Education to the Forefront

At the Board of General Purposes meeting in September it was decided to create District Education Officers whose responsibility will be to assist the DDGM and the lodges in their District in developing a coherent on-going educational programme. They will report to the Grand Lecturer, the Chair of the Education Committee. The DDGM’s have been charged by the Grand Master to seek out interested and qualified masons and nominate them to the Grand Lecturer. Any Master Mason can volunteer his services and the position carries no Grand Lodge rank.

THE GREAT MASONIC APOLOGY BY BRO. CLIFF PORTER

In the 1820s Masonry was unfortunate enough to make the acquaintance of William Morgan. There is no evidence that Morgan was ever a Mason, what is certain is that he entered into contract to expose ritual from the Royal Arch, was arrested in September 1826, was taken from his jail, and was never seen again. Three members of the Craft were later arrested in regard to related charges and served time. There are wonderful ups and downs in regard to the story, conundrums wrapped in enigmas if you will and all go beyond the point of this article and my reasons for bringing up the affair in the first place. My point in mentioning the affair at all, was that it created the catalyst that would be the cause for the decline in Masonry even today. I am not speaking of the decline in membership that seems to be the discussion of many of today’s current membership, but the decline of the Masonic experience overall. The Morgan Affair ushered in the Great Masonic Apology and we have been apologizing ever since.

The Morgan Affair created in the collective Masonic psyche aversions to secrecy, fraternity, and the actual philosophies inculcated continued on page 2

Bro G. Cliff Porter, is a homicide detective for the El Paso County Sheriff’s Office. He is a member of El Paso Lodge No. 13, a life member of Southern Colorado Consistory, and a member of the York Rite. A gifted and enthusiastic speaker and writer on Masonry, Bro. Porter has been asked to address jurisdictions across North America and will be a repeat presenter at the Grand Masters Conference of North America in Atlanta. Involved with the Traditional Observance movement, we are very pleased to have him as our guest speaker in March. In the next two issues of the “NSFM” we will have examples of his writing. ~ Ed.
in Freemasonry. Masonry would recover in numbers, and even swell during the era of fraternal organizations, but our halls were hollowed of their mystical teachings and we would institute a tradition of placation and apology.

It might prove helpful to examine some of the changes that have occurred in American Craft Masonry and Scottish Rite Masonry to better understand my statement.

Beginning with the Morgan Affair we eliminated the mysticism. As the anti-Masonic Party began its rise to power, the Craft hemorrhaged members. They flooded away for fear that it could tarnish or destroy a political or Christian reputation. This occurred because of an earlier apology and small dose of dangerous pride that allowed us to convince ourselves, in an attempt to convince others, that we were not a secret society. We degenerated to the point that a lack of secrecy and disclaimer is a common theme in apologies that still occur to this day. We have many a website and have interviewed for many a television camera and tout the statement, “we are not a secret society, but a society with secrets.” Sadly, if we would worry less about public and profane opinion, we would not have public awareness programs or anything of the sort. We should be a secret society whose charity is evident only in such a way that whenever good men gather, the community benefits as a result. If we would have maintained the secrets of our membership and treated the society as such, then men would not have had to flee from their associations with us for fear of their reputations.

The natural product of this loss of secrecy and membership was a desire to appease those who decided to point a finger as we voluntarily declared and exposed our membership. To appease these Victorian minded puritans who would usher in a number of successful programs such as the anti-Masonic Party and prohibition (if you caught the sarcasm it was completely intentional) we would begin a ruin of the Craft in apology to deaf ears. We have apologized to a rather loud, but utterly unsuccessful, minority group of fundamentalist pushing an agenda that is counter to personal freedom and choice. We have apologized to those we are sworn to defend against. We are the keepers of freewill, choice, and free conscience. We flung our doors open, hung our heads, and here is the greatest of tragedies, we put to rest our mystical philosophy.

So much so, that it has become the real lost word in our lodges. Our spiritualism and mysticism were so tucked away, that there are generations of men who would argue that such “liberal” thoughts and ideas do not occur as part of or as a result of Freemasonry.

This is the same group of people that have actually played a role in the drafting, in part, of a number of Masonic constitutions throughout the Grand Lodges in America. We decided as part of and even prior to prohibition that the grown man with all his faculties should not consume alcoholic beverages. We decided that Masons could not be trusted to perform the duties of a Mason, that the Junior Wardens could not be expected to fulfill their duties, that appendant bodies should follow suit, and we eliminated the grown mans ability to raise a glass and toast his Brothers at an Agape or Festive Board. Hypocrisy abounds with this particular apologetic. We have the Shrine Clubs which have bars in them, we have hospitality suites at our Grand Lodge sessions, we drink at home and with our friends, we just can’t drink with our Masonic friends without sneaking it like we were 15 years old and tipping a sip of our father’s favorite scotch. Nonetheless, listen to the cries of the young men who simply want to toast a fellow Brother, enjoy a great glass of wine with good food as part of the Masonic experience, actually hoist a drink during the Feast of Tishri, and exercise their free choice and freewill. They will tell you that their attempts to overturn this ridiculous, hypocritical, and outdated apology have meant with impassioned speeches of doom and destruction. Well, we are Masons; we study the liberal arts and sciences, do we not? Let’s look at Freemasonry in the rest of the entire civilized world and see what effects allowing a man to consume an alcoholic beverage with his Brother have had. We would find refined scotch tastings, ladies festivals filled with fine wine and dancing, and fellowship spent over a pint of the local brew. No doom and gloom. No destruction. As a matter of fact, Masonry is doing better in many of those places. Oh and lawsuits. Yes, if a man has a beer the Fraternity will get sued if he crashes or the like. Really? Site some examples please. I am looking at the bars and liquor stores in existence and wondering why they have not met this miserable fate. Why haven’t they, because it is bunk and the ramblings of those who espouse bureaucratic and legal fallacy while knowing little of actual facts?

The fundamentalist, the evangelical Christian
community with an anti-Masonic slant, the self proclaimed moralist do not like Freemasonry because it encourages free thought, free speech, and freedom of religion. They are never going to like Masonry, they are never going to stop fighting the aims of such groups. It is not in their best interest to do so. They want an uninformed class of members with zealous faith that is based on devotion and not study and reasoned thought. We are, in essence, enemies. We owe them no apology. We should pride ourselves that they consider the Craft a threat to their aims and abolish every foolish addition to Masonic constitutions or sets of by-laws ever created in apology to them.

Allow me to address, what I consider, the strangest of apologies. The apology to the POTENTIAL candidate. Prior to the man ever becoming a member we bow our heads and divert our gaze and offer the following apologies.

1. Sir, we are sorry that it cost money to be a member. Allow us to keep our dues artificially low and under fund the infrastructure and programs of the Craft. Allow us to reduce and remove any quality education, travel, and ritual experience for our members because we have no money to do so. Allow our buildings and temples to fall into disrepair and dilapidation so that we never need charge a reasonable fee for the degrees or the dues that follow. Sir, who might be interested, Masonry is cheap. It’s real affordable. Please sir, we are sorry that we even have to charge, please become a member.

2. Sir, we are sorry that it takes time. We have removed the requirements for memory work, for proficiencies, for participation in lodge even. All we need is about one afternoon of your time and you are a Brother. We are sorry that we used to ask for even the slightest commitment. If we can just have the paltry fee that we discussed and already apologized for above, we will get you rushed through, you will not have to learn anything, as a matter of fact, you won’t learn anything, and we can issue this dues card and get you on the books.

If the aforementioned antics of the present state of apology don’t manage get me a bit riled up, then the apologies we make to the public at large certainly do. The Scottish Rite is suffering greatly from these as we speak and if we don’t wrestle this beautiful and mystical system from the grasp of the Great Apology she will die. She will be a shell of her formal self and she will die.

For instance, so that you might better understand me, Scottish Rite petitions used to require a signature of the future candidate proclaiming the following certain ideology with the following phraseology, “The entire separation of church and state and opposition to every attempt to appropriate public monies—Federal, state, or local—directly or indirectly, for the support of sectarian or private institutions.” Several petitions, including those presently available for download from the Seattle Scottish Rite website have only, “THE SUPREME COUNCIL REQUIRES ACCEPTANCE OF THE FOLLOWING FUNDAMENTAL PRINCIPLES: THE INOCULATION OF PATRIOTISM, RESPECT FOR LAW AND ORDER, UNDYING LOYALTY TO THE PRINCIPLES OF CIVIL AND RELIGIOUS LIBERTY. DO YOU APPROVE OF THESE PRINCIPLES? _____ YES _____ NO.”

It would not be reasonable to believe that the removal of the wording was arbitrary. Are the ideas of the separation of church and state no longer valid belief systems important for a free government run by its populace and not by its church? Are the ideas of theocracy and despotism somehow more appealing than they used to be and less of threat? I think not. Clearly, the wars and conflicts of the world that are based on religion and the beliefs systems of those fanatical followers who would attempt to enforce their belief system as form of government are evidence enough that the concept is still needed and not out dated. So, if separation of church and state is still a necessary component of free government, free speech, and freewill, then why have we removed it? Let me hypothesize that it was a form of apology. Someone somewhere decided that the general public, the profane, might find such a statement as politically incorrect or somehow offensive. I find the logic behind this line of thinking similar to the statement that the New Testament of the Bible is anti-Semitic and telling the story of the Nazarene is of a similar vein. Hogwash! This is the same idiotic thinking that would allow someone to claim a German bias and hatred of the Germanic people for telling the story of the holocaust. We have many a religious man in our ranks, so must we remove this statement for fear that he is a fundamentalist Christian in support of theocracy to ensure that he is comfortable. Incredible as it may seem, this might be yet another apology in action. It
is likely an apology to the fundamentalist, whose philosophies are in opposition to those the Rite. No worries Brother. Although your particular philosophies are in direct conflict with those teachings of the Scottish Rite we will remove these offensive writings for you. We will remove the important teachings inculcated within the Rite. We will change the petitioning process so that you, a man with no interest in promoting and participating in our present philosophies, can gain entry. I hope I am not alone in recognizing the absolute absurdity of this.

I would like to address another apology of the Rite apparently to the general public or no one in particular. Maybe we should classify this one as a preemptive apology. We apologize before anyone is offended in the event that someone might be or could ever be offended. This apology comes in the form of removing different parts of the degree ritual exemplifications. For instance, in symbolism that man should never allow a man to sit in despotic rule over the masses guised as God on earth, claiming his personal orthodoxy as divine will, there used to be a certain stomping on or walking upon a symbol of such a system. No more, nope, gone in many jurisdictions.

Many symbols of the Craft have gone the wayside of this befuddling preemptive apology. The skull and cross bones as a symbol of mortality and the price one should be willing to pay to keep his integrity. The skeletons upon a cross in the 18th degree symbolism have suffered similar fate. It is still listed within the script of the Scottish Rite Southern Jurisdiction, but how many consistories utilize it? Not many.

I was privy to recent discussion of Masonic favoritism in the work place. The statement was made that as Masons we should be careful not to give any other Masons special consideration for employment or services because it might be perceived poorly by those outside the Craft. That someone might legislate against the Fraternity for these unspeakable acts of “good ol’ boyism.” Again, I am forced to ask really? Really? So, the famous Aggies, Air Force Academy grads, alumni of the various Greek clubs, do not participate in such activities? They do and they are unapologetic. The Aggies boast that this is a benefit of graduating from the university. They have alumni clubs that network in hundreds, if not thousands, of cities across the United States. But we must never take a man, whom we believe to be of a high caliber morally and ethically and use this as a good starting place when choosing employees or picking service provider? The idea that we should not is repugnant and flies in the face of common sense. We ought to guard the gate like it was intended to be guarded and then utilize the membership as a foundation for good decision making because Brothers are automatically understood as the crème of the crop when it comes to integrity and fairness.

Brothers, to whom do we owe the obedience of our obligations? To one another. We owe the Craft and our Brothers. I am encouraging the Craft as a whole to put aside our desires to make the Freemasonry all things to all men. It is not meant to be such vehicle and it never will be. If you try to bend it and shape it as such, you will kill it, and you are killing it in many ways given its present condition.

Stop the apology. Freewill, free thought, free religion, free conscience; they are all laudable pursuits. We do not need to apologize for them. We do not need to apologize for the deep and meaningful way that the philosophies of the Craft improve its men and make them better. We do not need to apologize to anyone except our current membership for letting our guard down and apologizing to those who were not entitled to such for wrongs that were nonexistent. This, by itself, would progress the Craft and heal it more than any catchy slogan or membership drive ever will.

Clifford Porter
Entering hospital the first time can be devastating. Without the support of relatives or friends, one can easily be overcome by loneliness. Such patients in the Halifax area, however, may be in for a surprise. An unexpected visitor is probably on his way. The stranger greets them with a smile and takes a seat by the bed. Soft-spoken, he has a compelling twinkle in his eye. The patient begins to explain: “There must be some mistake. I’m not expecting a visitor.” A trace of a smile appears on the man’s lips: “There’s no mistake, my friend. I heard you were in hospital and thought I would drop by and say hello.”

Thousands of Nova Scotians meet Fred Hayter in this way. Many don’t even know his name but they never forget his face. Fred is an amazing and unique character, a practical Christian who enjoys helping people and asks nothing in return. How he came to visit 5,000 patients in 1976 is quite a story.

Fred Hayter retired in 1973. While visiting friends in hospital, he would often stop by the beds of other patients. His easy-going personality and congenial expression enabled him to make new friends quickly. He recognized a vital need among these patients, someone to share their joys and sorrows.

Today, you will find Fred busy in the Victoria General Hospital, Halifax Infirmary, Camp Hill Hospital and the Civic Hospital constantly. Fred has made a fine art of hospital visits. He has tackled the work with the same determination that brought him through many hardships. Beneath the friendly face, one can detect extraordinary courage. Drawing on his knowledge of Nova Scotia and his background in sports, he can quickly zero in on a subject of mutual interest.

During his years of visiting, only four patients refused to see him. Many were obstinate at first. Oddly enough, the difficult ones often became some of Fred’s closest friends.

One patient, a doctor, was annoyed when first approached, but Fred persisted. He returned with a copy of a piece of prose entitled "Desiderata". He asked if he might read it to the doctor who agreed reluctantly, and probably only because his...
wife was present. Fred recalls how attentively he listened. Afterward, he asked for a copy of the piece. When Fred returned with it a few days later, he had been discharged. However, he was delighted to receive it in the mail a week later on Valentine’s Day. Now when that patient has to return for treatment, he always asks for Fred as soon as he checks into hospital.

A woman had refused to speak to anyone after being admitted. Fred was asked to help. Later, when she was heard talking, a nurse inquired: "How did you do it, Fred?" “I had to get her mad,” he said. “She just couldn’t resist having her say.” Beneath the humor is a serious purpose, a means of speeding recovery, reducing worry.

A farmer with rheumatoid arthritis was very depressed when Fred arrived at his bedside. "It's all right for you, standing there with a smile on your face," he said. "What have I got to smile about?" Fred told him: "Be thankful you have a fine son coming in to see you. I lost both my boys." Indeed, Fred’s first wife lost her life giving birth to a boy who lived only a few weeks. His other boy, Jimmy, drowned in the North West Arm just before his tenth birthday. That terrible day is still engraved on Fred’s memory. Helping the sick is not new to him. When his second wife became seriously ill, he spent two years nursing her, often sitting up all night at her bedside. There is sadness in his voice when he tells how he sang to her at Christmas; she was too weak to join in her favourite songs. When she died Fred was heartbroken. Many lesser men would have been bitter for the rest of their lives, but Fred just worked doubly hard to sustain his mind.

Fred was amateur heavyweight wrestling champion of the Maritimes in 1934, retiring undefeated. He had been a professional wrestling referee touring the Maritimes for many years. He could have even been your paperboy if you lived in Central Halifax in 1917. Between 1920 and 1945 the Halifax YMCA was one of his favorite haunts. As a gymnastics leader he became nationally qualified and introduced many boys to the sport.

If you have to visit a friend in hospital and the prospect is worrying you, Fred has this advice. Don’t discuss the patient’s illness unless he brings up the subject. Don’t stay too long, especially if the patient is seriously ill. Just call in to say: "Hello, hope you soon improve. I’ll be back later when you are feeling better." If the patient is well on the way to recovery, stay up to an hour or as long as you feel welcome. Fred finds that men usually enjoy discussing sports; women like to talk more about themselves. Older patients tend to reminisce about the past. When visiting a group of patients in one room, Fred usually tries to get them all talking together. He often assists patients in making serious decisions about their future. He recently persuaded seven men to retire early rather than risk their health by returning to work for a few more years. Friends call him if they know of someone who would appreciate a visit. Nurses keep Fred posted on the condition of the patients he has visited. All details are recorded in Fred’s little book to refresh his memory should the need arise.

One of Fred's friends asked him: “Why do you do it? You could be relaxing and enjoying yourself.” His reply was not surprising to those who know Fred Hayter well. "I am enjoying myself," he said. "I love what I am doing."

Too bad there aren't more Fred Hayters in the world.

Peter Ponsford
PDDGM

Most Worshiptful Brother Frederick Calvin Hayter was our Grand Master in 1977-1979. He passed away in 1985.
This story starts several years ago in Bideford, Devon - the home of my wife’s cousin. In a long thin alley called Rope Walk is an art pottery run by a gentleman of the name Harry Juniper. A potter since his teens, Harry's pots have graced the Bishop of London's home, as well as many other famous collectors. Harry Juniper is famous for his commemorative harvest jugs which are made with the red clay of Devon, covered in a yellow slip and then a design is etched through the slip. This technique dates back to the 17th Century when Bideford was the centre of marine exploration and boat building. Sir Francis Drake, Grenville and many other Elizabethan sailors and explorers left

*Harry Juniper with some of his jugs. Now in his 90's he still is an active designer and potter.*
from Bideford and the River Torridge to travel to the Spanish Maine and the coastal areas of America.

Having admired the types of pottery Mr. Juniper creates we some years ago bought a puzzle jug and a small jug for our home in Nova Scotia.

Fast forward to two years ago and a trip to Newfoundland and the Avalon Peninsula. Down the coast from St. John's is the settlement of Ferryland established as a station for migratory fishermen in the late 16th century but had earlier been used by the French, Spanish, and Portuguese. By the 1590s it was one of the most popular fishing harbours in Newfoundland and acclaimed by Sir Walter Raleigh. Here, an archaeological dig explores the first settlement of Sir George Calvert, who later became Lord Baltimore, and established a colony in Ferryland in the early 1600s. After a couple of cold winters and other hardship, he decided to seek a warmer climate in Maryland. Sir David Kirke took over the colony later in that century, and fortified Ferryland's high rocky cliffs with cannons to protect the settlement from attack. Later, the town was stripped of its guns and fortifications and in 1673 the Dutch landed and destroyed the town. Today, archaeologists have uncovered a large number of artifacts, and visitors may get as close as 10 feet from the dig and watch. The most impressive finds are on display in a nearby visitor centre, including rare Beothuck artifacts. This early settlement started by the Duke of Baltimore was one of the early colonies that England established in North America. This settlement continues to be excavated and a museum and visitors centre welcomes tourists. Ferryland has the first cobbled street in North America and many of the artifacts discovered have been placed on loan to the Rooms in St. John's.

On walking through the museum what did we see but North Devon pottery of the period, the same clay body and slip that Harry Juniper is still using in 2011. Harry's pots are naive in artistic style and reflect the old forms used in Devon.

As a birthday present and to commemorate my term as Grand Master of Nova Scotia my family commissioned a harvest jug which was completed in July. It may not be a solid silver epergne but as a remembrance of this year and of family visits to Devon I would not swop it for the world!

Barry Imber, GM
NOVA SCOTIA FREEMASON'S BURSARY

The following is an update on the work of the Masonic Bursary. There are several points that are important for Recipients and Lodges to know.

The Administrator of the Bursary Program has been attempting to have institutions of higher learning match the bursary given by the Masonic Foundation. As you are aware, the Bursary is matched by St. Mary's University, and has been for two years. We have an extended agreement with St. Mary's for several years. The President of St. Mary's, Dr. Colin Dodds, has been instrumental in establishing this liaison with the Masonic Foundation Bursary Program.

The process to receive the matched funding is that the Student MUST maintain their honours status for the first semester. If the Student has been successful, then they meet with a member of the University Administration, usually Dr. Dodds, and they receive the funding. The key here is that the Student does not receive the matched funding unless all criteria have been met. Some recipients have been under the impression the matched funding is automatic and immediate; not the case. There are twenty or so Students attending St. Mary's this year.

The Administrator of the Bursary Program has spent the last six months attempting to develop the same program with Dalhousie University, after having had an inquiry from the President of Dalhousie, Dr. Traves. The university was contacted and a dialogue with the VP. Student Services was begun. A meeting was held and a very positive response was given. Dalhousie wanted to do their homework and contact St. Mary's to see how that university handled the program. It was not until September that the Administrator received confirmation of Dalhousie's acceptance of a matched funding program. Again, it was the University President who was extremely interested in our bursary program.

Dalhousie Student Services will meet with the Recipients at the beginning of the college year to assist the new students to adjust to their new endeavours. The Registrar Office said they will be giving the Students Mentors to help them. At the beginning of the 2nd semester, if the Student has maintained their honour's standing, the matched funding will take place. Again it is not automatic; all criteria have to be met by each Student. There are over twenty Masonic Bursary Students attending Dalhousie this year.

The Bursary Administrator is in the process of contacting several other universities in an attempt to develop matched funding agreements. Hopefully, we will be able to have most universities in the Maritimes on side.

This year there have been 123 Bursaries given totaling $91,000 and participation by 66 Lodges and one District.

This has been one of my most rewarding Masonic endeavours to date. The Masons of Nova Scotia should be proud of their endeavours to give all children the opportunity for higher learning. I congratulate you all. Well done!

Reo J. Matthews DGM
Bursary Administrator, Masonic Foundation.

MASTERS OF LODGES.

There is, unquestionably, much too great a desire now-a-days on the part of the Fraternity to value numbers above quality. In the history of the Order there is no instance on record of so rapid an increase of initiations as has taken place within the last three years. But if we examine the numbers thus brought to light, we shall find that very few indeed ever give Masonry more than a passing thought, being simply content with using the Lodge meetings as a vehicle for social intercourse. Of so many initiated, it is not at all extravagant to say that scarcely one in ten ever takes the slightest trouble to make himself acquainted with the nature of the work, and that, in the event of their rising to the W.M.'s chair, they are quite satisfied if they can manage to open and close without much hesitation or blundering.

As to the important duties of the three degrees, they leave them to some P.M.; who is always at his post and delighted to possess a power which given him influence and authority, looks at least upon the privilege of being perpetual acting W.M. as a right, and in some instances coerces his Brethren into a compliance with his whims because his services can not conveniently be dispensed with. But is this as it should be? If a man enters Masonry at all, he is bound to fulfil its duties, which do not consist in his paying his Lodge dues regularly.

Freemasons' Monthly Magazine - 1857
Welsford No. 26 Celebrates Sesquicentennial: 1861-2011

Every day is a milestone in the history of The Craft in Nova Scotia. But it’s not every day that a Lodge celebrates its 150th Anniversary. This year marks the Sesquicentennial of Welsford Lodge No. 26 in Windsor and brethren marked the occasion with a number of events.

In mid-July Welsford hosted a public BBQ and Tree Dedication for fellow Masons and members of the local community. The event was attended by MW Brother Barry S. Imber, Grand Master of Masons in Nova Scotia, several Grand Lodge Officers, visiting brethren, families and local residents. The highlight of the afternoon was the dedication of a Crimson Maple on the grounds of the Windsor Masonic Society. The Grand Master unveiled a plaque which commemorated the event and dedicated the tree to The Craft and “all those who serve our community.” The Grand Master also presented a substantial cheque to the Hants County Chapter of DeMolay on behalf of Welsford Lodge, who generously raised the funds for the group.

In recognition of the Sesquicentennial, the lodge had a commemorative medal struck which can be worn by all brethren who were members of the lodge during 2011. Windsor’s weekly news publication, The Hants Journal, also ran a full-colour centrefold detailing the history of the lodge in the community. The article brought some visibility and public awareness of the long-time presence of the lodge in Windsor and is also featured on the new Grand Lodge website.

On the evening of September 23rd, 2011, the brethren of Welsford, their Ladies, widows and honoured guests attended a Sesquicentennial Banquet held at the Windsor Masonic Society. The meal was preceded by a meet-and-greet during which the Ruling Master WBro. David Graves and MWBro. Barry S. Imber, Grandmaster of Masons in Nova Scotia, unveiled a plaque recognizing the generosity of the late, WBro. Clarence Wood, who bequeathed a substantial donation to the lodge. The plaque will be hung in a place of honour in the Temple.

The attendees then sat down to a fine meal and fellowship in the banquet hall. The head table was piped in and all the customary and traditional toasts were observed. During the meal Welsford’s Historian, WBro. Sean Bennett presented a history of the lodge and spoke on some of its notable past members. Greetings were brought by brethren of other lodges and Hants DDGM VWBro. Barry MacAskill spoke words of congratulations on behalf of the district. MWBro. Barry S. Imber then spoke on behalf of the Grand Lodge of Nova Scotia, congratulated the brethren on their milestone occasion and spoke about the history of Welsford in relation to other world events during the year it was chartered in 1861. The Grand Master presented the lodge with a commemorative Masonic banner on which he encouraged the lodge to embroider its name, number and date of founding.

Welsford’s 150th Anniversary celebrations are the result of almost two years of planning by the Sesquicentennial Committee which met regularly and frequently to ensure that due and proper recognition was paid to this auspicious occasion.

Kelly Hancock
We have all said “I will keep and conceal and never reveal any of the secret art or arts, part or parts, point or points, of the hidden mysteries of ancient Freemasonry”; but how many of us have wondered about the meaning or to what is it in reference? As often happens, the student of Masonry will encounter words and phrases in the Ritual that have little or no explanation. Definitions and elaboration in a once detailed lecture a century or two ago have today faded away or have become but a few words.

“Art” in ancient times meant the “knowledge of things made known” and “arts” refers to the seven liberal arts and sciences. Up until the 5th century AD (420 AD) the Roman, Martianus Capella, defined the seven Liberal Arts as: grammar, dialectic, rhetoric, arithmetic, geometry, music, and astronomy. The word “dialectic” - pertaining to the nature of logical argument - eventually gave way to the word “logic”.

In classical antiquity, the "liberal arts" denoted the education worthy of a free person (Latin: liber, "free"). Contrary to popular belief, freeborn girls were as likely to receive formal education as boys, especially during the Roman Empire - unlike the lack-of-education, or purely manual/technical skills, proper to a slave.

In these Roman times the seven liberal arts were divided in two parts. The “Trivium” (Latin for “three vias” or roads) consisting of grammar, logic and rhetoric and the “Quadrivium.” (Latin for “four vias” or roads) consisting of arithmetic, geometry, music and astronomy. People and of course stonemasons in this period of time thought this was the extent of the worlds knowledge but as time progressed knowledge developed and increased in every area. Stonemasons have been around since antiquity and our Ritual references this by telling us the seven steps allude to the seven liberal arts and sciences. We as Masons are taught to learn the seven liberal arts and scences but in todays world that would be very outmoded. The phrase in todays terms means that we are to improve our mind with knowledge and wisdom.

The word “part” is a word of the 16th and 17th century that was used to mean degree or lecture. Thus, “part or parts” refers to the different degrees or lectures.

“Point or points” is a reference to the 15 Articles and 15 “Points” concerning stonemasons that emerged in 926 AD. Masonic tradition has it that in 926 during the reign of King Athelstan, (924 - 939 AD), all of the operative Masons in England were called to meet in York. A body of laws or constitutions was adopted by this general assembly for the governing of the Craft, at that time known as “the Manners of Masons”.

The establishment and the granting at York, in England (926 A. D.) of a charter with 15 Articles and 15 Points has become accepted history in the Grand Lodge of York. The ancient charter was revived in 1705 when the first Grand Lodge in England was instituted. (One can read a more detailed history by going to a search engine and typing The First Grand Assembly at York 1705.

The 15 “Articles” stipulate how the Master of the works is to conduct himself in relation to apprentices, fellow workers and employers. The 15 “Points” stipulate a Mason’s conduct in life and his relationship with his brethren.

The 15 Articles:

1. The Master Mason must be steadfast, trusty and true and render perfect justice to both workman and his employer.
2. The Master Mason shall be punctual in his attendance at the general congregation or assembly.
3. The Master must take no apprentices for less than seven years.
4. The Master must take no apprentices who are bondsmen, but only such as are free and well born.
5. The Master shall not employ a thief or maimed man for an apprentice, but only those who are physically fit.
6. The Master must not take craftsmen’s wages for apprentice’s wages.
7. The Master must not employ an immoral person.
8. The Master must maintain a standard of efficiency by not permitting incompetent
workmen to be employed.
9. The Master must not undertake to do work which he cannot complete.
10. No Master shall supplant another in the work undertaken.
11. The Master shall not cause the Mason to work at night except in the pursuit of knowledge.
12. The Master must instruct his apprentices in everything they are capable of learning.
13. No Mason shall speak evil of his fellow’s work.
14. The Master shall take no apprentices for whom he has not sufficient labor.
15. The Master is not to make false representations, nor compromise the sins of his fellows.

The 15 Points:
1. Those who would be Masons and practice the Masonic art are required to love God and His holy church, the Master for whom they labor and their Masonic brethren; for his is the spirit of Masonry.
2. The Mason must work diligently in working hours that he may lawfully refresh in the hours of rest.
3. The Mason must keep the secrets of his master, his brethren and the lodge faithfully.
4. No Mason shall be false to the craft, but maintain all its rules and regulations.
5. The Mason shall not murmur at fair compensation.
6. The Mason shall not turn a working day into a holiday.
7. The Mason shall restrain his lust.
8. The Mason shall be just and true to his brethren in every way.
9. The Mason shall treat his brethren with equity and in the spirit of brotherly love.
10. Contention and strife shall not exist among brethren.
11. The Mason shall caution his brother kindly about any error into which he may be about to fall.
12. The Mason must maintain every ordinance of the assembly.
13. The Mason must not steal or protect one who does.
14. The Mason must be true to the laws of Masonry and to the laws of his country.
15. The Mason must submit to the lawful penalty for any offense he may commit.

One must realize these are a modern day translation. One can see how they were actually written by accessing the Halliwell Manuscript, more commonly known as the Regius Poem, the first known Masonic text. This was written circa 1390 AD on 64 pages containing 794 lines in poetic form. (Go to a search engine and type Regius Poem with translation.) The Articles are lines 87-260 inclusive and the Points are lines 261-470 inclusive.

Additional Masonic information:
Do you think the Holy Saints John have always been Masonry’s Patron Saints? Lines 497-534 inclusive of the Regius Poem speak of “the four crowned ones”, (quatuor coronatum). For the best researched information by a most knowledgeable brother search and bring up WEOFM.org and on left side click “video” and go to the very last one by John S. Wade and enjoy the next 35 minutes.
I also draw your attention to lines 557-563 of the poem listing “the sciences seven” in old English as “Gramatica, Dialetica, Rethorica, Musica, Astronimia, Arsmetica, Gemetria” to point out the word “dialectic” still being in use.

Leigh MacConnell
Grand Lecturer

From the Editor
This is our second issue and it was very gratifying to receive some very complimentary comments from the Craft. The continued success of this venture will depend on the participation of members of this jurisdiction.
We are very pleased to have permission to reprint some of the writings of Bro. Clifford Porter who will be a guest of the Jurisdiction in March at a Masonic Symposium in Halifax. Watch this space for further news of this upcoming event!
You will note in the preceding article some of the text is in blue. If you are on-line reading this bulletin these are links to the internet that will provide you with further information.
NOVA SCOTIA FREEMASONS TOUR OAK ISLAND

A rare opportunity was given the brethren of Nova Scotia on July 17th, 2011, when they were invited to a private tour of the enigmatic Oak Island in Mahone Bay. The tiny island sits only a few hundred yards offshore but it has been internationally known for its mysterious treasure legend since the end of the 18th century.

The tour was arranged and organised by a Mason who is a direct descendant of Donald Daniel MacInness, a Loyalist who first discovered ‘the money pit’ in 1795. Permission to tour the island as a group was granted by the Michigan Group, the current treasure hunting cabal, and legendary treasure-seeker Dan Blankenship who has resided on the island since the 1960’s.

The invitation, which was extended to family and guests, was well received and the response was that over 200 people attended the tour on a sunny Sunday afternoon. The tour was hosted by the Friends of Oak Island Society, a local non-profit group that promotes interest in Oak Island and tourism on the South Shore. Society member and tour guide, Bro. Charles Barkhouse led the group on a walk-about and enthralled them with the tales of pirates, treasure and mystery that are associated with the island. Some of those legends even include Freemasonry.

There have been many Masons involved in the search for treasure on Oak Island; most notably Franklin Delano Roosevelt, John Wayne and Past Grand Master Melbourne Chappell, whose father Wm. Chappell conducted digging operations there in the 1930s. MWBro. M.R. Chappell, was Ruler of The Craft in Nova Scotia from 1944-46. Another well-known Nova Scotia Mason had a keen interest in Oak Island too. MWBro. Reginald V. Harris, QC, PGM, internationally recognised Masonic scholar and author, wrote The Oak Island Mystery, published in 1958. This book was considered the first comprehensive study of the mystery to be made available to the general public. Harris was Grand Master of Masons in Nova Scotia from 1932-35.

Many theories have been written about Masonic connections with the mystery over the years. Some say that the legend itself is based on the degrees of Capitular Masonry. Others say that the secrets of the Knights Templar were safely locked in the repository of Oak Island after the Templars were outlawed in 1307. Some theories even show evidence of Sacred Geometry on the island and the surrounding areas that is believed to be part of a Masonic code.

Whether or not the little island is indeed connected to Masonic secrets, the participants of the tour were certainly treated to a wealth of legend, a treasure-trove of mystery and the opportunity to explore one of our province’s little jewels.

Kelly W. Hancock
Is Ignorance a Crime in Masonry?

All Masons naturally seek for “more light.” If they love the principles of Freemasonry, they cherish a desire to learn more of the history and literature of such a noble Order, and become acquainted with the law, usages, and jurisprudence governing Freemasonry at the present day.

They desire to give information to their less informed brethren, who have just been obligated on its holy altars.

As “education makes the man,” so it also makes the Mason. The obligation taken on the holy altar does not virtually make a man a Mason. The Masonic world acknowledges him as such, but if he has no knowledge of Masonry, and does not seek to obtain any, he is simply a fraud upon the Craft, and has no rights that Masons are bound to respect. He is a living monument of the folly, so common at the present day, of making Masons of all applicants, without regarding their mental qualifications. A wide distinction should be made between candidates for Masonry and the idiotic asylum. Mr. Pointless makes application to be made a Mason, because he finds that Masonry is very popular, and he thinks he will be able to sell more cabbages in the market. A correct prognosis would make very little difference between his head and the cabbage heads he sells in the market. Both are harmless specimens of verdancy, unequalled in the vegetable kingdom.

Mr. Pointless never had an idea above an oyster in all his life. Two distinct ideas never crept into that head at the same time, because it would cause an explosion. The boiler would burst, like any other boiler. It was a wise provision of nature that such boilers should burst.

He fully realizes that “The wise are happy, nature to explore; The fool is happy that he knows no more.”

The committee call upon Mr. Pointless, and find him an honest, truthful, upright man, with no bad habits, and an exemplary member of Rev. Mr. Blowhard’s church. The committee make a favorable report, and Mr. Pointless is made a Mason in due and ancient form.

No one could measure his appreciation of the degrees by the quart or gallon. As years roll by, his knowledge of Masonry is just about the same as that he possesses of the differential calculus, of Socrates, or Hippocrates. He can not be stimulated to learn anything, because he invariably says he “has no larnin’.” He dies in good standing, without ever having been able to prove himself a Mason, or even give the passwords.

The question arises, when Mr. Pointless dies, did Masonry make him a better man, or make him serve his fellow-men as the Bible teaches? All must reply in the negative. Mr. Pointless did not profit by the valuable lessons taught in Masonry, because he knew nothing about them, and was too ignorant to learn them. But can he be blamed for his ignorance? Most assuredly; for in this country schools are free, and education flows like the mountain streamlet, and he who refuses to drink at its fountain is a criminal.

The ignorance of such a man casts a stain upon Masonry. No such person can be considered a worthy candidate. His life was not only a blank to Masonry, but an actual disgrace. The dangerous classes are always ignorant men. Mobs and riots originate among these classes. Ignorant men are dangerous to Masonry. They must be kept out. In the dark days of anti-masonry, it was the ignorant men in the Craft who rose up and took the life of our beloved Order. If dark days come again, the same class will do the same thing. We can only judge the future by the past. Anti-masonic conventions have been held the past year in Pittsburg, Pennsylvania; Syracuse, New York; Worcester, Massachusetts; and in various other places. The cloud is now no larger than a man’s hand, but it may increase, until it bursts into a storm that will sweep all before; it, as it did forty years ago. To be forewarned is to be forearmed.

There are too many drones in the Masonic hive, whose negligence is only surpassed by their ignorance. They have passed through all the degrees, but never visit their Lodges, Chapters, Councils, or Commanderies. They howl once a year, when they pay their dues to the secretary, otherwise they do not disturb the harmony of the Craft. As they joined Masonry in order to benefit themselves, they never give a dollar for charity. They look upon Masonry as a popular Order, but should a storm arise and its popularity be shaken, these men would be the first to leave the ship. Then they would declare that they never had a good opinion of it. Such hypocrites are always ignorant men, and their ignorance is a crime in Masonry.

We have also a class of sincere and enthusiastic Masons, who are not ignorant in one sense, yet they are in another. They have committed to memory the ritual, so they can confer almost any degree, and yet they
know so little of the history, literature, and jurisprudence of Masonry, that any profane would make them blush for shame if he asked them very common questions. Their senseless gabble over the ritual makes the Craft call them “Parrot Masons,” because they learn Masonry as the parrot learns a language. Darwin would say that their origin could be traced back to a parrot. With contracted and narrow ideas about Masonry, they oppose the publication of anything on Masonry in newspapers or periodicals, and have a cold chill whenever they see a word in print about Masonry. They have an idea that Masonry is something like a black coal-hole, in which no light should enter. They foster ignorance, by opposing everybody in the Order whose ideas are not as narrow as their own. They oppose Masonic books and papers, because they educate Masons to know more than they ever hope to possess. All their long lives they have been

“Dropping buckets into empty wells,  
And growing old in drawing nothing up.”

Some of the most ignorant even go so far as to oppose the calling of Masonic meetings through the daily newspapers, or the simple announcements what degrees would be worked. They can give no reason for such foolish and ridiculous assurances, and only refer to the fact, that King Solomon did not publish such notices, as no newspapers then existed! If they followed King Solomon in other things as closely as in this, they would each possess more wives than Brigham Young. Would that be Masonic also?

“Where ignorance is bliss  
’Tis folly to be wise.”

All the above-named classes need more light,” in accordance with the strict meaning of that term in Masonry. This light is simply more knowledge. The great question to meet now, face to face, is how this Masonic information can be imparted. It is, perhaps, the most important question now discussed by learned Masons all over the world.

A diagnosis of this disease in Masonry has been made, the prognosis given, and now the remedy must be applied. There is a specific that stands ready to cure ignorance in any form, no matter how virulent. It is reading, study, and thinking. If Masons will only do their own thinking, and not hire it, done by the job, there will be a radical change. If they will study Masonry as a science, they will glean rich gems from her precious mines. If they will read the history and literature of Masonry, they will be astonished to find so rich a harvest. Well-informed Masons often say that Masonry has no literature. The proceedings of Grand Lodges, Chapters, Councils, and Commanderies all over the world, the different Masonic events that are celebrated by addresses, orations, poems, &c., all furnish a rich current literature of Freemasonry. The reports on foreign correspondence, in all the Grand Bodies in the United States, compare favorably with our best magazine literature. Here is a rich field, in which to gather information, and to obtain all the Masonic news in every State. And yet how few Masons carefully peruse them! The writer reads annually over three thousand pages of proceedings of Grand Bodies, and two thousand pages of Masonic addresses, poems, and newly published books on Masonry, and yet feels ashamed that he only has time to read these five thousand pages.

The other sources of Masonic information are all good, but cannot compare with a monthly magazine. This is unquestionably the best. Such varied information is obtained, that any Mason who takes a monthly or weekly Masonic publication, and reads it carefully, is generally the best educated on all Masonic subjects, and knows also what is being done by his fraters abroad. He finds answers to all the questions that naturally occur to an inquiring mind, and finds it his best Masonic companion. In Freemasonry, the quest of the Absolute, I take it, is the search for those ideals and the perfectness of existence, which can only be found and is embodied in the Deity Himself.

*National Freemason - 1872*
The average age of the Canadian military man is 19 years. He is a short haired, tight-muscled kid who, under normal circumstances is considered by society as half man, half boy. Not yet dry behind the ears, not old enough to buy a beer, but old enough to die for his country. He never really cared much for work and he would rather wax his own car than wash his father’s; but he has never collected unemployment either. He’s a recent High School graduate; He was probably an average student, pursued some form of sport activities, drives a ten year old jalopy, and has a steady girlfriend that either broke up with him when he left, or swears to be waiting when he returns from half a world away. He listens to rock and roll or hip-hop or rap or jazz or swing and a 155mm Howitzer.

He is 10 or 15 pounds lighter now than when he was at home because he is working or fighting from before dawn to well after dusk. He has trouble spelling, thus letter writing is a pain for him,

But he can field strip a rifle in 30 seconds and reassemble it in less time in the dark. He can recite to you the nomenclature of a machine gun or grenade launcher and use either one effectively if he must. He digs foxholes and latrines and can apply first aid like a professional.
He can march until he is told to stop
or stop until he is told to march.

He obeys orders instantly and without hesitation,
But he is not without spirit or individual dignity. He is self-sufficient.
He has two sets of fatigues: He washes one and wears the other.
He keeps his canteens full and his feet dry.
He sometimes forgets to brush his teeth, but never to clean his rifle.
He can cook his own meals, mend his own clothes, and fix his own hurts.

If you're thirsty, he'll share his water with you;
if you are hungry, his food. He'll even split his ammunition with you.
In the midst of battle when you run low.

He has learned to use his hands like weapons
And weapons like they were his hands.
He can save your life - or take it, because that is his job.
He will often do twice the work of a civilian, draw half the pay
And still find ironic humor in it all.
He has seen more suffering
And death then he should have in his short lifetime.
He has stood atop mountains of dead bodies,
And helped to create them.
He has wept in public and in private,
For friends who have fallen in combat and is unashamed.
He feels every note of the National Anthem vibrate through his body
While at rigid attention, while tempering the burning desire to 'square-away' those around him who haven't bothered
to stand,
Remove their hat, or even stop talking.
In an odd twist, day in and day out, far from home,
He defends their right to be disrespectful.
Just as did his Father, Grandfather, and Great-grandfather,
He is paying the price for our freedom.
Beardless or not, he is not a boy. He is the Canadian Fighting Man

That has kept this country free for over 100 years.

He has asked nothing in return, except our friendship and understanding.
Remember him, always, for he has earned our respect and admiration with his blood.

Anonymous

Even though the weather was extreme, the GM led by
RWBro. Rob Hillier, Ass.GDC, accompanied by
RWBro. John Cody, DDGM Halifax 1, and a number
of the brethren paraded to Grand Parade in Halifax to
lay a wreath on behalf of the Grand Lodge on
November 11th.
At the Cenotaph the Brethren were joined by the
wreath laying party of the Philae Temple Sbrine.
On the 21st anniversary of the signing of our Canadian Charter of Rights and Freedoms in 2003, Israel Asper initiated work on his dream of a facility where the world and especially Canadians could learn about human rights. Following his death his daughter Gail would continue his quest.

At the All Canada Conference of Grand Masters in 2005 Ms. Kim Jasper representing the Asper Foundation presented an overview of the proposed facility together with their vision for its impact upon the world. As Freemasonry spread across the globe, so too did democracy and a respect for basic human rights. The idea of our involvement in this project was sown but the museum's future was still uncertain.

It wasn't until 2007 that the Government of Canada announced its intention to make the Canadian Museum for Human Rights a national museum. This Bill was approved and received Royal Assent on March 13, 2008. Funding has been committed by the Federal Government, the Provincial Government, the City of Winnipeg and countless private donations. The total budget is set at $310 million.

The architect for the project is Antoine Predock. His vision for the project is described as follows: “The Canadian Museum for Human Rights is rooted in humanity, making visible in the architecture the fundamental commonality of humankind – a symbolic apparition of ice, clouds and stone, set in a field of sweet grass. Carved into the earth and dissolving into the sky on the Winnipeg horizon, the abstract ephemeral wings of a white dove embrace the mythic stone mountain of 450 million year old Tyndall limestone in the creation of a unifying and timeless landmark for all nations and cultures of the world.”

The site at the forks of the Red and Assiniboine Rivers has been an important Aboriginal site for literally thousands of years and is believed to be part of an ancient graveyard, making it sacred ground. The Elders at Thunderbird House made special medicine bags which were lowered into the holes drilled for piles and caissons to show respect for Mother Earth.

Last summer Queen Elizabeth II unveiled the building’s cornerstone. It has embedded in it a piece of stone from the ruins of St. Mary’s Priory where it is believed the Magna Carta was approved in 1215.

Past Grand Master Kristen Goodmanson of the Grand Lodge of Manitoba has instituted his ‘Just a Buck’ campaign literally to the Freemasons of the world and is actively working in support of our common interest: a world of peace, harmony and brotherly love where the respect for basic and fundamental human rights are acknowledged and assured. His aim is to raise “one buck” for every freemason. So far he has raised over $40,000 and is hoping for support from all Jurisdictions.

During the Second World War it is estimated that between $80,000 and $200,000 Freemasons were executed by the Nazis.
I have a question....

What Means “Ancient Free and Accepted Masons”?

Can you give us an explanation of the words, “Ancient Free and Accepted Masons,” which appears to be the official name of our Grand Lodge? The Secretary of our local lodge tells me that about one-half of the Grand Lodges in the country have the same title, but that the others have it shortened to “Free and Accepted Masons”.

The word “Mason” has been defined in many fanciful ways, as when one writer derives it from a Greek word meaning “in the midst of heaven,” and another finds in it an ancient Egyptian expression meaning “children of the sun”; but it is almost certain that the term came into existence during the Middle Ages to signify a man engaged in the occupation of building. Originally it had merely this trade significance; it was only after Masonry became a secret society that it took on a wider significance. Of course there were builders long before the Middle Ages, but they went by other names, just as today we often speak of them as “architects,” a term that came into use in the time of Queen Elizabeth.

Builders of the Middle Ages, like all other workmen, were organized into societies, somewhat similar to, but by no means to be identified with, our trade unions, which were known as guilds. These guilds were permitted to make their own rules, and they were given a monopoly of the work done inside their own territory. The builder guilds were usually more important than others, because their work was more difficult and required a high degree of skill and intelligence; such of them as had in hand the erection of the great cathedrals possessed among their membership the outstanding geniuses of the times, and wrought such works as to this day remain our wonder and despair. The art of building was, according to the customs of the time, held as a trade secret, therefore the young men entering a guild of builders were solemnly obligated to divulge no secrets of the craft. In as much as the work was difficult these young men were given a long course of education under the direction of a Master Mason, in which, so it is believed, the tools and processes of building were used symbolically and in order to impress certain truths on the mind of the member.

In this way, and because the builders were in close touch with the church which employed systems of symbolism as today we use books (the people could not read, but they could understand pictures), the builder guilds came in time to accumulate a great wealth of symbolic teaching and an elaborate ritual. In the eighteenth century this symbological element completely displaced the original craft of actual building, and Masonry became “speculative,” as we know it now, so that we are Masons only in a symbolical sense.

We are called Masons therefore because we are members of an organization that harks back to the time when builders and architects were bound together in closely guarded guilds. But why are we called “Free” Masons? This is a more difficult question to answer, as all our Masonic scholars have discovered, for in spite of a great amount of careful research, they have never yet agreed among themselves as to how the question should be answered. We have records of the word as having been used six hundred years ago, but it is evident that even then “freemason” was a term of long standing, so that its origin fades away into the dimness of a very remote past.

One of the commonest theories is that the freemason was originally the mason who worked in “free stone,” that is, stone ready to be hewn and shaped for the building in contrast to the stone lying unmined. Such a mason was superior in skill to the quarrymen who dug the stone from the quarry, and this is in harmony with the fact that in early days freemasons were deemed a superior kind of workmen and received higher wages than “the rough masons”; but it does not explain why carpenters, tailors and other workmen were also called “free”.

Another common theory has it that the early Masons came to be called “free” because they were exempted from many of the tiresome duties that hemmed in the laborer of the Middle Ages, and enjoyed liberties such as the right to travel about (forbidden to most workmen of that period) and exemption from military service, etc. It is held by some writers that the early Popes granted bulls to Masons that freed them from church restrictions, but no amount of search in all the libraries of Europe, or in the records of the Roman Church (that church did not issue bulls against Freemasonry until 1738 and afterwards) has ever succeeded in unearthing a single such bull or any record thereof.
There are other theories. One has it that a Mason was free when out of the bonds of apprenticeship and ready to enjoy the full privileges of membership in his guild. Another, that there were grades of workmen inside building guilds and only the highest type were permitted all such privileges, and that these were called “free” in contrast to their less advanced brethren.

One of the most acceptable of all these theories is that so brilliantly advanced by G. W. Speth in the past century, in which that learned brother held that in the Middle Ages there were two types of builders’ guilds, those that were stationary in each town and those that were employed in the cathedrals and were therefore permitted to move about from place to place, or wherever cathedrals might be in course of construction. Inasmuch as cathedrals represented the highwater mark of skill and learning in that day such workmen were very superior to those that were employed on the humbler structures in the community, such as dwellings, warehouses, docks, roads, etc., so that Freemasonry descended from the aristocracy of medieval labor.

I have myself never been able to make up my mind as between these various theories, except that it appears to me that Speth’s is the most plausible. It may be that several of them are true at one and the same time; such a thing would not be impossible, because Freemasonry developed over a large stretch of territory and through a long period of time.

There is no doubt that in some cases this word has its face meaning and serves to remind us that our Craft is very old. The first Grand Lodge of Speculative Masons was established in London in 1717, but Masonry, even of the Speculative variety was very old by that date. Boswell was accepted into the Craft in 1600, Moray in 1641 and Ashmole in 1646. Our oldest manuscript, usually dated at about 1390, looks backward to times long anterior to itself. There is no telling how old Masonry is; perhaps they are not so far wrong after all who date it in antiquity. In any event it is “ancient,” and has every right to the use of that word.

But in the majority of cases this word doubtless refers to the Grand Lodge that came to be organized in England shortly after 1750. When the first Grand Lodge (that of 1717) was formed it was planned that it should have jurisdiction only over a few lodges in London, but as these lodges increased in number it extended its territory to include the county, and later on to include the whole country. A large number of lodges remained independent - they were often called St. John’s lodges - many in the north of England, and others in Scotland and Ireland. As time went on there grew up a feeling among the brethren of several of these independent lodges that the new Grand Lodge was becoming guilty of making innovations in the body of Masonry, therefore, after a deal of agitation had been made, a rival Grand Lodge was formed, and because its older sister Grand Lodge had made changes they dubbed it “Modern,” and because they themselves claimed to preserve the work according to its original form, they called themselves “Ancient.” This Ancient Grand Lodge was fortunate in securing as its Grand Secretary Laurence Dermott, who had such a genius for organizing that in the course of time this newer lodge began to overshadow the older. The rivalry, often bitter enough to be described as a feud, lasted until 1813, when the first step toward a union was effected; out of this effort at reconciliation there came at last “The United Grand Lodge of England.” Meanwhile the Ancients had chartered a great many lodges in the colonies of America, and these, a large number of them, carried on the name long after American lodges had severed all relations with the Grand Lodges across the sea. In this wise the word “Ancient” came into general use, and remains today imbedded in the official titles of about half the Grand Lodges in this land. Much mystery still hangs about the word “Accepted,” but in a general way we may feel pretty safe in thinking that it refers to the fact that after the ancient builders’ guilds began to break up and to lose their monopoly of the trade, they began to “accept” into their membership men who had no intention of engaging in actual building, but who sought membership for social purposes, or in order to have the advantage of the rich symbolism, the ritual and the philosophy of the Order. The first man thus admitted of whom we have a record is Boswell, who was made a Mason in 1600, as already noted, but it is fairly certain that others had been similarly accepted long before. Indeed, there is good reason to believe that non-operatives had been taken into membership from the very earliest times, and it is possible that the word was also applied to those members that devoted themselves to superintending
and planning, but not to physical work. Throughout the seventeenth century the number of accepted increased until by the beginning of the eighteenth century many lodges were almost wholly made up of such members, and in 1717 the whole Craft was transformed into a speculative science, though it is true that many operative lodges remained in existence, and some are still functioning and claiming for themselves the ancient lineage.

We shall have to wait with patience until all problems concerning these various words are cleared up, but meanwhile we can use them with a satisfactory degree of certainty as connecting us historically with a process of growth and development that began far back in the Middle Ages, or earlier, and has continued until now. Verily it has been a history filled with wonders, and even now there are few who have a full appreciation of the height and depth and length and breadth and exceeding riches of Freemasonry.

Thayendanegea or Joseph Brant (c. 1743 – 24 November 1807) was a Mohawk leader and British military officer during the American Revolution. Brant was perhaps the most well-known North American Indian of his generation. He met many of the most significant people of the age, including George Washington and King George III. The American folk image emphasized the atrocities his forces committed against settlers on the western frontier; in Canada, he is remembered for his effort to regain land for his people.

Brant became infamous for the Wyoming Valley massacre of 1778, which it was widely believed he led, although he was not present at the battle. During the war, he was known as the Monster Brant. Stories of his massacres and atrocities added to an American hatred of Indians that soured relations for 50 years. In later years, historians have argued that he had been a force for restraint in the violence that accompanied the campaign in the Mohawk Valley. They have discovered times when he displayed his compassion and humanity, especially towards women, children, and non-combatants. Colonel Ichabod Alden said that he “should much rather fall into the hands of Brant than either of them [Loyalists and Tories]”. As an example, Lt. Col. William Stacy of the Continental Army was the highest ranking officer captured during the Cherry Valley massacre. Several accounts indicate that during the fighting, or shortly thereafter, Col. Stacy was stripped naked, tied to a stake, and was about to be tortured and killed, but was spared by Brant. Stacy, like Brant, was a Freemason. It is reported that Stacy made an appeal as one Freemason to another, and Brant intervened.
The Order of The Red Cross of Constantine is an invitational organization and is considered by many to be the highest honour that can be awarded within York Rite Masonry. The membership of each Conclave is limited. An individual must have demonstrated a high level of dedication and performance in his Masonic activities, be proposed for membership by a member knight, and pass a unanimous ballot.

The order in its present form was founded in 1865. The name is derived from the legend of the Roman emperor Constantine. In his struggle over power with his rival Maxentius he received a vision shortly before the battle of Saxa Rubra. In this vision God gave him the order to supply all his soldiers with a large red cross in order to win. Constantine did this and won. As a result he converted to christianity. 

The organization has three orders: Knights of the Red Cross of Constantine: This Order relates the well-known story of Constantine the Great, the Roman Emperor who was miraculously converted to the Christian faith. It tells of his divine vision, the institution of a special standard, his subsequent victory over the rival Emperor Maxentius and the creation of what is claimed to be the oldest institution of Christian Knighthood. The substance of the degree develops around the secret doctrine associated with the Labarum, the banner of victory, while the lecture contains a most interesting reference to the Roman College of Architects. All regular business of the Conclave is conducted in the Order of the Red Cross of Constantine, while the Sanctuary and Commandery are only for the purpose of conferring the Appendant Orders.

Knights of the Holy Sepulchre: Tradition asserts that this order originated after the discovery of the true Cross by St Helena. It is concerned with the three days which intervened between the Crucifixion and the Resurrection. This Order of Chivalry is said to have been instituted by the mother of Constantine, to maintain a guard at the Holy Place and is symbolised in the ceremony by a vigil over the HS. The duties enjoined on the Knights were the performance of the seven works of mercy.

Knights of St John the Evangelist: This is the second of the Appendant Orders which are always conferred together and is founded upon a tradition concerning a remarkable discovery made at the ruins of the Temple at Jerusalem and the subsequent foundation of the Knights of St John. The interpretation of the legend is of a most interesting and instructive nature and is striking in its attempt to explain the Craft and Royal Arch ceremonies in a purely Christian sense.

The Order of the Red Cross of Constantine and the Appendant Orders is open for Royal Arch Masons who proclaim to work in the name of the Christian Trinity.
75th Anniversary of Royal Edward Conclave No.8

Our creed declares our purpose to be the achievement of nothing less than perfection, personal and institutional, and while striving for these goals, we aim to help people of all races, all tongues, and all nationalities obtain fair shares of God’s gifts to man.

There are those of course, who view these proclaimed goals with doubt. Some in fact believe them to be only specious expressions if intent, as courses of action that cannot be achieved.

Such expressions of disbelief merit consideration, for thus far, no man nor collection of men, has been able to design a foolproof approach to perfection. Wisely, however, masons have never claimed otherwise.

But as masons we have insisted that in pursuit of our objectives, which are admittedly Utopian in character, we have significantly bettered life wherever we have established our presence.

Perhaps with this in mind the illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn and relearn. It would therefore, seem that the work of the masons of this day must be scheduled in anticipation of a world in which life will be immensely more complicated, one in which there may be more need for a stability that is offered by beneficent institutions like freemasonry.

Now is the hour for us to recognise that in masonry it is not what we get in terms of honours and titles that count; rather it is what we give, materially and spiritually, to those who, for whatever reason, are less well endowed.

It is therefore our prayer on this day of our anniversary that we will dedicate ourselves anew to making life as comfortable as we can, for as many as we can, and for as long as we can.

Seventy-five years ago our brother knights called for the realisation of what they termed the fundamental freedoms that all people, everywhere in the world, ought to enjoy.

Today millions of people still search for the freedoms of speech and expression, the freedom of worship, the freedom from want, and the freedom from fear.

Let us therefore be justly proud that we are of one blood, regardless of race, tongue, nationality or sex. Moreover, on this day let us look forward with anticipation, as did our Brother Knights, to love and that brotherhood will prevail everywhere, to a world that can be, if we so will it, truly wonderful.

May we, on this our 75th Anniversary of Royal Edward Conclave No.8, dedicate ourselves to carrying forward the work which those of 75 years ago so nobly began. Let us firmly resolve to be worthy of the heritage they bequeathed to us.

So Mote It Be.

Roy Lively
Em. Kt.Comp.

To mark the 75th Anniversary of Royal Edward Conclave No.8 the members planted a commemorative tree and stone in the grounds of Freemason’s Hall.
THE NOVA SCOTIA FREEMASON  ISSUE 2 VOL.2011

FROM THE DISTRICTS

THE PAUL REVERE CHARGES

The following charges were written by Most Worshipful Brother Paul Revere, in 1795, when Grand Master of Masons of Massachusetts.

Worshipful Master: (who rises) This worshipful Lodge having chosen you for its Master and representative, it is now incumbent upon you to diligently, and upon every proper occasion, to inquire into the knowledge of your fellows, and find them daily employment, that the art that they profess may not be forgotten or neglected. You should avoid partiality—giving praise where it is due—and employing those in the most honorable part of the work who have made the greatest advancement, for the encouragement of the art. You should preserve union, and judge all causes amicably and mildly, preferring peace. That the society may prosper, you should preserve the dignity of your office, requiring submission from the perverse and the refractory, always acting upon and being guided by the principles upon which your authority is founded. You should, to the extent of your power, pay a constant attention to your lodge, that you may see how your work flourishes and how your instructions are obeyed. You should take care that neither your words or actions shall render your authority to be less regarded, but that your prudent and careful behavior may set an example and give a sanction to your power. And as brotherly love is the cement of our society, so cherish and encourage it, that the brethren may be more willing to obey the dictates of Masons than you have occasion to command.

To the Officers: (two knocks) And you, the officers of this Worshipful Lodge, should carefully assist the Master in the discharge and execution of his office; diffusing light and imparting knowledge to all fellows under your care; keeping the brethren in just order and decorum, that nothing may disturb the peaceful serenity or obstruct the glorious effects of harmony and concord. And, that these may be better preserved, you will carefully inquire into the character of all candidates to this honorable society, and recommend none to the Master who in your opinion is unworthy of the privileges and advantages of Masonry, keeping the cynic far from the ancient fraternity, where harmony is obstructed by the superstitious and morose. You should discharge the Lodge quietly, encouraging the brethren assembled to work cheerfully, that none, when dismissed, may go away dissatisfied.

To the Brethren: (three knocks) And you, brethren of this Worshipful Lodge, learn to follow the advice and instruction of your officers, submitting cheerfully to their amicable decisions, laying aside all resentments and prejudices toward each other. Let your chief care be the advancement of the society of which you have the honor to be members. Let there be a modest and friendly emulation among you in doing good to each other. Let complacency and benevolence flourish among you. Let your actions be squared by the rules of Masonry. Let friendship be cherished, and all the advantages of that title by which we distinguish each other, that we may be brothers, not only in name, but in the full import, extent and latitude of so glorious an appellation. Finally, my brethren, as this association has been carried on with so much unanimity and concord, in which we greatly rejoice, may it continue until the latest ages. While these principles are uniformly supported, this lodge will be an honor to Masonry, an example to the world, and therefore a blessing to mankind.

From this happy prospect I rest assured of your steady perseverance, and conclude with wishing you all, my brethren, joy of your Master, wardens and other officers, and your constitutional union as brethren. The above charges are an excerpt from the Handbook of Ceremonies of The Grand Lodge of Illinois in use in 1992.

Frank Cullen DDGM Pictou District.
THE DROP IN MASONs

As the weather cools I have been reflecting on my official visits to the 10 Lodges in the newly formed Halifax District 1. I have visited all but 1 so far, and many on several different occasions. By and large I have been quite impressed by what I have seen. I have seen a lot of Freemasonry in action not only in our Lodges, but also in the broader community beyond. It has been a fascinating journey that has been punctuated by a few common themes that seem to run through all Lodges.

I am impressed by the numbers of young men who seem to be interested in Masonry, and who are acting upon this interest by joining. Some Lodges have one candidate proceeding through the degrees, but in most cases it is 2, 3 or 4 new candidates starting their Masonic journey. And how will we be at ensuring their interest levels remain high and that they stay on the Masonic record books well into the future? I can already see many that will be leaders in their lodges in the future, but I have seen just as many who I would consider to be “on the edge” and still making up their minds about whether to proceed further in their Masonic journeys. Although it is easier said than done, I would offer a few simple points which have actually been raised to me by some of these young Masons:

- When you are doing a degree, particularly a First, make sure you hold that one additional practice to really ensure your floor work is up to speed and will stand the sniff test of “is this impressive for a new candidate”. If sloppy and it requires much prompting, it will surely leave an unfavorable impression on him or them. Subtle to be sure, but unfavourable will be the result;
- Call them, not just an e-mail, to ensure they feel welcome to come out between their degrees. It will do wonders for their confidence to get back on the horse as soon as they can in an appropriate degree;
- Make sure by simple contact from time to time that they have the feeling they are welcome. Some candidates are shy about asking, so without going over the top, just make them feel welcome; and lastly,
- Don’t push them too hard or too fast into the Lodge offices. They will come to you in various ways which will be apparent to you when they are ready. It may be a simple question or a more formal session, but learn to read the body language and they will soon let you know. Remember, not all new members wish to proceed through the chairs at first, who still make a valuable contribution to their Lodges.

But I return to my first comments for a moment. I have seen a very wide disparity in the Lodges in the floor work and manner of preparation for degrees. Perhaps Lodges have become used to their own levels of proficiency and are content with it. My suggestion would be to attempt at every degree to raise the bar just a little bit farther each time. It is impressive to a candidate if the work is “done well” and has a subtle effect on them. I would have to hazard a guess that this is one of the best things that could possibly be done to ensure your new candidates do not become “Drop In Masons” and that their interest levels remain as high as they were when they took that first step into Freemasonry.

DIGNITY DAY CEREMONIES IN HALIFAX

I would also like to comment on the Dignity Day ceremonies that took place at the Grand Parade in Halifax the evening of the 9th of November. It is the anniversary of Kristallnacht - the Night of Broken Glass. Kristallnacht was perpetrated on the Jews in Germany and Austria on the nights of the 9th and 10th of November, 1938. Many people died on those two nights before the outbreak of WW 2, and these activities lead to the start of the German concentration camps. This year’s ceremony was attended by 4 Masons: myself, my District Director of Ceremonies, Master Mason Sean McCutcheon from Virgin Lodge and Ron Padmore from Fairview Lodge I believe. This service was so dignified, so powerful and so meaningful to everyone who attended, that it went down in my books as one of the more memorable events I have been to so far in my year as DDGM. I dare say it will still be there at the end of my term.

Our presence was noticed due to our regalia, and the organizers approached me after the service to state how pleased they were that the Mason’s had attended, and commented that she would like to offer us a spot next year as specially invited guests, and “would we like to light a candle as well”? I stated that we were definitely interested, gave her my business card and they promised to call in advance of next year’s ceremony on the 9th of November. I
would simply like to add that this is an event that should be on all our calendars next year if it’s within the length of our cable tow’s. All of us were certainly impressed. And what a nice gesture it would be in remembrance of our German Brothers, all but 5000 of who were rounded up and shipped off to Nazi concentration camps during the war. I said a silent prayer for them and for all who fell in this atrocious act of cowardice which lead to the conflagration that followed. May they rest in peace knowing that the world will not forget them.

John M. Cody  
DDGM Halifax District 1

THE CABLE TOW, REAL OR SYMBOLIC?

Previously, I noted that Masonic Education need not be all that complicated. I noted that the Ritual can play a convenient role in our path to the light. Particularly I noted the symbol of the “metallic substance” and how it can be given or received. At this time I want to look at the “cable tow”. While being conferred the Entered Apprentice degree we all entered the Lodge as a “poor blind candidate” with a cable tow about our neck. We are later informed that, among other reasons, the cable tow was to provide a means to escort us out of the Lodge if we became unreasonable. In the Fellowcraft Degree, we have a cable tow twice about our right arm, which was to teach us that we were then under a double tie to the fraternity. Finally, during the Master Mason degree we have the cable tow three times around our waist which is to point out that as we progress in masonry our ties become greater.

That’s the way it is presented, however, during the obligation for the Fellowcraft Degree we promise to “answer and obey all due signs and summonses...if within the length of our cable tow”.

The same possible excuse is repeated in the obligation for the Master Mason Degree. Where did this cable tow come from? The references above relate to our obligations to the fraternity. This cable tow relates to something that may prevent us from fulfilling our obligation to the fraternity. In fact, we all, as brothers, have used this excuse to avoid our responsibilities.

This external cable tow has validity. It is presented to us as a symbol of our true ties to other parts of our lives and to society and lets us know that there are things in our lives that do and must take priority over our ties to the brethren. However, it becomes our duty to prioritize those ties and be truthful when we exercise this exception to our obligation. We have responsibilities to immediate family, extended family, employment, church, community and, as importantly, to the Lodge. If we have carefully examined those responsibilities and put them in order, we can truthfully and with honour use the excuse, “sorry that’s not within the length of my cable tow”.

Again, you can see that the Ritual contains many references that can be easily used for Masonic Education.

S. Jack Boyd  
DDGM Cumberland District.
MASSONIC TREASURES

Within the Archives of the Grand Lodge of Nova Scotia lies a worn and faded parchment, handwritten in 1757. Although this document is two hundred and fifty years old it brings us to modern times as it is the Warrant issued to a Halifax Lodge No 66 which is today St. John’s Lodge No. 2 A.F. & A. M.

The Warrant was issued by the Ancient Grand Lodge of England, The “Antients” lodge was formed in 1751 to follow the old Constitution written by Laurence Dermott and Ahiman Rezon. The new constitution was written by James Anderson in 1723 only six years after the formation of the Grand Lodge of England in 1717. This constitution was revised in 1738. After 1751 the Masons who followed the Anderson Constitution were known as the “Moderns”. In 1813 the two groups the “Antients” and the “Moderns” merged to form the United Grand Lodge of England under the Anderson Constitution which was subsequently revised in 1818.

The Warrant at our Archives has likely been in the possession of The Grand Lodge of Nova Scotia since the lodges previously under warrants from the United Grand Lodge of England agreed to join the Grand Lodge of Nova Scotia in 1869. It is testimony to the strength of a fraternity that has survived and thrived in spite of great and far reaching changes over the centuries. This one treasure is only an example of the many certificates, documents, letters and artifacts that are part of the Grand Lodge Archives. Unfortunately, the old catalogue has been lost and a new one is now being made of our extensive collections. With the move from the building on Barrington Street there has been much to sort out, arrange and properly store. The latter can not be done completely until we obtain proper steel shelving for all of the items. At this time we are getting quotes and looking at sources for shelving. Just any shelving won’t do we need boltless shelving that is steel and painted with inert paints suitable for archival storage. The shelves should be 15”, 16”, or 24 inches wide. Two makers of this type of shelving are EZ Rect and Spacesaver for example. If you have a means or contact to get shelving as a donation or a reduced price for the Archives, please contact me, RWB James Tirrul-Jones, Grand Archivist at grandarchivist@grandlodgens.org. Any help that the brethren can offer is very much appreciated as we continue to organize and stabilize our Masonic treasures.

James Tirrul-Jones
Grand Archivist.

Shriners Christmas Fantasy Show

The Shriners Christmas Fantasy Show was held Sunday November 6, 2011 at the Savoy Theatre in Glace Bay. This is a children’s stage show put on by a professional stage group and sponsored by the Shriners’ as a fund raiser, The show played to a nearly full house. The Shriners are all Masons and have the world’s largest philanthropy operating 22 Hospitals for Children at which no parent of child as every been charged a fee.

Above: David Langham, Show Master, Frederick Russell, Daniel Wheaton, David Murrant, Robert Bagnell, Francis Catbcart, Wayne Jardine, Ian Mercer, Samuel Karrel, Russell Hanson, William Hopkins (not shown Ronald Gillis (photographer) and John Weatherbee (in Dazzle)
NEWS FROM ANTIGONISH/GUYSBOROUGH

Wow, what a busy time.
I started my official visits with Queens Lodge #34 in Sherbrooke on October 4. It was quite an experience.

I witnessed the third degree at Stormont #96 on October 7th.
The next on the list was Temple #57 in Mulgrave. I had the pleasure of having R. Wor. Bro Cline Bournoit, DDGM for Cape Breton North/South in attendance.

On October 15, Stormont #96 hosted the District meeting. All Lodges were represented. We had several past Grand Lodge officers in attendance. We are fortunate to have a candidate for DDGM for next year. We also have a member elected top the Board of General Purposes. There is a brother that is considering the position of District Lecturer. One of our Brothers, our secretary John (Jack) Peitzsche prepared the meal after. It was Octoberfest sausage, Red cabbage and German style potatoes. Thanks to Bro. Jack

Sunrise #116 in Antigonish was next on the list. Where I witnessed an exemplary second degree.

Our District Church service was held on October 30 at The Church of the Good Shepherd in Tor Bay. Despite very inclement weather (high wind and rain), we had a reasonable turn-out including the Grand Master. I was particularly honoured to have him in attendance as this is my church.

November came in busy as well with the last two official visits. We also honoured our veterans at these services.

At Eastern Light #72, in Guysborough, on November 2nd, I was escorted to the East after grand honours and was given the opportunity to recite “In Flanders fields” in memory of the veterans. This was followed by a moment of silence and a prayer. It was concluded by V. Wor Bro. Reginald Uloth, one of our WWII veterans. Rt. Wor. Bro. Bournoit was in attendance as well.

Stormont #96, my Mother lodge concluded this round of official visits. A repeat of the Veterans memorial service was given.

I had the pleasure to visit Richmond Lodge in St. Peters on November 10th. I was asked to repeat the Veteran’s memorial. There was another Brother also a veteran that spoke that he had never seen a Veteran’s memorial done in his lodge before.

At each of the official visits we entertained some education and enlightenment, which was well received.

Leon H. Fisher
DDGM Antigonish/Guysborough
PHOTOS FROM THE LODGES

On Sunday September 18, 2011, The Most Worshipful Grand Master Barry S. Imber, Grand Lodge Officers together with Masons from several districts attended the annual Kings County District Church Parade in Kentville, NS. 34 Masons attended the United Church of St. Paul and St Stephen for this church service.


RW Bro. Harvey Lewis presenting Meritorious Service Medal to VW Bro. Kevin Withrow at Mariners’ Lodge No. 80 September 14, 2011

WBro Lloyd (Bro) Cook, Age 81, Raised June 18, 1956 in Valley Lodge #90 Berwick, NS., was presented his 55 Yr Bar at the Sept. Communication. Bros is one of the members that sets the bar for attendance of Lodge meetings. Photograph with GM and DDGM September 18, 2011 at the Kings District Church Parade.
The Antigonish-Guysborough District Church Parade in TorBay on a very wet and stormy Sunday. Members of the District and wives, with MWGM and RWBro. Leon Fischer, DDGM, participated in a Masonic Service while the building shook with the power of the wind. On the other side of the camera, RWBro. Ronalds, PDDGM.


The Brethren of Pictou District gather for their Church Parade in New Glasgow on November 13th.