fitting that we should ask ourselves "How stands the time?"

CORRECTION—

FIFTH DISTRICT MEETING

The date on the itinerary mailed by the Grand Secretary reads 29th October. This is an error. The correct date for this meeting is 26th October. All officers and members in the district will note accordingly.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

THE COMMITTEE OF ENQUIRY

From time to time in recent years the writer has been called by telephone to answer questions as to the qualifications and character of a petitioner seeking membership in a City lodge. These enquiries have been made by members of different lodges and not confined to any particular one. The custom seems quite general.

Now the telephone is a great modern invention and undoubtedly enables us to make quick connection between two persons. But it should never be used as the medium for making an enquiry into the habits and life of a man whose intimate character is under the close scrutiny of a Masonic lodge.

Frequently it has happened that the person making the enquiry by telephone has apologized because he was personally unknown to the man he called.

Too often, and here again we speak from personal experience, the supposed enquiry has been made without one member of the committee making it part of his investigation to meet the petitioner in person.

Let us review the duties of the brethren charged with the responsibility of making the enquiry.

Can he satisfy himself by the use of a telephone that the petitioner professes a belief in a Supreme Being; that he is in a financial position to maintain membership in a Masonic Lodge; that he is of good moral character; that he has two arms and two legs; and that he is a fit and proper person to receive the rights and benefits of the Craft?

These are but a few of the mandatory requirements about which you must satisfy yourself before affixing your signature to a report.

How do you perform your duty?

It would seem evident that not a few of our brethren follow the line of least resistance and with a telephone handy make full use of this means in making their enquiries.

We may be charged as being old fashioned, nevertheless it is our sincere belief that the only satisfactory result will be achieved by a personal interview and interrogation between the man making the enquiry and the man making the petition.

Here then is one section of our Constitution which should be studied carefully by Lodge officers and members alike. The regulations for our government as Freemasons were adopted for the guidance of all our members. Surely it is necessary that men who undertake duties should thoroughly understand their responsibility. A close examination of our Constitution will give direction and is your sure rule and guide.

THE JUNIOR WARDEN'S TOAST

We are all familiar with the well known verse which we recite at the close of all our festive gatherings "Happy to Meet—Sorry to Part—Happy to Meet Again."

Recently we came across an interesting item regarding what in Manitoba we chose to designate The Junior Warden's Toast. Believing there are many members interested in everything connecting Freemasonry with the days of long ago we are passing it on.

"This tag 'as happily we have met,' is nearly always recited by the Junior Warden at the end of the closing of the F.C. Degree. Since brethren often wonder why it should have its place there, rather than at the end of the final closing which would seem more rational, the following may be of interest."

The writer continues, "this is an adaption of one of the oldest folksongs in the English language, which runs somewhat as follows:

Merry have we met, merry have we been,
Merry may we part, and merry meet again;
With our merry sing song, happy, gay and free,
And a merry ding dong, happy may we be."

In a paper on Bristol Freemasonry the writer mentioned that the Freemasons' version was included in a "Collection of Catches and Glee" arranged by Robert Broderip of Bristol in 1791. This suggests that at that time the brethren may have sung it as a glee either in Lodge or at a subsequent supper.

Although the verse is not, so far as the present writer knows, found in any of the 18th century rituals, spurious or otherwise, it occurs to him that, since it is an adaption of such an old song, it may possibly have been the custom in the early years of that century—in some lodges at any rate—to sing it after working the "Apprentices Part." When that "Part" was divided, as Vibert believed was the case, to form the germ of our first two degrees, the glee, which has now degenerated into a mere spoken tag, may well have been retained in its original place which would bring it to the end of the F.C. Degree.

In Exeter the verse is rendered

Happily have we met,
Happy may we part,
And happily (sic) meet again.

In still another form it is found under the heading, "The Parting Toast," and this reads:

Happy have we met
Happy have we been
Happy do we part and
Happy meet again.

We began this item with the form used in our local lodges. Doubtless these different wordings used by our brethren in England will be of interest to our membership. We think there is charm and sincerity in the Toast and hope it will never be removed from the honored place it holds at the festive board.

"DO YOU BRING ANYTHING WITH YOU?"

In primitive days before the advent of lamps or electricity the candle flame was the chief source of illumination. Each worshipper as he set off for church brought with him a candle and touched the flame already kindled upon the Altar. Each candle added to the brightness of the sanctuary whether it was seven candle power or seventy times seven. That power was possible through the contribution of each worshipper present.

Can you imagine any brother failing to bring his light to add to the light already kindled?

Those dark days have gone forever, thanks to modern science. The touch of a button can flood the sanctuary with a thousand candle power irrespective of the numbers present. No individual contribution is necessary.

As Freemasons let us apply this thought to our morals. Before entering the lodge room do we pause long enough in these busy days to ask ourselves the question. "Do I bring anything with me?" Does my presence in the lodge room add to or take away from the light of Freemasonry? Am I properly clothed? I don't mean by that, "Have I got my Apron on?" The Tyler will see to that. Am I properly clothed inwardly? Have I come with a general desire for knowledge, and a sincere wish to render myself more extensively serviceable to my fellow creatures, or do I come with a chip on my shoulder, or from a mere sense of duty?

If you come properly prepared, even though your contribution is but one candle power, it is surprising what can be accomplished when the resources of a lodge are pooled. There is not sufficient darkness in all the world to put out the light of a single candle. "Let there be light."—(H. B. Wallace).

USAGES AND CUSTOMS

There seems to exist among some of our members the idea that if the Constitution of Grand Lodge does not specifically prohibit certain things then it is permissible to go right ahead. This line of reasoning falls short of the whole purpose of Freemasonry especially when we recall to mind that not very long ago there was no printed word of any kind, not even a constitution, to guide and direct the actions of the brethren of yesteryear.

It would appear that in the practical world of today we have too many in our ranks who seek for direction in the pages of cold print. Let us examine this attitude for a few moments. Perhaps we can get a fresh viewpoint on our beloved old Craft.

In the ceremony of installation every Master of a Lodge obligates himself that he will not suffer any deviation from the

established usages, customs and landmarks; later he promises to observe the statutes and ceremonies of Grand Lodge.

These two obligations are distinct and separate. It must be apparent therefore that usages, customs and landmarks on the one hand and statutes and ceremonies on the other do not refer to the same things.

We do know, or at least we ought to be familiar with the statutes because each of us received a printed copy when we were received into membership.

When we come to consider the established usages and customs, however, we find ourselves in a wonderland, even as some of our number have found themselves when endeavouring to define our ancient landmarks.

It is here suggested that when confronted by some doubtful point we should make every effort to discover whether or not it belongs to the elusive category of usages and customs. Soap judgments, changes and innovation should be carefully guarded against.

At one time the searcher after Masonic truth would take time to read some of the books in our own library. By this means he would establish a firm groundwork for his Masonic knowledge. We cannot by any stretch of imagination boast that the present day Freemasons are forming queues at the library door in order to build a solid foundation on the subject of Freemasonry.

Have you ever felt the thrill of making a discovery?

Has it ever occurred to you that there is a vast store of wealth in the literature of the Craft? Finding an authoritative answer to a disputed point will bring you such a thrill and you cannot understand the joy of discovery until you have realized the experience.

If you want to advance in Masonic knowledge then you will require to travel far beyond the outer door of your lodge room in order to acquire this pearl of great price. We cannot force you to do this because you are a free man and we accepted you as such but vastly among the twelve thousand Freemasons in this jurisdiction there are some who do want to improve themselves in Freemasonry.

Summing this up let us urge you against making snap judgments and quick decisions. Our Craft has existed for centuries and we have a wide literature on its history, philosophy and symbolism. Somewhere, if you will seek you may find a real interpretation, a genuine explanation even if the printed words of the Constitution makes no reference whatsoever to the matter.

Don't overlook this fact, the ancient usages and customs of Freemasonry have been co-existent with the Craft and are not all codified for ready reference.

Have you done any real searching since the night of your initiation?

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 4

SEPTEMBER 1948

No. 7

THE COMMITTEE OF ENQUIRY

From time to time in recent years the writer has been called by telephone to answer questions as to the qualifications and character of a petitioner seeking membership in a City lodge. These enquiries have been made by members of different lodges and not confined to any particular one. The custom seems quite general.

Now the telephone is a great modern invention and undoubtedly enables us to make quick connection between two persons. But it should never be used as the medium for making an enquiry into the habits and life of a man whose intimate character is under the close scrutiny of a Masonic lodge.

Frequently it has happened that the person making the enquiry by telephone has apologized because he was personally unknown to the man he called.

Too often, and here again we speak from personal experience, the supposed enquiry has been made without one member of the committee making it part of his investigation to meet the petitioner in person.

Let us review the duties of the brethren charged with the responsibility of making the enquiry.

Can he satisfy himself by the use of a telephone that the petitioner professes a belief in a Supreme Being; that he is in a financial position to maintain membership in a Masonic Lodge; that he is of good moral character; that he has two arms and two legs; and that he is a fit and proper person to receive the rights and benefits of the Craft?

These are but a few of the mandatory requirements about which you must satisfy yourself before affixing your signature to a report.

How do you perform your duty?

It would seem evident that not a few of our brethren follow the line of least resistance and with a telephone handy make full use of this means in making their enquiries.

We may be charged as being old fashioned, nevertheless it is our sincere belief that the only satisfactory result will be achieved by a personal interview and interrogation between the man making the enquiry and the man making the petition.

Here then is one section of our Constitution which should be studied carefully by Lodge officers and members alike. The regulations for our government as Freemasons were adopted for the guidance of all our members. Surely it is necessary that men who undertake duties should thoroughly understand their responsibility. A close examination of our Constitution will give direction and is your sure rule and guide.

THE JUNIOR WARDEN'S TOAST

We are all familiar with the well known verse which we recite at the close of all our festive gatherings "Happy to Meet—Sorry to Part—Happy to Meet Again."

Recently we came across an interesting item regarding what in Manitoba we chose to designate The Junior Warden's Toast. Believing there are many members interested in everything connecting Freemasonry with the days of long ago we are passing it on.

"This tag 'as happily we have met,' is nearly always recited by the Junior Warden at the end of the closing of the F.C. Degree. Since brethren often wonder why it should have its place there, rather than at the end of the final closing which would seem more rational, the following may be of interest."

The writer continues, "this is an adaption of one of the oldest folksongs in the English language, which runs somewhat as follows:

Merry have we met, merry have we been,
Merry may we part, and merry meet again;
With our merry sing song, happy, gay and free,
And a merry ding dong, happy may we be."

In a paper on Bristol Freemasonry the writer mentioned that the Freemasons' version was included in a "Collection of Catches and Gleees" arranged by Robert Broderip of Bristol in 1791. This suggests that at that time the brethren may have sung it as a glee either in Lodge or at a subsequent supper.

Although the verse is not, so far as the present writer knows, found in any of the 18th century rituals, spurious or otherwise, it occurs to him that, since it is an adaption of such an old song, it may possibly have been the custom in the early years of that century—in some lodges at any rate—to sing it after working the "Apprentices Part." When that "Part" was divided, as Vibert believed was the case, to form the germ of our first two degrees, the glee, which has now degenerated into a mere spoken tag, may well have been retained in its original place which would bring it to the end of the F.C. Degree.

In Exeter the verse is rendered
Happily have we met,
Happy may we part,
And haply (sic) meet again.

In still another form it is found under the heading, "The Parting Toast," and this reads:

Happy have we met
Happy have we been
Happy do we part and
Happy meet again.

We began this item with the form used in our local lodges. Doubtless these different wordings used by our brethren in England will be of interest to our membership. We think there is charm and sincerity in the Toast and hope it will never be removed from the honored place it holds at the festive board.

"DO YOU BRING ANYTHING WITH YOU?"

In primitive days before the advent of lamps or electricity the candle flame was the chief source of illumination. Each worshipper as he set off for church brought with him a candle and touched the flame already kindled upon the Altar. Each candle added to the brightness of the sanctuary whether it was seven candle power or seventy times seven. That power was possible through the contribution of each worshipper present.

Can you imagine any brother failing to bring his light to add to the light already kindled?

Those dark days have gone forever, thanks to modern science. The touch of a button can flood the sanctuary with a thousand candle power irrespective of the numbers present. No individual contribution is necessary.

As Freemasons let us apply this thought to our morals. Before entering the lodge room do we pause long enough in these busy days to ask ourselves the question. "Do I bring anything with me?" Does my presence in the lodge room add to or take away from the light of Freemasonry? Am I properly clothed? I don't mean by that, "Have I got my Apron on?" The Tyler will see to that. Am I properly clothed *inwardly*? Have I come with a general desire for knowledge, and a sincere wish to render myself more extensively serviceable to my fellow creatures, or do I come with a chip on my shoulder, or from a mere sense of duty?

If you come properly prepared, even though your contribution is but one candle power, it is surprising what can be accomplished when the resources of a lodge are pooled. There is not sufficient darkness in all the world to put out the light of a single candle. "Let there be light."—(H. B. Wallace).

USAGES AND CUSTOMS

There seems to exist among some of our members the idea that if the Constitution of Grand Lodge does not specifically prohibit certain things then it is permissible to go right ahead. This line of reasoning falls short of the whole purpose of Freemasonry especially when we recall to mind that not very long ago there was no printed word of any kind, not even a constitution, to guide and direct the actions of the brethren of yesteryear.

It would appear that in the practical world of today we have too many in our ranks who seek for direction in the pages of cold print. Let us examine this attitude for a few moments. Perhaps we can get a fresh viewpoint on our beloved old Craft.

In the ceremony of installation every Master of a Lodge obligates himself that he will not suffer any deviation from the

established usages, customs and landmarks; later he promises to observe the statutes and ceremonies of Grand Lodge.

These two obligations are distinct and separate. It must be apparent therefore that usages, customs and landmarks on the one hand and statutes and ceremonies on the other do not refer to the same things.

We do know, or at least we ought to be familiar with the statutes because each of us received a printed copy when we were received into membership.

When we come to consider the established usages and customs, however, we find ourselves in a wonderland, even as some of our number have found themselves when endeavouring to define our ancient landmarks.

It is here suggested that when confronted by some doubtful point we should make every effort to discover whether or not it belongs to the elusive category of usages and customs. Snap judgments, changes and innovation should be carefully guarded against.

At one time the searcher after Masonic truth would take time to read some of the books in our own library. By this means he would establish a firm groundwork for his Masonic knowledge. We cannot by any stretch of imagination boast that the present day Freemasons are forming queues at the library door in order to build a solid foundation on the subject of Freemasonry.

Have you ever felt the thrill of making a discovery?

Has it ever occurred to you that there is a vast store of wealth in the literature of the Craft? Finding an authoritative answer to a disputed point will bring you such a thrill and you cannot understand the joy of discovery until you have realized the experience.

If you want to advance in Masonic knowledge then you will require to travel far beyond the outer door of your lodge room in order to acquire this pearl of great price. We cannot force you to do this because you are a free man and we accepted you as such but surely among the twelve thousand Freemasons in this jurisdiction there are some who do want to improve themselves in Freemasonry.

Summing this up let us urge you against making snap judgments and quick decisions. Our Craft has existed for centuries and we have a wide literature on its history, philosophy and symbolism. Somewhere, if you will seek you may find a real interpretation, a genuine explanation even if the printed words of the Constitution makes no reference whatever to the matter.

Don't overlook this fact, the ancient usages and customs of Freemasonry have been co-existent with the Craft and are not all codified for ready reference.

Have you done any real searching since the night of your initiation?

JUBILEE YEAR AT DAUPHIN

We note with interest that our friends at Dauphin recently celebrated the fiftieth anniversary of their corporate municipal life. This is an event in the life of every community and we join in wishing continued success and prosperity to the people of Dauphin.

This brings up another historic point of particular interest to the Masonic fraternity of Manitoba—the Jubilee of Vermilion Lodge No. 68, G.R.M. Fifty years ago, on 1st December, 1898, the then Grand Master, M.W. Bro. Geo. B. Murphy issued a dispensation to ten Brethren authorizing them to open Vermilion Lodge in the village of Dauphin.

The D.D.G.M. for the Second Masonic District, Gregor St. Clair McGregor of Gladstone, carried out the ceremony of instituting the new lodge and we deem it of interest to quote the report he made to Grand Lodge at the time.

“On the 10th day of December I received word from the R.W. Bro. the Grand Secretary of the issuing of the Dispensation for opening Vermilion Lodge in the town of Dauphin. I notified Bro. T. A. Burrows that I would be in Dauphin on the 23rd December to institute the lodge, if that date would suit him, and he could get the brethren together.

“I got there on time, and found seventeen brethren waiting for me, and with the assistance of R.W. Bro. R. C. Brown we instituted and opened Vermilion Lodge with Bro. T. A. Burrows as Worshipful Master, Bro. James G. Harvey as Senior Warden, and Bro. Thomas Young as Junior Warden. Bro. Young was not able to reach the town in time for the meeting.

“After closing, we all adjourned to the banqueting hall where we spent a profitable time. This lodge has very bright prospects before it. They have secured the use of the Oddfellows Hall for their meetings and have supplied themselves with good furniture and jewels.

“I paid an official visit on April 4th on their regular meeting night and found them doing good work. The W.M. was absent attending the Legislature in Winnipeg. The Junior Warden was North in the Swan River District and could not reach town in time. The East was taken by R.W. Bro. R. C. Brown, Bro. J. G. Harvey, Senior Warden and Bro. W. Barnard was Junior Warden. The first degree was conferred on two candidates. The work was well done. A brother was admitted by affiliation. Applications for membership were received from four candidates. There were a number of visiting brethren present which helped to make a good meeting.

“After the close of the lodge we were invited to the Grand View Hotel where a splendid repast was partaken of by the assembled Masons. I found the books carefully kept by Secretary Widmeyer and the work well and skilfully done, and would recommend that a charter be granted to Vermilion Lodge.”

We presume our brethren of Vermilion Lodge have this important anniversary in mind and doubtless are making preparations to celebrate their Jubilee birthday in a true Masonic manner.

To the officers and members we extend the fraternal greetings of the Craft through the Jurisdiction.

HOW STANDS THE TIME?

This question is not asked in the ordinary sense but is prompted by an examination of the travels of our Grand Master since his election to that exalted office in the early days of June.

Within two weeks after his installation he journeyed to Edmonton to fraternize with the brethren of the Grand Lodge of Alberta. On his homeward trip he spent a few days in Saskatoon where the Grand Lodge of Saskatchewan was holding its Annual Communication.

The week following found him in Grand Forks, North Dakota, where he reciprocated the fraternal visits paid by the brethren of that Jurisdiction so faithfully in Manitoba.

Three new lodges have been chartered and this necessitated his presence at the several ceremonies held at Newdale, Brandon and the mining town of Bissett. The latter journey had to be made by airplane.

As we write these words he is doing his bit in Toronto where the Grand Lodge of Canada (in Ontario) is meeting. We believe he has visited lodges in our own jurisdiction in addition to these widely scattered jaunts.

All in all the demands upon the time of every brother elected to the highest office in the gift of his brethren means strenuous days and busy nights. Too often the careless seem to regard office in Freemasonry as a sinecure but this brief summary of your Grand Master's program over a period of six weeks will dissipate any thought that the office is one of recumbent ease.

He has the annual meetings of the several Masonic Districts still ahead of him and there are always certain lodge functions, anniversaries and special ceremonies where his presence is considered necessary.

Think of his busy life and the many miles he has to travel and when he is making one of his official visits in your district be sure and give him the welcome and support he deserves by coming to the meeting.

When we consider the demands upon our Grand Master it is fitting that we should ask ourselves "How stands the time?"

CORRECTION—

FIFTH DISTRICT MEETING

The date on the itinerary mailed by the Grand Secretary reads 29th October. This is an error. The correct date for this meeting is 20th October. All officers and members in the district will note accordingly.

DON'T—look at a man and think he is all right.
 be guided by his own reports.
 think he will reform.
 be afraid to ask questions.
 report until you are satisfied.
 leave your work of investigation until the last day.
 let the other two thirds of the committee do your work.
 forget he may be a Master of the lodge some day in the future.

THE MASTER'S RESPONSIBILITY

We are passing through an era of great prosperity. New members are being received in Masonic lodges throughout the entire jurisdiction in ever-increasing numbers. What are we doing to see that these initiates are being taught the real meaning of being raised to the Sublime Degree of Master Mason?

It is not enough, not near enough, that the ceremonies be conferred impressively and with proper dignity, using the correct language, as highly important as this is to the Masonic instruction of the candidate. We must go far beyond that sphere of our activities. We must impress upon the young initiate, yes, and upon every Master Mason that Freemasonry is a vital something in the daily lives and existence of those who are fortunate enough enough to hold the rank of Master Mason.

It is absolutely necessary that we keep our members vitally interested in Freemasonry and what it stands for. It is certainly not sufficient that we be content with a beautiful portrayal of the ceremonies and then turn our initiates adrift in the world to wear a lapel button or a ring, allowing them to believe that they are indeed Master Masons.

It is not suggested that a change be made in any of our forms or ceremonies. The Craft is great today because of its traditions, ideals and principles, which were founded on the Fatherhood of God and the Brotherhood of Man. These great traditions, lofty ideals and high principles will never change.

There will always be a place for the ritualist—the man with the retentive memory, but only a limited number can be employed at this work. Unfortunately, there seems to be men who regard this phase of Freemasonry as the all-important.

There are other designs which must be put on our trestleboards. The thinking Master does not require to travel far in order to discover some plans to lay before the members he is expected to instruct.

Let us ask a very simple question. How many books dealing with Masonic material have you read and studied since you were elected Worshipful Master of your lodge? And another; what means have you adopted by which you can equip yourself to instruct your brethren?

Our ceremonial work has been arranged and prepared for the entering, the passing, and the raising of our members but surely it is realized there is something beyond the form of ceremonial.

The need of the hour, for men in responsible positions, is to realize their leadership and chart a course along which their followers will be properly guided. Don't stop in your instructional duties when you have raised a man to the Sublime Degree of Master Mason because at this point your new member has just reached the point where his real Masonic education begins.

If any Worshipful Master desires some helpful suggestions he should write to the Chairman of the Committee on Masonic Education. How many are interested enough to send a letter of enquiry?

FIDELITY TO TRUST

There is a tendency at times for some of our brethren to discuss purely Masonic business in places and before others who do not enjoy the privileges of lodge membership. This fault may not be wide spread but the fact that it exists is sufficient to place us on our guard.

Indiscreet actions and careless conversation by members of the Craft, due to want of thought, are certainly detrimental to its best interests. Brethren should be mindful of the trust reposed in them.

Craftsmen should be faithful to their own Masonic brethren especially when discussing the proceedings that take place in the lodge room. Whatever occurs in the lodge when tiled, whether in connection with the degrees, the admission of petitioners, or anything else, should be regarded as a sacred trust and not carried to street corners for careless discussion.

Brethren should remember that they have a duty and a responsibility to their fellow members and are expected to observe secrecy in everything connected with the inner workings of Freemasonry.

DISTRICT MEETINGS

There is a full program arranged for October. This will give members in the different districts an opportunity to fraternize with their neighbours and discuss the problems and plans for their fall activities. The messages of the Grand Master will be practical and well-timed. Here are the October dates:

- 7th—Fourth District will meet at Morden;
- 11th—Fifth District at Cardale;
- 13th—Second District at Gladstone;
- 20th—Seventh District at Brandon;
- 29th—First District at Winnipeg;

The meetings, outside Winnipeg, will open at 2.30 p.m. and every Worshipful Master with their Wardens and Secretaries are asked to be in attendance when the gavel is sounded. Let us be enthusiastic and make this a banner year in Masonic circles.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

THE RESPONSIBILITY OF THE SPONSOR

There has been some criticism, not without foundation, that men who seek membership in a Masonic Lodge do not receive in advance sufficient and proper information regarding the Craft. The method of submitting petitions today is vastly different to what prevailed in the earlier days of Freemasonry. At one time a brother sponsoring a candidate had to do so in the lodge while at labor, there was no short cut, no sending the form by mail or otherwise to the Secretary.

We are confronted with conditions as they now exist but the responsibility of the sponsor is nevertheless still as great. Whatever criticism is levelled against Freemasonry for its failure to advise prospective candidates as to what the Craft is and what it stands for is largely the failure of the sponsor whose duty it is to instruct his friend.

This brief summary is intended to give the members a basis from which they may carry out their personal responsibility to the uninitiated.

In the first place when asked for a petition you should satisfy yourself that the petitioner is supplied with a copy of our "Declaration of Principles." Every Lodge secretary can furnish this necessary introduction to Freemasonry.

Then in the quiet seclusion of a suitable place you should talk things over with your friend. Tell him that Freemasonry is an ancient Craft which has come down to us through the centuries. Among the uninitiated many are under the mistaken idea that it is some sort of a benefit society. Others are under the equally mistaken impression that membership will be of material advantage to them in their business or profession. Be sure and correct these, erroneous expectations, if they exist.

Make it your business to impress upon his mind that Freemasonry is a body of men banded together to preserve the secrets, customs and ceremonies handed down to them from time immemorial and for the purposes of mutual, intellectual, social and moral improvement; they also endeavor to cultivate and exhibit Brotherly Love, Relief and Truth, not only to one another but to the world at large.

Your own experience tells you that Freemasonry offers no pecuniary advantages whatever, nor does there exist any obligation or implied understanding binding one member of the Craft to deal with another, or to accord him any preferential treatment in the ordinary business relations of life.

Freemasonry enjoins a perfect loyalty to the King and emphatically deprecates any attempt to subvert the peace and good order of society. Its loyalties, in addition to our Sovereign are to Country, neighbour and self.

Freemasonry has certain charities, but it is not in any sense whatever a benefit society, nor is it based upon any calculations that would render this possible. The charities, whose available funds are limited, were founded solely for the relief of those of our number who have been overtaken by misfortune or adversity.

Freemasonry distinctly teaches that a man's first duty is to himself, his family and his connections and no one should join a Masonic Lodge who cannot afford to pay the initiation fee and the annual dues required by his lodge. He ought to be prepared to make contributions to our Benevolent Fund in amounts which he himself considers reasonable in view of his means, and this without detriment in any way to his comfort or to that of those who have claim to his support.

Freemasonry recognizes no distinctions in religion, but no man should attempt to enter who has no religious belief, as faith in God must be expressed before a man can be initiated.

Freemasonry, therefore, demands that everyone before offering himself as a candidate should be well assured in his own mind:

- (a) That he sincerely desires the intellectual and moral improvement of himself and his fellow creatures, and that he is willing to devote of his time, his means, and his efforts in the promotion of Brotherly Love, Relief and Truth.
- (b) That he seeks no commercial, social or pecuniary advantage.
- (c) That he is able to afford the necessary expenditure without injury to himself or his family.
- (d) That he is willing to enter into solemn obligations in the sight of God, such obligations being in no way incompatible with his civil, moral or religious duties.

Brethren are asked to familiarize themselves with this brief summary and if a friend makes enquiry as to the requirements and method of submitting a petition for membership he will be well qualified to give the necessary answers. What is contained above can be freely communicated to an aspirant for the rights and privileges of Freemasonry.

FOOD PARCELS FOR BRITAIN

Month by month there goes forward to the Old Country the shipments directed to the personal address of some brother or brother's dependant with the good wishes of a Manitoba Freemason. The need to continue our brotherly interest in this regard is still urgent. Perhaps the best summary of the situation across the pond is contained in a recent release issued by the Women's Voluntary Service. It reads: "The present scale of

rationing in Great Britain is lower now than at any time during the war. The British housewife who has done her shopping for the last eight years with ration book in hand, now takes home smaller portions to feed her family.

"It is difficult to provide sufficiently solid meals for hard-working men and growing children. The job of feeding her family on nourishing and filling foods is a full time one for the British housewife today.

"Those for whom it is hardest perhaps are the mothers with young children who are at home for all meals and the old people living alone who cannot queue for non-rationed food and cannot afford to go out for that extra meal. Hotel and restaurant meals, for those who can afford them and who live within reach, have also been reduced.

"Personal Food Parcels are a heaven sent relief to any housewife. They bring the only possible variation and addition to the monotony of rationed food. . . . The morale value of food parcels from overseas is every bit as important and effective as their nutrition value. The friendship accompanying each parcel brings good cheer and fresh courage to all who know of and share in the gift."

Writing our Grand Secretary in July the Grand Secretary of the Grand Lodge of Scotland said: "You will be delighted to know that the arrival of the food parcels from Manitoba is giving a very great measure of relief, and considerable happiness to our needful brethren and their dependents. . . . I may say also that this kindly action of our Brethren in Canada is having quite a stimulating effect on the brethren of Scotland, as the Grand Master Mason and our Provincial Grand Masters invariably make reference to the food parcels when they are addressing the brethren.

"I would be glad if you would convey to the Grand Master and Brethren of the Grand Lodge of Manitoba the sincere thanks of the Grand Master Mason and Brethren of Scotland."

With these comments before us it should encourage all our members to see that the continuous flow of food parcels to the needy craftsmen of Scotland and England should be uninterrupted. It is by the money gifts generously contributed by our membership that this work has been so successful and we suggest that efforts be continued to augment the fund.

Need we say more? Is it necessary to circularize the lodges? We don't think so because this message should be read by every Freemason holding membership in a Manitoba Lodge.

REFLECTION

Thinking back it occurs to the writer that the Annual Communication of a Grand Lodge is more than the occasion when good fellows get together. There is a particular importance in these gatherings which are held by every Jurisdiction throughout the world, especially is this so during these present disturbed times.

There appeared an editorial in an English newspaper recently a challenging message which, as Freemasons, we would do well to carefully read and reflect upon. The writer had this to say:

"The materialism which was born of the industrial revolution, and which has found its apogee in the terrible conception of the totalitarian or slave state, has brought neither inward peace nor outward security. . . individual freedom is not merely a right but part of the human heritage. Unless this freedom exists in the inmost soul of Man, neither institutions nor written charters nor solemnly enacted laws will suffice to save him from being enslaved. . . . The answer to authoritarian materialism is not enlightened materialism, but the faith with which Bunyan endowed Christian to take him along his difficult way." And the writer expressed what many people feel is one of the urgent needs of the times when he said: "More important than any mere economic or political guidance is spiritual guidance which will lift human life from preoccupation with its circumstances to a sense of its participation in a greater destiny reaching beyond earthly existence."

THE COMMITTEE OF ENQUIRY

We want to present six little words that may help a brother who finds himself a member of this important committee. WHO, WHAT, WHEN, WHERE, WHY, and HOW. The following will give you an idea of some of the questions that spring from these key words:

- WHO —is he? (not just his name)
does he know?
does he associate with?
- WHAT —are his reasons for petitioning?
is his profession?
is his standing in the community?
is his general reputation at work?
is his attitude toward God?
- WHEN —did he become interested in Freemasonry?
did he come to Manitoba?
- WHERE —does he live?
did he come from?
does he spend his leisure time?
- WHY —is he seeking membership?
did he wait until now?
is he petitioning your lodge?
- HOW —does he intend to serve Freemasonry?
does he intend to conduct himself?
has he lived in the past?

In addition to the above suggestions there a few DONT'S that ought to be considered.

From time to time we have invited the brethren to send contributions to our columns but our efforts in this direction have been practically fruitless. Only one such item has been received in the past six months. What a record.

There are more than twelve thousand Freemasons, or should we say members, in the province of Manitoba all of whom receive a copy of the paper each month. We make claim to have the finest and best on our roster and it would seem natural that from such a wealth of experience we should be loaded with material for our monthly paper. That is not the case but we are not in the least disheartened. We still have hope in our heart and some day there will be an awakening throughout the whole realm of Freemasonry and the Craft will rise to its greatest power and influence.

Our goal can only be reached by and through the individual because Freemasonry is not and never has been a mass movement.

With this little bit of philosophy off my chest may we once again invite you—yes, you—to send us a contribution for the information of your brethren.

WHAT'S DOING

The printed proceedings of Grand Lodge has been published and a copy sent to the Secretary of your lodge. This is an important volume because in it you will read the annual review of our activities which was presented at the last Annual Communication held in June. We do not believe the membership at large realizes that a copy is sent to each lodge and it is intended the brethren should have access to it when they desire to know about Grand Lodge and its many activities.

We have heard complaints from time to time that sufficient information is not communicated to the members. Well, the story appears in printed form and copies are distributed to all our lodges once every year so there is no excuse if you are not up to date in your statistics.

The most effective method of imparting what Grand Lodge is doing is to select a qualified brother and have him prepare a review of the Proceedings then set aside part of a lodge meeting and have him tell the story to your members.

Again, if your Master does not arrange for a discussion or consideration of the Proceedings then you should ask for a loan of the copy in the hands of the Secretary.

We commend this Masonic publication to your earnest consideration. We are satisfied that every brother who takes the time to read it will be amply rewarded and his knowledge of the Craft will be enlarged considerably.

Don't think it contains statistics only. There is interesting reading of educational value and it is suggested more of our brethren make use of this source of information during the long winter evenings.

THE FOUR OLD LODGES

The brother who reads the literature of the Craft must have come across many references dealing with the development of Speculative Freemasonry in which the four old Lodges are mentioned. These four Lodges met and constituted the Grand Lodge of England on St. John the Baptist's Day, 1717. Only two of the original four still exist. They are the oldest Masonic Lodges under the register of England and are the Lodge of Antiquity No. 2 and the Royal Somerset House and Inverness Lodge No. 4. The Lodges who carried numbers 1 and 3 disappeared from the scene many years ago.

These two old Lodges meet four times a year to confer the three degrees: Entered Apprentice, Fellowcraft and Master Mason, and the Installed Masters' Meeting. They hold joint meetings once each year. The notices to the members are joint and are by "command of the Worshipful Masters" and signed by each of the two Secretaries.

The last such Meeting of the two Lodges was held 23rd June, 1948, at Freemasons' Hall, Great Queen Street, London. After the business was transacted, dinner was served in the Cosnaught Rooms of the Hall. Attendance at these meetings is restricted to the brethren of the two time-immemorial Lodges who appear in formal morning attire.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

THE SACK OF A TEMPLE

This is the title of a forty page brochure sent to the Editor by Brother George Reaouf and it tells the story of the destruction of the Masonic Temple in the Island of Jersey. The booklet was written by Brother George Stodart Knocker "who was present on the spot," (and) put on record at the time to prevent those inevitable exaggerations which are bound to grow up when memory is the only guide.

The writer tells the story of building the Temple in 1852-64, gives a description of the building and its contents at the time the Channel Islands were occupied by the Germans on 1st July, 1940.

In January, 1941, special German S.A. troops arrived from France and made an inventory of the contents of the Temple. About a week later a squad of professional wreckers in German uniforms, totalling 65 in all, began their senseless work of destruction. Books, regalia, records, jewels, museum items, furniture of every kind were loaded up and despatched to the Continent. Pictures were torn from their frames and the War Memorial—a Brass Tablet honoring the names of those brethren who went from this Temple and fell in the War of 1914-1918, was detached from its fastenings on the wall and taken away.

The author has reproduced photographs of the interior of the lodge rooms to illustrate the wanton destruction of the invaders. He also reprints translations from German newspapers in which there appeared references to the loot seized in Jersey and displayed to the public eye in Europe.

A sequel to the "sack" reveals that in the spring of 1946 there was discovered at the Offenbach Archival Depot, in the American zone of occupation in Germany, a hoard of loot among which were found 18 packing cases containing articles identified as Masonic property belonging to Jersey.

After considerable negotiations 15 cases arrived in Jersey on 6th March, 1947; 3 cases having been stolen from the railway truck during transit in Germany.

After reaching Jersey an examination disclosed 246 volumes of the Masonic Library. No jewels or metal objects nor any regalia was found in the cases.

The interesting little book from which we have prepared this brief summary will be handed over to our Library where any brother interested in reading the whole story may obtain it upon request.

ACROSS THE PORTAL

We addressed a few words to the sponsor in our last issue—now we have something to say to the man, who having been considered a fit and proper person to receive the rights and benefits of Freemasonry, has crossed the threshold and is now enrolled as an Entered Apprentice.

In the course of our ceremonies we emphasize that Freemasonry is a progressive science. As an Entered Apprentice you have been exhorted to make a daily advancement in Masonic knowledge.

As you participate in our ceremonies you will discover that expressly, or by implication, runs the theme of progress; a forward looking point of view, and this is in profound accord with the basic facts of life. Living organisms and institutions do not stand still, either they are making progress or they are going back. In every aspect of life there is ebb and flow, progress and retrogression. If we rest on our oars either the current will carry us onward, or more likely we shall be sucked back into the shallows of life. Drifters seldom progress; they always lose ground, often without perceiving this until it is too late. We are therefore either making ground or losing ground, and this condition applies just as fully within the Masonic Craft as in the outside world; perhaps more so.

The fact of progress is familiar, but few people pause to consider what the term implies, though it is quite clear and simple. Progress presupposes an ideal or standard to be attained and measures consciously directed to attain it. Many people have a goal of progress more or less fitfully before their eyes, but lack the resolution or the opportunity to attain it.

How many men, both within and outside the Craft, become disappointed because while envisaging the end to be attained, have not the persistence, resolution and faith to will the indispensable means? This is the cause of many of the disappointments of life in general and of Masonic experience in particular.

Both in Freemasonry and outside it, ideals and objectives may be of very different kinds, and of widely differing degrees of merit. Men may and do, according to temperament and outlook, pursue spiritual, moral, intellectual, physical and material ideals, either singly or in combination. It is also possible for ideals to be the reverse of praiseworthy, to be selfish rather than altruistic, to be degrading rather than elevating, to be individual rather than social; but as a general rule a man actuated by any normal form of idealism is elevating himself, and others as well, to a greater or less degree.

It is with the idealism exemplified in Freemasonry that we are primarily concerned; and here the scope is very wide, affording opportunities for the most diverse characters, and temperaments, and affecting the individual brother, the Lodge or the Craft as a whole.

The opportunities enjoyed within our Fraternity, by the individual members, for service to themselves and to others are in fact without limit, because the scope of Masonic life, like the scope of Masonic charity, knows no bounds save those of prudence.

On entering upon his Masonic life a newly-made brother who desires seriously to implement his Masonic duties, and enter as fully as possible into the life of the Craft, may look in several directions, either separately or all together, according to his inclinations and the leisure at his disposal. In fact, if he does not look for the attainment of some Masonic ideal in at least some direction, one may say quite candidly that he has not lived up to the full measure of his responsibilities.

A brother may be specially attracted by the explanation of the cardinal virtues and the visions of social and community service opened up to him by the final charge of the E.A. degree. In such a case, the brother, if successful, will enlarge and ennoble his own personal outlook, elevate the tone and standards of his lodge, and diffuse throughout that section of the community with which he comes into contact a spirit of toleration, service and altruism that is always valuable as a tonic in community life and never more so than today. This represents perhaps the highest form of social service that a brother can render to his country, and it is none the less effective through being unobtrusive.

One could elaborate extensively upon the making of "daily advancement" but each in his own way knows best the method to follow in proportion to his ability.

In the first days following initiation it is not advisable that a young member should attempt to search in the vast field of Masonic symbolism, philosophy and history. The time will come when you will be better equipped to carry research into these foreign countries. Meantime give heed to the questions and answers you learned as an initiate and as you advance in Freemasonry so also will you improve in Masonic knowledge.

For the present you will do well to work diligently in making a daily advance in whatever sphere of life you move.

Freemasonry can give you much and you can give much to Freemasonry.

LOOK FORWARD

The election of officers in your lodge will be held at the November meeting. The newly elected Worshipful Master will then make the appointments for the junior officers. This is a solemn responsibility.

We should understand that officers are elected and appointed to give leadership. That is why great care should be exercised in the selection of officers in a Masonic Lodge.

What your lodge will be five years from now will very largely be decided by what is done as a result of your November election. The brother who is appointed to the first rung of the officer ladder expects eventually to reach the Master's Chair, and very likely he will. Surely then it is apparent that the best material in the lodge should be chosen. Don't make the mistake of thinking the letter perfect ritualist is the most desirable to undertake the task of successful leadership, especially in a Masonic Lodge.

Much as we respect the ritualist we can see greater opportunities ahead in a man who has other qualities of heart and mind and these are in very short supply everywhere at the present time.

There is much more to Masonic officer-ship than the formality of electing or appointing the individual. Too often the young officer is left entirely to himself to grope and struggle as best he can along the path which finally brings him to the East.

A strong and vigorous lodge must plan and carry into practice a constant program of instruction over and above the ceremonials governing the conferring of degrees. Too often we find the principal activity of our lodges centered entirely upon degree work. Such a plan was never contemplated by the men who brought speculative Freemasonry into our lives.

Constant effort to improve oneself in Freemasonry will lead the interested brother along pathways which will find expression far removed from the tiled recesses of a lodge room.

Every community has its own particular field of action. One would be bold, and indeed it is impossible, to set out in codified form a program which could be generally accepted. Here is where leadership comes in because the real leader will create and develop a plan singularly adapted to his own lodge and district.

The Freemason of today is the custodian of tomorrow. What the Craft will be five years from now will depend upon our actions and judgments of today. Therefore, come the November meeting of your lodge, consider carefully the men who will occupy office for the ensuing year.

ABOUT OURSELVES

This little monthly publication is your paper. It is prepared and issued for you in your individual capacity. It is not an official communication as between the officials of Grand Lodge and its constituent lodges—it is directed primarily to each brother. We hope we have succeeded, at least in part, in bringing some additional Masonic light to the membership.

Messages of approval have reached our desk occasionally, not very often, but our readers must realize that it requires more than laudatory words to keep the month by month issues newsworthy and informative.

MASONIC MUSIC BY A MASTER-COMPOSER

What has been a truly guarded secret of Freemasonry is now shared with the music-loving world. The great Finnish composer, Jan Sibelius, became a Mason in 1923, and shortly thereafter wrote his "Masonic Ritual Music." Later, in 1935, the Grand Lodge of Finland sent a handsomely bound score of the Sibelius composition to the Grand Lodge of New York as a gift. This has been treasured as a Masonic jewel not only for its own sake but also as a memento of a great Masonic soul and one of the most eminent musical creators of our time. Previous to Sibelius, Mozart was the only great Mason-composer to have written music for the rites of the brotherhood.

The work consist of nine separate numbers each intended for a specific part of our rites. Opening with a brief "adagio" for piano, it includes five vocal solos, a march and an "a capella" chorus for male quartet. A Funeral March rounds out the work. In all of these pieces, composed in a deeply reverent spirit, Sibelius has written music actuated by the lofty ideals expressed in the texts.

The story of this ritual music was disclosed to the "New York Times" by Capt. Maurice Witherspoon (U.S.N. Ret.), an officer of the New York Grand Lodge and it was with his approval that the data has been made known through the music publisher of the Grand Lodge, Marshall Kernochan, also a high-ranking Mason.

As the gift-manuscript bore Swedish and Finnish texts for the vocal pieces it was necessary to have English translations made of these verses of various poets, so George Sjoblom was asked to indicate the meaning of each word, and then the literal translation was turned into poetry by Brother Kernochan, and both translation and publication approved by Sibelius.

In 1935 Sibelius was awarded the annual Grand Lodge medal for Distinguished Achievement given for "outstanding accomplishment in some field of endeavor beneficial to humanity." Two years later the "Masonic Ritual Music" had its first American performance at a musical evening of the American Lodge of Research given in the New York Masonic Temple, and again four years later.

The parts made available for public use, have, of course, all Masonic references removed. More than 150,000 copies of this form have been sold and the first performance of the chorus "Onward, Ye People" anywhere outside a Masonic Lodge was sung by 500 voices at the New York World's Fair in 1938, under Winnipeg's dearly-remembered Hugh Ross.

Profits from the published portions have been placed to the credit of Jan Sibelius, awaiting his order.

The chorus, which has had marked success, was also sung by the New York Glee Club, with organ accompaniment, on a Masonic program carried by radio over the Mutual network, the first Masonic broadcast ever given in that State.

(W.R.M., Seven Oaks Lodge)

MASONRY HAS A MEANING

As we approach the closing days of a year which has been full of deep concern because of the difficulty for our leaders to get together and form a satisfactory plan upon which to build an enduring place we would direct the attention of our members to the challenging words of that great Freemason, Joseph Fort Newton who wrote:

"Masonry is something more than a social club, more even than a philanthropic society—it is the keeper of a great and ancient wisdom, wrought out through ages of experience and insight; a practical moral and spiritual wisdom learned by living, telling us what life means and how to live it. This gentle light of truth shines in the lodge, veiled in symbols, awaiting our discovery and use to free us from ignorance and fear, which so distort our human life.

"Here is the real secret of Masonry, something other and deeper than our signs, tokens and passwords, by which we may learn to live nobly, faithfully, fruitfully."

Yes, we lack confidence in our fellowman. Where, in all the human agencies of our time can we find a more suitable environment to create and develop the spirit of genuine confidence than in our lodge? What an opportunity has been opened to the men who have been privileged to be ranked by their fellows as a Master Mason.

It is suggested here and now that more emphasis be placed on the practical side of Masonry during 1949. There is no reason why the activities of our lodges should centre entirely upon the conferring of degrees. Here is an opportune time for the newly installed officers, especially the Worshipful Masters, to get out of the routine rut. What has been the plan in the past has not measured up to the full stature of Ancient Free and Accepted Freemasonry. Begin now your preparation of a calendar which will bring greater understanding to your lodge members. Make it possible for them to learn something about the history, the philosophy and the implications of Freemasonry. The responsibility is that of the elected officers because we look to them for creative guidance.

Don't be discouraged by the thought that you are short of material with which to make a start. There are brethren in every part of the jurisdiction ready and willing to undertake the work and there is no doubt we have men of ability who can make great contributions.

Think ahead of today. Ask yourself, as you begin your term in the new office, what contribution will I make to our great plan if only degrees are conferred during the next twelve months?

Make your motto for 1949 "let us plan our work and let us work our plan."

We do need confidence in ourselves and also in our fellow-members.

MASONRY IN MANITOBA

Published by Authority of Grand Lodge

VOL. 4

DECEMBER 1948

No. 10

WHAT IS MASONRY?

Have you ever stopped to think what Masonry is and does? Masonry is the product of the most unselfish thinking, the most whole-hearted and selfless effort, the world has ever known. Through it a universal brotherhood of millions of men has been brought into being, to any one of which you and I have the right to turn, sure of sympathy, understanding and some help in time of need.

Through Masonry, a system of philosophy has been evolved, and through its lodges that philosophy is taught to all brethren of the M.M. degree, without money and without price. Through it we learn, charity, toleration, courage, fortitude, justice, truth, brotherly love, relief. Through it we learn decency, patriotism, high-thinking, honour, honesty, and helpfulness. Through it, and all of these, we are made into better men, better citizens, better husbands, better fathers, better lovers, better legislators, better followers of our several vocations.

Masonry may penetrate only a fraction of an inch beneath the skin of her followers, but by that fraction of an inch the man who takes even a little of her blessings to himself is a better man, and so the world is a better place for the rest of us. In some of us it strikes deep, deep. We become soaked through and through with Masonic ideas, and strive in our feeble, human way, to show forth to the world whatever measure we may accomplish of the perfection for which Masonry strives.

Those of us who take it seriously and love it much also make the world a better place for the rest of us.

The lodge provides a spiritual home for brethren who may have no other. If one has another in his church, the lodge gives him a second spiritual home to which he may go once in a while and feel more strongly, perhaps, than in his church the close touch of a brother's hand, the sweet smile of a brother's love, the supporting arm of a brother's strength. To me, my lodge is a rest, a haven, a harbour for the tired mind.

When I come to this lodge, whose destinies I guided so long ago, and which I have watched grow from a fledgling little body to a mature organization, I find myself uplifted, strengthened, made whole again. I may come tired, worn, weary with the day; I leave refreshed, invigorated, helped with the reviving of old truths, the remaking of old vows, the renewing of old ties.

Our ancient brethren had "cities of refuge," to which the fleeing man, criminal or oppressed, might run for safety. Masonry is our modern "city of refuge," to which we, criminal in intent if we are such, or oppressed with injustice and cruelty may fly for spiritual comfort and safety, knowing that within the four walls of a lodge is rest and peace and comfort.

All this has the lodge in particular, and Masonry in general, offered since the beginning, to all upon whom Masonry lays her gentle hands. You see the recipient of her bounty, as am I. Within these walls we all take generously and without stint from Masonry's storehouse of loveliness, of beauty, of rest and comfort and love. What have I done for Masonry, which does so much for me?

(Carl H. Clardy.)

RECEIVED BY MAIL

We asked for it. We got it. We are very happy. The correspondence from our readers since our last issue is the heaviest we have received during the four years this publication has been travelling around the Province. Keep up the good work. It certainly augurs well for the lodge life in this jurisdiction.

The Worshipful Master at Minnedosa asks for helpful suggestions; the Senior Warden at Cardale, anticipating a year of increased responsibility in the near future, makes a similar request; the Worshipful Master of a Winnipeg lodge writes in part, "I still believe that example is better than precept and that new initiates will be more impressed with what we do than what we say. Although my term as Master is rapidly coming to an end I would like to have your views on Masonic education and I shall greatly appreciate any assistance you can give me."

The Chairman of the appropriate committee has these requests in hand and doubtless will help the brethren to arrange suitable plans for their respective lodges.

We suggest at this time that the brief items which appear in our pages might with some profit be used as source material for further extended studies on the subjects coming under review. Our space is limited and to give variety to each issue it is necessary to condense in short form many subjects which in themselves could fill an entire issue.

One other communication was received from Flin Flon. This will be dealt with under a heading of its own as it is of current interest to all Canadian brethren.

To those who sent complimentary letters and made remarks verbally and by telephone we say once again—thank you. To others we extend the invitation to send us a contribution because we need your help in keeping our little paper newsworthy and informative.

NEWFOUNDLAND

An interesting letter reached our desk from Brother C. C. Setterington at Flin Flon. We quote herewith an extract "with the forthcoming entry of Newfoundland into Canadian confederation I have been wondering if our Grand Lodge officers have made, or are making, any plans to suitably welcome the Newfoundland lodges into Canada. I realize that their lodges work under the Grand Jurisdictions of England and Scotland and of course do not know whether their status will change when confederation becomes an actuality."

What will happen Masonically must be left to the future. If however our tenth province follows the lead given by the other nine provinces over the years then in due time we shall undoubtedly see a Grand Lodge of Newfoundland. In the meantime there is nothing we can do to bring this about. Grand Lodges are the creations of the Freemasons resident in an area where sovereign power can be exercised.

Take the case of Manitoba as an example. Our province came into being in July, 1870. The pioneer lodge, formed in 1864 was dormant and Prince Rupert's Lodge was not instituted until the month of December, 1870. Shortly after a second lodge was formed; Lager, in the neighbourhood of Selkirk, then in 1872, Ancient Landmark Lodge was instituted. All three lodges of necessity were obliged to seek charters from the Grand Lodge of Canada (in Ontario).

These lodges carried on under their charters until the month of May, 1875, when a meeting to form the Grand Lodge of Manitoba was called by the Past Masters, Worshipful Masters and Wardens of all three lodges. As a result our Grand Lodge came into being, the charters from the Grand Lodge of Canada (in Ontario) were surrendered and new charters issued by the newly formed Grand Lodge.

When the Provinces of Alberta and Saskatchewan were created the lodges meeting in these parts had all been chartered by the Grand Lodge of Manitoba. Being sovereign in their own territory it was only natural that the Freemasons of the two Provinces should withdraw from the parent Grand Lodge and form Grand Lodges of their own. This they did and now carry on their work in the jurisdiction which is theirs.

If and when our brethren in Newfoundland decide to have a Grand Lodge then no Province in the Dominion will extend a welcome more sincere than that of Manitoba. The act leading to the creation of such a Grand Lodge rests solely with the lodges in Newfoundland. It is our guess that in due time we shall find members of the Grand Lodge of Newfoundland showing their cards and fraternizing with their brethren throughout the length and breadth of this great Dominion.

OUR CHRISTMAS MESSAGE

This is the month of Christmas—the season of goodwill—the time with its hallowed associations which prompt all of us to exemplify the spirit of brotherhood.

Today as never before, at least in our own time, we need a deeper realization that all mankind must live in harmony and in strict conformity to the new doctrine proclaimed by the Prince of Peace over nineteen hundred years ago. "Behold, a new commandment have I given you, that you love one another."

The message of Christmas and the message of Freemasonry is the same. Underlying all the teachings and symbolism of the Craft we follow the golden threads of human freedom and religious liberty. Our fraternity stands today, as it has done through the ages, as one of the most powerful agencies for good in this old world and we who constitute its membership must realize it is because we live in an atmosphere of freedom that we can proclaim the principles of Brotherly Love, Relief and Truth.

As we contemplate the drama of Bethlehem let us try to correlate our personal experiences with the time in which we live—Let us ask ourselves, as Freemasons, if we, in our individual capacity, are free from hatred and prejudice and do we govern our thoughts and actions by the new commandment referred to.

The struggle in the world is for men's hearts and minds. It is not a better plan we need but a more intelligent effort to develop better men. We already have the plan laid out on every Masonic trestle board in the country. Herein we discover the opportunity for Freemasonry and it can only be achieved through the medium of the individual Freemason.

We want to make certain that our entire membership see in our system of world brotherhood the foundation stones of truth, the dimension timbers of virtue, and those rules of life which we refer to as ideals and principles. We are taught that as individuals we should discipline our emotions and properly relate ourselves to our fellow man.

This is the Christmas message sent with the fraternal greetings of your editor. We have been exchanging views through the past twelve months and stand on the threshold of the unknown—a new year. Our endeavour throughout has been to express and explain the message of Freemasonry month by month. The kind thoughts of readers who have made comment from time to time is sincerely appreciated.

Between your editor and the twelve thousand readers we believe there has been formed an intimate association. We hope to merit your commendation in the coming days.

From me to you, then, let me say, may the blessings of health, happiness and true brotherhood rest upon and abide with you and may every day be Christmas as you meet the tasks and responsibilities of life.