



# The *Nova Scotia* **FREEMASON**

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



"FREEMASONRY IS AN ORGANIZATION OF LIKE-MINDED MEN WHO ACCEPT A LIFESTYLE BASED ON A UNIVERSAL SYSTEM OF MORALITY DEDICATED TO THE SELF-IMPROVEMENT OF ITS MEMBERS AND THEREBY CONTRIBUTING TO THE BUILDING OF A BETTER COMMUNITY."

**The Nova Scotia Freemason**

The Official Bulletin of the Grand Lodge of Nova Scotia

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It was with heavy heart that I heard of the passing of RWBro. Tom Jackson, an influential and well respected mason of international standing. It has been my privilege to meet with him on several occasions and to hear him speak from a life of masonic experiences that have encouraged me and many others to think and treat Freemasonry with the serious respect it deserves. His authoritative voice and guidance will be greatly missed.

It was also very sad to hear of the passing of Shirley Walton, wife of Past Grand Master Owen Walton. She was a wonderful friend and support to this Jurisdiction and will be missed by all who knew her. Our thoughts and prayers are with Bro. Walton at this difficult time. - Ed

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 THE GRAND MASTER'S MESSAGE
 

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Brethren



I am sure that most of us if we had been told two years ago that in January 2022 our daily activities would in large measure be still affected by Covid-19 and its variants we would have questioned the validity of the observation, yet here we are.

One of the questions frequently asked is “how will freemasonry survive?”

I am convinced that the fraternity will regenerate itself. I dare not predict the final format that will emerge but I am very much encouraged by the signs that are emerging. There are Lodges in the jurisdiction that have a number of potential candidates that are waiting to become members of the fraternity. There is an understanding among these potential members of the conditions of the day and they will be ready to proceed when the conditions allow.

As we prepare for the time when we can welcome the new brothers into our Lodges we are again reminded that we have an obligation to make their experience a truly memorable one.

The noted Masonic writer W.L. Wilmshurst in his book “The Masonic Initiation – *From Darkness to Light*” has this to say and I quote;

“ No more needed and useful work is to be done in the Masonic Order to-day than the education of its members in the true purposes of rites of initiation, that they may the better appreciate the reason, the importance, and the seriousness, of the Work the Order was designed to achieve.”

Brother Wilmshurst further suggests:

“Hitherto that educative work has been grievously neglected, with prejudicial results to the Craft through the admission of candidates little adapted to appreciate its purposes. Some members have no wish to be masonically educated. They are content to be Masons in name only, and are satisfied that the monotonous, mechanical repetition of unexplained ceremonies and side-lectures fulfils every requisite, and conveys all that is to be known. Yet in every Lodge are to be found brethren who are asking for something more than this, who know that the Craft was designed for wider and better ends; who, as earnest seekers after Wisdom and Light, entered the Order in the hope of finding them, but who too often are repelled by what they do find there, or lose interest on their needs being left unprovided for. .... We greatly need competent, exponents of the meaning and symbolism of the Craft; not merely teachers of the letter of its rituals and lectures.”

Over the last number of months the Grand Lecturer and his committees have been seriously working to address the issues raised by Brother Wilmshurst. I commend them for their dedication look forward with great anticipation to seeing the fruits of their labours.

A belated Happy New Year to all of you.

I anxiously await the time when we can once again meet as Brothers in the sanctuary of our Lodges.

Fraternally and Respectfully;  
John Dollimont GM



### Grand Lodge of Nova Scotia

Ancient Free and Accepted Masons  
167 Coronation Ave.  
Halifax, Nova Scotia, Canada, B3N 2N2  
John Raymond Dollimount  
Most Worshipful Grand Master of Masons in Nova Scotia

**“Freemasonry is an organization of like-minded men who accept a life style based on a universal system of morality dedicated to the self-improvement of its members and thereby contributing to the building of a better community.”**

The vision of the Grand Lodge of Nova Scotia is to provide a solid foundation for the Advancement of Freemasonry through strong leadership, education and fellowship.

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January 25, 2022

Brethren,

The suspension of all “in person” activities is now extended to February 28<sup>th</sup> 2022

This decision will be revisited March 1<sup>st</sup> 2022.

The Broom and Gavel Curling event scheduled for February 26- 27 is **Cancelled**

Sincerely and fraternally,

John Dollimount  
Most Worshipful Grand Master

**“Make a difference”**

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## FROM THE DEPUTY GRAND MASTER



*This article was submitted to be shared with the brethren by Alan Jarvis DGM*

### IN WHOM DO YOU PUT YOUR TRUST?

By: Rev. Harold J. Schieck

Bro. and Rev. Schieck is a member of Penn-Morris Lodge #778, Morrisville, PA and is a Grand Chaplain of the Grand Lodge of Pennsylvania.

Forty-five years ago, which was my eighth year as a young minister in the Methodist Church, and in my fourth year as pastor of the Methodist Church in Frackville, PA, I knelt before the altar of Freemasonry. It was in Frackville Lodge No. 737, I was asked, In whom do you put your trust? Then, in repeating after the Worshipful Master, I took the oath and obligation of an Entered Apprentice Mason. The experiences that November evening, 45 years ago, have been indelibly etched in my mind. Many men were present in Frackville Lodge that evening, and I was amazed to have seen nearly every man who was a leader in the congregation where I was the pastor. Over the years this has been my continuing experience. In 25 years in parish ministry, and nearly 20 years in church administration, most of the leaders I worked with were Masonic men.

Membership in Masonry has always been a universally recognized badge of honor. Its stress has always been on character. The fundamental Masonic teachings are love of God, loyalty to country, a high standard of personal morality, and a belief in the universal brotherhood of man. In the life of a Mason, these fundamental teachings reach out through participation and support in church and community life. Masonic men find an inner peace and contentment when they are contributing to the well-being, growth and support of the church of their choice.

I asked myself again and again, what attracted these men to Masonry? What was its appeal? Why were so many of them ardent and active members throughout their lifetimes? Also, in my parish and church administration responsibilities, I was

privileged to work with Masons of varied cultural, racial and ethnic backgrounds. I soon realized that the questions just posed also applied to me -as I am sure they must have been of concern to each of us during our early and most impressive Masonic years.

Certainly it was not due to solicitation. No man is ever asked to join. However, today, the literature and public relations of the outstanding Friend To Friend program, used in Pennsylvania, is encouraging a positive response for Masonry from men in many areas of life.

I believe the answer is found in Freemasonry's lofty idealism. Its stress has always been on character. Membership in Masonry is recognized as a standard of honor, of Brotherhood, of uprightness and decency. From the Revolutionary period through the founding of this nation, and through today, fourteen Presidents of the United States of America were Masons. Innumerable Senators and Representatives, Justices of the Supreme Court, National and International military leaders, Governors and elected officials in the many states, leaders in education, industry, medicine, science, and space technology have also been members. Also, many of the persons who led their native lands into democratic forms of government in Europe, South and Central America were Freemasons.

We as today's Masons have been climbing on the shoulders of an endless line of splendor, of men across the centuries who believed in and acknowledged the basic teachings of Freemasonry. Today, I am convinced the teachings of Masonry have not changed. While all dimensions of life are adjusting to a new age, to a changing world, to computer technology, the basic concepts of the Fatherhood of God, of Brotherhood, of honor, of uprightness and decency will never change. We have a rich heritage in Freemasonry. It is ours to grasp and follow during our lifetimes, and is incumbent upon us to pass it on to future generations.

Let us never forget, or lose sight of the truth, that Masonry begins at the Altar in the Lodge Room. Its foundation is a belief in the existence of a Supreme Being. This is the first and fundamental



principle in the life of every Mason. Hear again the question, In whom do you put your trust?

King Solomon is credited by most Biblical scholars for the words in Proverbs 3:5-6, words written a thousand years before Christ, or three thousand years ago, Trust in God with all your heart and do not rely on your own insight. In all your ways acknowledge Him, and He will direct your paths. In all aspects of life God is to be taken into account. The thought of God is not to be limited to special seasons or sacred places. God is to be acknowledged in the home, in business, at work, and at play. In other words, God is to be thought of sufficiently to influence conduct and life. To acknowledge God requires true humility. He has made us and not we ourselves are the words from Psalm 100:3. Upon God we are dependent for life and breath and everything. Acknowledging God will help a man not to think of himself more highly than he ought to.

Yet, Masonry is not a religion, nor is it a substitute for Religion. Masonry is not interested, nor is it concerned in how a man may develop his religious faith. However, it stands for, teaches and practices, tolerance toward all faiths that rest upon this first and fundamental principle, belief in the existence of a Supreme Being! Men of various religious faiths come into Masonry, here in our great nation, as well as in nations in the uttermost parts of the world. They retain the religion of their choice and are strengthened in the practice of their particular beliefs by the truths and teachings of Masonry. God is known by many names, and worshipped in many ways. There is no religious bar to anyone who would become a Mason, provided he is not an atheist. So, a Hindu, a Parsee, a Buddhist, a Moslem, a Hebrew, a Christian can all agree on the inscription on our coins, In God We Trust.

Everything in Masonry has reference to God, implies God, speaks of God, and points and leads to God. Every degree, symbol, obligation, lecture, charge, finds its meaning and derives its majesty from God, the Great Architect and Master Builder of the Universe.

While Masonry is religious, it is not, even in the remotest sense, a religion. Masonry has no creed, no confession of faith, no doctrinal statement, no theology. Masonry does not assert

and does not teach that one religion is as good as another. It does not say that all religions are equal simply because men of all religions are Masons. It is precisely because we are not a religion, we can come together as men of faith. Masonry asks only if a man believes in God. If he were asked if he believed in Christ, or Buddha, or Allah, that would be a theological test involving a particular interpretation of God. Belief in God is faith. Belief about God is theology.

From its very beginning, Masonry has been consistent that religion and politics are not suitable subjects for consideration within the Lodge Room. Masonry believes in principles rather than political programs. Principles unite men, political programs divide them. So we are taught to leave our opinions on religion and politics outside the door of the Lodge Room.

While Masonry is not a religion, it is not anti-religious. We are a completely tolerant body. It is a Brotherhood whose trust is in God. Its stress has always been on character.

We are charged to maintain peace and harmony, and to uphold the chief Masonic virtue, charity or brotherly love. Membership in Masonry is recognized as a standard of honor, of Brotherhood, of uprightness and decency. We are sure that he who is true to the principles he learns in Freemasonry will be a better church member, a better businessman, because of it.

As Grand Chaplain, Brother Charles H. Lacquement of Pennsylvania points out, 'A Freemasonry gets its amazing vitality because its foundation is laid on the great truths from which come the great moral lessons it inculcates. Behind the two great truths, the Fatherhood of God and the Brotherhood of Man, is the chief Masonic virtue, Charity or Brotherly Love. Masons are taught to practice this virtue at all times and to assimilate it into their very lives. It is this virtue that leads Masons to do their duties, to stretch forth a helping hand to a fallen brother, to hold a brother's reputation equally with his own, to whisper good counsel in his ear, and in the most friendly manner, endeavor to bring about the best person this brother can be. In so doing the Mason is strengthening his own inner self and bringing about the best in himself. Masonry makes in

men, strength of character, of thought, and of emotional stability.'AΘ

And so, following that most impressive and unforgettable night 45 years ago, when I first knelt before the Altar of Freemasonry, and was asked the question, In whom do you put your trust?, I have traveled, as you have, across many peaceful and many troubled waters, and again and

again my trust in God strengthened me. No person, more especially a Mason, can live for himself alone. We are guided by the great teachings of Masonry, the Fatherhood of God, the Brotherhood of Man, and the chief Masonic virtue, Charity or Brotherly Love.

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FROM THE SENIOR GRAND WARDEN

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Brothers,

I hope this message finds you all doing well. I do realize that we are all getting tired of this Covid virus and all the NEGATIVE issues it has created. We will get through it. In the mean time let's focus on the things that are not locked down. I personally try to pay attention to a number things.

Sunshine is not locked down

Fresh air is not locked down

Family time is not locked down

Friendship is not locked down

Creative ideas are not locked down

Prayers are not locked down

Hobbies are not locked down

Imagination is not locked down

Kindness is not locked down

Learning is not locked down

Conversations are not locked down

Sunset is not locked down

Brothers I think you get my point, cherish what we have.

Hope to see you in lodge soon, in the mean time keep safe .

*Bob Cowley SGW*



## FROM THE JUNIOR GRAND WARDEN



*I have known about Brother Dunn for a while and did a short talk about him in WD Lawrence Lodge. I know it is not Remembrance day but his story is very interesting and is actually in two parts. Both will be related in this article.*

**Bro. Alexander Roberts Dunn,**  
**VC** (15 September 1833 – 25  
 January 1868)

Alexander Roberts Dunn was born 15 September 1833 in York, Ontario, the eldest son of John Henry Dunn, Receiver-General of Upper Canada. He was educated at Upper Canada College, a private boy's school. After the death of his mother, the family moved to England where he attended Harrow school.

In March of 1852 he purchased a commission in the 11<sup>th</sup> Hussars (Prince Albert's Own), also known as the Cherry Pickers. The six-foot, three-inch tall Lieutenant with the drooping moustache needed an oversized sabre made by Wilkinson's for his size. On 25 of October 1854, the 11<sup>th</sup> Hussars were part of the ill-fated Charge of the Light Brigade against the Russian guns at the Battle of Balaclava. Of the 110 cavalymen of the Hussars Dunn was one of only 25 survivors.

In 1855 he sold his commission, returned to Toronto to manage his family's estate and was Initiated, Passed and Raised in Ionic Lodge No. 25.

The Victoria Cross was created by Royal Warrant on 29<sup>th</sup> of January 1856, but since it had been inspired by the events of the Crimean War, it was recognized acts of valour dating from the start of that campaign in 1854, two years previous, and Bro Dunn became the First Canadian so honoured. Although several more lurid descriptions can be found of his actions, the official citation appearing in the London Gazette on 24 February 1857 read:

*...for having in the Light Cavalry charge on the 25<sup>th</sup> October 1854, saved the life of Sergeant Bently. 11<sup>th</sup> Hussars, by cutting down two of the three Russian Lancers who were attacking him from the rear, and afterwards cutting down a Russian Hussar, who was attacking Private Levett, 11<sup>th</sup> Hussars.*

Brother Dunn was the only commissioned officer who had participated in the Charge to receive a Victoria Cross.

The first investiture for the Victoria Cross was held at Hyde Park, London on Friday, 28<sup>th</sup> of June 1857. Sixty-two Crimean War veterans were present to have the Queen, on horseback, pin on their medals. Since they were presented in order of service (Royal Navy first) and regimental precedence Bro Dunn was the 17<sup>th</sup> in line to receive his.

In 1857 during the Indian Mutiny, he returned to England in 1858 with the 100<sup>th</sup> (Prince of Wales Royal Canadian) Regiment of Foot. Eventually becoming its commanding officer in Gibraltar, and was exchanged into the 33<sup>rd</sup> Regiment of Foot as a lieutenant-colonel. He was promoted to the rank of colonel in 1866, the youngest colonel in the British Army. At the start of the British Expedition to Abyssinia in 1868 he was given command of the 33<sup>rd</sup> Regiment, the first Canadian to command a British regiment. He was killed in unusual circumstances during a hunting accident at Senafe Abyssinia (now Eritrea) before the military campaign started.

How he was shot is a mystery, one account is he was opening a flask of brandy and his gun fell and he was shot in the chest, another is he was murdered. Brother Dunn was buried in a local cemetery in Senafe. The location was eventually forgotten, until the end of the second World War. A British soldier, leading a patrol of Eritrean Mounted Police, came across a grown-over cemetery, but found that one gravesite had been tended recently. It was Bro Dunn's grave. Soldiers of the Italian forces had tended the grave, even though they were at war with the Canadian and British armies. The British sent a report to London, but it appears to have been lost for some decades.

What are the chances?

His grave (in present-day Eritrea) had been neglected for many years. It was discovered after over a hundred years by Canadian Army Forces for the United Nations Mission to Ethiopia and Eritrea (UNMEE) during their mission as peacekeeping force to the Eritrea-Ethiopia war of 1998-2000. The



discovery as narrated by Ben Mitchell of the Canadian Armed Forces:

*"We had just advanced from our rear camp in Dekembare into Senafe. We had crossed both trench lines in Senafe and their mine fields. Tensions were very high for not only the Eritrea and Ethiopian armies but for us as well. There was still military forces in the area, whom were not supposed to be there. We knew our task of getting the militaries to withdraw would be tuff. We set up camp in the school yard at the base of that amazing cliff. My Lieutenant and I left the camp right away to search for a well in the city and this is when it first happened. The children in the city gathered around us and said "Canada" while pulling our hands to lead us somewhere. Now there was no way we were going anywhere with these kids. This thing smelled of an ambush badly. How did they know the word "Canada" and why were they so eager to lead us away? The two of us then returned to the schoolyard and reported this unusual event to Headquarters (HQ). 2 weeks went by and each patrol that entered the city had the same experience with the kids. Each time they would report it to HQ and say they did not follow the children. Finally HQ got tired of hearing about these children and orders us to investigate. Now this is when it gets embarrassing for us. We geared up to follow these kids like we were entering an ambush...we were ready for anything that may happen. We had over 300 rounds of ammunition per soldier, flak jackets, radios, machine guns. We were not going to be caught off guard. When we entered the city, the same routine happened with the kids, but this time we let them lead us. Weapons on our shoulders we walked through the city slowly waiting for something to happen. I remember how hot it was that day and how much I was sweating. Finally we got to a cemetery on the outskirts of the city and the kids started pointing at this tombstone. We looked at the name "COL DUNN". When we got back to camp we radioed in what had happened. HQ sent a report back to Canada asking them to figure out who this DUNN was. A week later we found out. The kids had lead us to the grave of a Canadian war hero R. Dunn, one of the first winners of the Victoria Cross. The highest order of merit issued in the Canadian Forces. This man was a legend. He had gone on safari to Africa in 1860's and never returned. He was a Canadian hero who had been lost for over a hundred years. These kids whom we thought were leading us into an ambush had done Canada a great service and located Colonel R. Dunn Victoria Cross. If those kids were not as persistent as they were we would never have followed them and we would have never found Colonel Dunn".*

His grave after the discovery was repaired in 2001 by a group of Canadian Forces engineers from CFB Gaagetown.

In addition to the Victoria Cross, Bro Dunn was also awarded the British Crimea Medal with four clasps, for the Battle of the Alma (1854) the Battle of Balaclava (1854), the Battle of Inkerman (1854 and the siege of Sevastopol (1854-1855). He also received the Turkish Crimean War Medal, and the British Abyssinian War Medal.

Brother Dunn's medals came on sale of Southeby's in 1894. The federal government authorised Sir Charles Tupper, the Canadian High Commissioner to Britain, to buy the medals. They were brought to Canada and eventually placed on display in the main foyer of his old school, Upper Canada College, in Toronto in 1977, due to a number of recent thefts and losses of Victoria Cross medals, the school replaced the Victoria Cross with a copy and moved the original to their bank safe deposit box. In 2006, Upper Canada College placed the medals on loan to the Canadian War Museum in Ottawa

In 1894, one of Dunn's fellow-officers from the 100<sup>th</sup> Regiment of Foot sent three souvenirs back to Canada, including Dunn's camp-stool from the Crimea. The camp-stool and Dunn's sword are now also on display at the Canadian War Museum.

The City of Ottawa, assisted by RCL Branch 638 (Kanata) created Alexander Dunn Park, dedicated to Brother Dunn's memory. The park is located on Bellrock Drive in Ottawa.

There is a memorial plaque dedicated to Dunn at Clarence Square in Toronto, near where Dunn was born.



## FROM THE GRAND LECTURER



## Are Lodges dying?

I recently heard a Mason say to me that Freemasonry is dying these days, however that challenged me to look deeper into this subject. One of the areas I discovered is that Freemasonry in fact isn't dying but growing stronger. Unfortunately our lodge structure is what is dying and not the Fraternity. For many

Freemasons the Lodge is the Fraternity as that is where we meet and conduct the labour of our lodges. However as our membership ages and declines we see many of our lodges struggle to stay in Light. Many suffer from the cost of old buildings and the maintenance of them, others suffer by not having enough active membership for meaningful meetings. Some Lodges have seen the same officers occupy the same chair for years or just shuffle the existing officers through them. This last point isn't always a problem though as there is nothing wrong with a lodge having the same officers in the chairs if they and their lodge membership are happy with this situation. A lodge with an effective Worshipful Master who has held the chair for five or more years isn't a bad thing if he is still giving the lodge proper instructions for their labour.

When I say Freemasonry isn't dying but growing stronger I must say we need to look outside our lodges. As I drive weekly to visit with my daughter in Wolfville I have given up the radio for the alone part of the drive to now playing Masonic Podcasts. When I first searched online for these I quickly became overwhelmed with the amount of them available. There are a lot of really great masonic discussion available in this media, from the Masonic Service Association of North America, the Rocky Mountain Mason, Whence Came You, Fraternal Review, The Winding Stairs, and Freemasonry in seven minutes or less! Just to name a few. Both Masonic education and development can be a daily part of our life outside the Lodge building.

Since COVID struck the rise of ZOOM calls within our fraternity has kept brothers interested in the Craft. ZOOM and similar platforms have

allowed for lodges to get away from some of our mundane business and to focus on Masonic education and discussion. Many long standing members of our Fraternity have remarked about learning lessons from the first, second or third degree that they never knew existed and have developed a new interest of learning more about them. This poses the question of why are we failing to achieve this in our Lodge meetings. This new medium of communication has united Freemasons the world over and although not physically meeting in Lodge buildings some of these sessions have a 100 brothers of more online meeting on the level and departing on the square sometimes weekly. We have seen an interest beyond our greatest expectations with this and many of the Masonic groups and lodges that have held these Zoom calls and have put the information online and in their YouTube channels which leads me to my next point.

Online presence the Masonic Fraternity is now embracing the use of digital media. Going back ten years ago if you Googled Freemasons you were inundated with conspiracy theorists and anti-masonic information. Today masonic sights from Grand Lodges or masonic supportive sources now list at the top of your search query. Social media is alive with Masonic Groups and Pages promoting our Craft, I myself belong to over 40 of these Masonic groups. YouTube has also been embraced by the Fraternity and again Good positive Masonic videos are starting to push the conspiracy mongers further down the search results. When the United Grand Lodge of England released its Inside the Freemasons series a few years ago interest in the Craft grew, and when Netflix picked up the series viewers in the USA and Canada tuned in to learn something about the Craft. The Scottish Rite with their marketing campaign "Not Just A Man. A Mason." delivers a positive brand image of the Fraternity on many media platforms and continues to be relevant four years after being launched.

## Freemasonry in Print

New Masonic Books are coming on the market monthly if not weekly search Amazon for Masonic Books and pages of results turn up. Not

just Mackey, Pike, and Hall but many newer authors are flooding a market crying out for Masonic Information. Modern authors like Dr David Harrison, Dr Chris Earnshaw, Robert L.D. Cooper and Marshal Kern just to name a few.

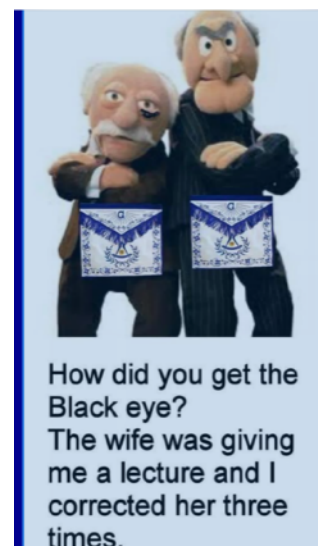
As we can see the principles and ideas of Freemasonry are far from dying so why does it seem that our Lodges are?

The first and foremost issue we have in our Lodges is we don't do what we say or even lie. When a new candidate is investigated we tell them that Freemasonry makes you a better man which is a lie as Freemasonry should give him the experience for him to make himself better. Not providing the opportunity to make himself better, we have become somewhat delusional in thinking a new Brother thrust into the line as Junior Steward is going to make him better. Brothers need to develop an interest in the Craft before we get them in the line and they need to feel useful in the lodge in their comfort zone. Four of the under thirty brethren in my lodge are professional financial experts, a CPA and three financial analysts, in this field these Brothers are in business meetings weekly if not daily, and some handle millions of dollars in single transactions. Are we going to keep this quality of brother interested in another business meeting where an hour is spent discussing two \$500 or one \$1000 dollar scholarships from a lodge. How is this going to make these men better?

The next lie that we unknowing tell our new members is Family and partners are important. Then we go and do the opposite if your Lodge does not have family events how can we believe that is a truth. Our Ladies night is another area that we don't live up to our promise. If we are becoming better men why are we not showing this to our ladies? When was the last time your lodge or district held a quality ladies event? I include the word district here as I personally believe most of our lodges cannot alone afford to provide this type of event without financial burden. Has your lodge asked the ladies or partners what they would like for an event. If the partners are not happy with the failure to live up to what is told to them in the investigation the mason soon follows them out of the lodge.

The last lie we unknowing tell our candidates is you get out of it what you put into it. Although this doesn't appear on the surface to be a lie or misguided truth we see it in our leadership on all levels. Take a new Mason to a Grand Lodge event like a Cornerstone laying or a Lodge dedication. How many Grand lodge officers are missing that should be there. If the brethren do not see all of us Grand Lodge officers active what impression are we giving the Fraternity. Are we putting into it what we should? The same goes in Lodge if the leadership of the Lodge (Officers and Past Masters) are not active in lodge how do we expect the new brethren to be. Do you show up for your Lodge practices? Have you spent the time to learn your ritual to deliver it smoothly? Are you showing up for your regular communications? Again if we leaders in the Craft are not putting in what we should we have been unknowingly lying to our candidates through our actions.

There are more things that I can highlight here, however we should start with the easy if we intend on saving our Lodge system. Showing up regularly to Masonic events is easy, not wasting our precious commutation time arguing over minor details is easy. Taking care of our Ladies, partners and families in the way we promise is easy. Leadership is accomplished by doing the easy well, so the difficult becomes manageable. Freemasonry is not going to disappear in the future however many Lodges will go dark in the process if we don't change our ways.



*James Logan  
Grand Lecturer*



# Man of the Hour Banquet



**DAVID J RUSSELL**

**get your tickets  
before they sell out!**



**SATURDAY, MAY 14, 2022**

**4:00 PM - 8:00 PM**

**DOUBLETREE BY HILTON,  
101 WYSE ROAD, DARTMOUTH**

- Seating for 200 (round tables)
- Three course served meal
- Entertainment
- Music
- Silent Auction with great items
- Door Prizes
- Cash Bar
- Guest Speakers / Presentations
- Discounted Hotel Room Rate
- Free Parking

Dress is Business Formal or Semi-Formal and the event is open to everyone. Bring your spouse / partner and bring a friend.

Tickets cost \$50 per person. For tickets contact:  
Sylvain Rouillard at [rouillard.sjr@gmail.com](mailto:rouillard.sjr@gmail.com) or phone 902-209-1431  
Tom Ross at [toma.drum@gmail.com](mailto:toma.drum@gmail.com) or phone 902-880-6204



Hosted by Cornwallis Lodge No. 95  
GLNS, AF&AM





## FROM THE GRAND HISTORIAN

*Our Rite and Rituals*

Under Regulation I Section 1 Sub-section f of the Regulations of the Grand Lodge of Nova Scotia it states that “All Lodges, with the exception of those Lodges now working the English Lodge of Emulation and Acacia Lodge No. 8, shall use the ritual approved from time to time by the Board of General Purposes. The most recent authorized edition replaces all previous editions.” The most recent authorized edition of the ritual is the Sixth Edition of 2009 and the introduction to that work states “The work styled *‘Ancient York Rite’* is adopted by this Grand Lodge with permission to those Lodges now working the ‘English Lodge of Emulation Work’ to continue that work so long as they shall desire to do so”; and: “The following Lodge is also permitted to continue using their Work as presented and approved by the Ritual Committee: Acacia Lodge No. 8.” (Board of General Purposes, 2008).

To gain an understanding of the origins of the “Ancient York Rite” and how it became the adopted rite for the Grand Lodge of Nova Scotia we need to look back at the development of Masonic rite and ritual, initially in Britain and then in North America.

Contrary to some beliefs Masonic ritual has not been handed down to us unchanged from time immemorial. The origins of the ritual can be traced back to the founding of the first trade guild for operative masons, the London Masons Company, in 1356. This was not a lodge but a town trade guild and as such controlled the membership and activities of the trade within the town as well as participating in the management of municipal affairs. Most of the work for the masons’ trade existed outside the towns (castles, abbeys, monasteries, cathedrals and defensive works) and did not fit this model of organization. It is probable that the masons engaged on these long-lasting projects formed themselves into lodges to create a form of trade self government.

The earliest information we have on these lodges is found in the “Old Charges” of masonry beginning with the Regius Manuscript c. 1390, the Cooke Manuscript c. 1410 and some 130 versions of these documents running through to the eighteenth century. Within all these documents can be found a similar structure starting with an opening prayer, followed by a history of the craft starting in Biblical times and completed with the regulations and actual charges for masters, fellows and apprentices. From this structure it is possible to reconstruct an outline of the earliest admission ceremony into the craft. The ceremony opened with a prayer, followed by a reading of the history and then those that were to be admitted were required to place their hand on a book (almost certainly the Bible), and the Charges were read. In that position the regulations were read out to the candidates and they took the oath, a simple oath of fidelity to the king, to the master and to the craft, that they would obey the regulations and never bring the craft to shame. So here we have the origins of our masonic oath but not yet of any penalties. It must be noted that at this time there was really only one degree and that was for the fellow craft. Apprentices in the Middle Ages belonged to their master and are highly unlikely to have had any status in the lodge.

The first evidence of two degrees emerges in the Harleian MS, No.2054, dated c1650 but believed to be a copy of a, now lost, text from the late 1500s. It contains a major change from all previous forms of the oath which is “There is several words and signs of a free mason to be revealed to you.....”. The word “several” would seem to imply more than one degree. From 1598 onwards minutes of two Scottish lodges show that they were practising two degrees but give no indication of what they were. The first evidence of the content and ritual associated with those two degrees appears in the Edinburgh Register House Manuscript of 1696 which describes the actual ceremonies. The first degree now made an apprentice an “entered apprentice” usually some three years after starting his indentures. The second degree now admits the master mason or fellow craft. There are oaths, signs, words and

penalties now attached to the degrees. All this is still in the context of lodges of operative masons. Information from this period of masonic development is primarily from Scotland.

Now we are arriving at the start of the eighteenth century. Operative lodges have started to accept non-operative or speculative members and the rites and rituals continue to evolve. The Sloane MS c 1700 now talks of grips, a new form of the oath including much of the language of today's obligation and an extended series of questions and answers.

This was the situation when the first Grand Lodge was founded in 1717. There were two degrees, Entered Apprentice and Master and Fellow Craft. It is likely that there was little uniformity in the rites and rituals practised within the lodges at that time. Very little was written down, and many members would have been unable to read anyway. So most of the information passed down was verbal and would inevitably have led to each lodge having its own version of the rites and rituals.

We now arrive at the point where the third degree evolves. The earliest indication of a third degree occurs in the Trinity College Dublin Manuscript of 1711. The first record of the degree actually being conferred is from 1725 in London, but the circumstances indicate that this was an irregular degree. The first record of a regular third degree is from Dumbarton Kilwinning Lodge in Scotland in March 1726.

In 1730 Prichard's *Masonry Dissected*, the earliest printed exposure, was published. It clearly laid out the three degrees with their associated questions and answers, methods of taking the obligation and a lot of new material in the second degree relating to the pillars, the middle chamber, the winding stairs and the letter G. The third degree contained the earliest version of the Hiram legend. Prichard did not invent this legend but synthesised it out of several streams of it which had probably arisen from the speculative influence now in the craft. This work had a very strong stabilizing effect on English ritual.

Further evolutions were influenced by developments in France which introduced the concept of passwords (although those might already have been there but unrecorded).

By 1745 most of the principal elements in the Craft degrees were in existence and as the new stream of English rituals began to appear in the 1760s the best of that material was incorporated in them. Note that, at this time, there was still no standardised single ritual. The rituals needed refinement and polishing and William Preston was the man for the job. By 1800 the ritual and Lectures were essentially complete and included great levels of detail and explanation.

The evolution after 1717 so far discussed was happening within the context of the first Grand Lodge. In 1751 a second Grand Lodge, known as the "Antients" was formed. The two Grand Lodges were bitter rivals disagreeing on matters of ritual, Installation and the Royal Arch. In 1809 the original Grand Lodge, the "Moderns", set about making the necessary revisions to bring the ritual into a form acceptable to both Grand Lodges and in 1813 those Grand Lodges merged to form today's United Grand Lodge of England. The ritual that emerged from those revisions is essentially what we know as English Emulation. In the process of arriving at this version a great deal of matter was discarded. It should also be noted that UGLE does not mandate the version of Emulation to be used and there are a variety of them.

At the same time as this ritual evolution was occurring in England similar evolutions were occurring in Ireland and Scotland whose Grand Lodges were formed in 1725 and 1736 respectively. These evolutions resulted in different forms of the ritual.

Turning now to events in North America it is important to keep in mind a number of key factors which have influenced the development of ritual on this side of the Atlantic. When Masonry reached the first states in North America between 1723 and 1738 the ritual was still in a period of great flux and after 1751 being subject to the rival rituals of the "Moderns" and the "Antients". It is also clear that at least some of the lodges formed in the earliest times were "spontaneous" i.e. not created under the authority of any Grand Lodge. In 1733 St. John's Grand Lodge was established in Boston under authority of the Grand Lodge of England as the first organized body.

The situation was one of great divergence. As Masonry spread from state to state the ritual was

very dependant on its origin. If it came directly from England, it would reflect the current ritual there. If it spread from another of the states it would reflect the ritual as used there. In all these circumstances it certain that the work as received did not remain that way. As much of it was conveyed orally it is inevitable that changes would occur. It was after the influence of Webb, the Baltimore Convention, and Morris that a level of strictness and accuracy came in.

Progressively each state formed its own Provincial Grand Lodge whose ritual prior to 1776 reflected the origins of its charter, "Modern" or "Antient". This reflection continued after 1776 as these Provincial Grand Lodges became Grand Lodges in their own right and where a state had Provincial Grand Lodges of both jurisdictions they often merged and created a hybrid ritual. As Masonry spread across the United States after 1776 each new Grand Lodge reflected the background of the Grand Lodge(s) that most influenced their creation, some more Modern, some more Ancient and some a complete mixture. Of particular note is that the Grand Lodge of New York derived its ritual from the Ancients. Emulation ritual plays no part in this story as it arrived well after 1776.

How does this all affect the ritual we use here in Nova Scotia? When Masonry first arrived with Erasmus James Phillips it would have reflected the ritual in Boston at the time, which was based on that of what would become the Moderns. In 1757 he moved his personal allegiance and that of the Halifax lodges to the Ancients. Before, during and After the American War of Independence there was a large influx of Loyalists to Nova Scotia with many masons amongst them. These masons formed lodges under the authority of the Provincial Grand Lodge whose charter was granted by the Ancients. These Loyalists came from many places within the thirteen states and would have brought with them a variety of rituals, Modern, Ancient or a mixture. As there was no defined ritual in the jurisdiction it is likely that each lodge followed its own version. Things only got more complicated. In 1813 the United Grand Lodge of England formed and Emulation ritual appeared. The Provincial Grand Lodge was now under the authority of UGLE and a number of lodges adopted the Emulation ritual. In 1843 the Grand Lodge of Scotland granted a charter for a

Provincial Grand Lodge of the Maritimes and Newfoundland. During this period there were also some military lodges present whose charters were granted by the Grand Lodge of Ireland.

So by the mid 1800s we have lodges in Nova Scotia using many different rituals. The majority would have been using rituals based on that originating from the Ancients, a few would have been using one originating with the Moderns and some using a hybris ritual. There were also small numbers using Emulation, Scottish and Irish rituals. Uniformity, even within these groups, would have been scarce.

As R. V. Harris writes in his *Short History of Masonry in Nova Scotia*: "At the founding of the Grand Lodge of Nova Scotia in 1869 the "founding fathers" felt that there should be uniformity of ritual and established a committee to study "the systems of work" used in the various lodges "with the view of establishing uniformity". The committee recommended that, in as much as the work called "The Ancient York Rite" appeared to be acceptable to most of the lodges, and as a change at the time might be attended by great inconvenience, the work styled "Ancient York Rite" be adopted generally, but with the understanding that those lodges using the Emulation Work according to the Grand Lodge of England and the Grand Lodge of Canada be permitted to use it "so long as they shall desire to do so."

The "Ancient York Rite" undoubtedly meant the work used at that time in New York and Massachusetts, but it had variations. Thus when the motion to adopt the report of the committee was on the floor, a prominent member of Grand Lodge, Joseph Conway Brown, moved an amendment to have the Webb-York Rite, an offshoot of the original, not only substituted for the more ancient version, but adopted by all the lodges "without exception". The majority of the brethren, however, were not prepared to impose a particular ritual on any lodge without the approval of its members. The amendment was, therefore, defeated and the original motion adopted. This situation has continued until the present day.

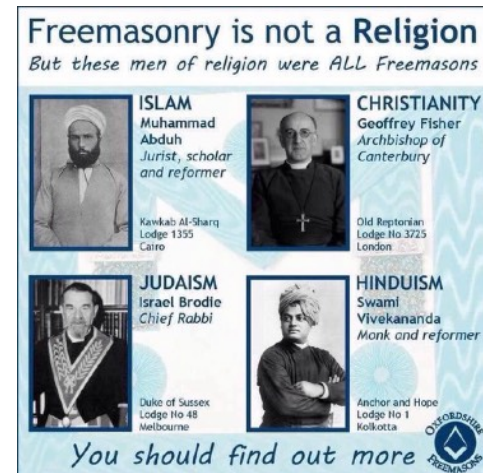
With the adoption of the committee's report, Grand Lodge decided to encourage the use of the "Ancient York Rite" by having the degrees exemplified at the regular meeting in June 1872

under the direction of the Grand Lecturer, Newell Snow. St. Andrew's No. 1 as the senior lodge, worked the degrees in a manner worthy of the occasion."

The ritual was first published in 1947 and is now in its sixth edition.

This work also draws on material from *Six Hundred years of Craft Ritual* by W Bro. Harry Carr, PM, PSec Quatuor Coronati and *The Causes of Divergence in Ritual* by RW Bro Roscoe Pound PDGM Grand Lodge of Massachusetts.

*Michael Day*  
Grand Historian



### **What masonry is and should be.....**

Welcome to the door of Freemasonry. You have been approved for membership in our fraternity, and we look forward to greeting you.

As you know, an application for the degrees in masonry must be voluntary and unsolicited. It is an unwritten masonic law that no one be asked to become a mason. The sole motive of the applicant must be a sincere desire to improve himself and to serve his fellow man. His vows are made of his own free will and he agrees to conform to the established usages of the fraternity.

### **What should you expect from masonry?**

The Masonic fraternity is not a club, a mutual benefit society, a means of entertainment nor an organization for social reform.

It is a joint effort for individual self-improvement. It seeks to cultivate the art of living and the building of character. It teaches a philosophy of life which seeks to bring peace and happiness to all mankind through the building of our own spiritual temples on solid foundations.

Do not accept Freemasonry as a substitute for religion. Masonic teachings will reinforce your belief in a Supreme Being but your own religious convictions all your own.

Of your own volition you made application for the degrees. You sort the recommendation of a friend whom you know to be a Mason. You were thoroughly investigated. You have found wealthy. You are now an Apprentice. As soon as you have received your first degree you will be known as an Entered Apprentice. Throughout the ceremonies you will also be termed a Candidate, a title you

will retain until you are fully qualified for membership in our lodge.

In your progress through the degrees of the Symbolic lodge you will be initiated an Entered Apprentice, passed to the degree of Fellowcraft and raised to the sublime degree of Master Mason.

Freemasonry countenances no horseplay in ceremonies. The degrees are of a serious nature and you need to have no apprehensions whatsoever about the manner of your reception into each degree.

### **What does Freemasonry expect from you?**

Prepare your self for initiation. Your primary duty is to approach each degree calmly and solemnly. Come with an open and receptive mind eager to learn and confident that you will be in the hands of real friends, with nothing to fear.

In each degree you will note a significant characteristic of the ritual is in its use of symbols. These express ideas visually through comparison and are more impressive than words. Seeing these symbols in the degree will help you to understand the purposes of Freemasonry.

### **The importance of symbolism**

Symbolism plays a vital role in the Masonic ritual. You will find that the symbols will help you to understand the precepts of masonry. When you knock at the door Freemasonry may open for you a new meaning for your life filled with opportunity.

*Source Brother Author Unknown*





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**The Premier Lodge of Masonic Research**

**Quatuor Coronati Lodge**

Quatuor Coronati is the world's premier research lodge. Established in 1884 (and consecrated in 1886), the Lodge's founders wished to advance an evidence-based approach to study Masonic history and research the origins of Freemasonry. Their approach was intended to replace the more imaginative writings of earlier authors and was later referred to as the 'authentic school' of Masonic research. Quatuor Coronati continues to adopt the same principles today.

**How can I get involved?**

Whether you are based in North or South America, the UK, Europe, Africa, Asia or Australasia, we would be delighted if you would like to become involved in the research activities of Quatuor Coronati. The first step is to join our Correspondence Circle, which is open to anyone interested in Masonic research or historical research more broadly.

Joining the Correspondence Circle places you in a group dedicated to making a daily contribution to Masonic knowledge. Whether you are just interested in learning about Freemasonry or wish to do research yourself, QCCC can help.



**Membership of the Correspondence Circle**  
Joining the circle provides you with:

- A copy of the Transactions of the Lodge, Ars Quatuor Coronati, published each Autumn as a handsome hardback clothbound book.
- A copy of the Summons to the meetings and regular updates (if you provide an email address).
- Assistance with research enquiries.
- The right to wear our tie, pin, and UGLE-approved breast jewel.
- Discounts and priority booking to our conferences and events.




**Other Benefits**

Members of the Correspondence Circle who are members of constitutions recognised by the United Grand Lodge of England are welcome to attend all our meetings and if they book in advance can come to the dinner afterwards, giving a chance to meet the speakers and the members of the Lodge. The Lodge normally meets in Freemasons' Hall in Great Queen Street, London. Check the website for details.

**How much does it cost?**

We aim to keep our overheads to a minimum and membership covers the cost of publication and postage. The price of membership thus varies in line with the cost of mailing out the Transactions.

**Our current prices are:**  
UK £35 | Europe £38 | USA £40  
Rest of the World £43



**Frequently Asked Questions**

**Do I have to be a Mason to join?**  
No, anyone can join, although only those who are Masons in constitutions recognised by the United Grand Lodge of England can come to our Lodge meetings.

**Can I join as a Lodge or an institution?**  
Yes, we have an institutional membership which is open to academic libraries and Lodges alike.

## THE PASSING OF BRO THOMAS W. JACKSON

On December 30, 2021, Masonic social media announced the passing of RWB Thomas W. Jackson. What quickly followed was a large number of tributes and memories that brothers had reflecting upon the life and impact of RWB Jackson.

If you are not familiar with RWB Jackson, he was the past Grand Secretary of the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania. He had also served as the first Executive Secretary of the World Conference of Regular Masonic Grand Lodges from 1998 to 2014. He held numerous Masonic honors from around the world including as one of the Founding Fellows of The Masonic Society.

I met RWB Jackson a couple of times at Masonic Week. When his book "Masonic Perspectives - The Thoughts of a Grand Secretary" was published, he was selling it at a table at Masonic Week. I bought the book and asked him to autograph it for me.

As I was flipping through the book, I noticed that he had written a couple articles on the topic of Scouting. We had a conversation about the similarities between Scouting and Freemasonry. RWB Jackson, like myself, is an Eagle Scout and has been involved in Scouting as both youth and adult leaders. It was a fascinating conversation.

In his book, he wrote about speaking at an Eagle Court of Honor offering some thoughts on the influence, and said:

*"We cannot take a step in our lives without the influence of others. We will be nothing more at any time than a reflection of the influence of others along with our modifications. The poet Markham expressed it well when he wrote: 'There is a destiny that makes us brothers. None goes his way alone. All that we send into the lives of others comes back into our own.' So my brother Eagles, will you go beyond the ordinary? It is possible but it is up to you. Accept what scouting has to offer. Learn! Learn the meaning of the brotherhood of man, and give to others in equal measure what others have given to you. Maybe, then just maybe, you may rise above the ordinary."*

Though RWB Jackson was speaking to young Eagle Scouts, his words are equally applicable to Freemasonry. We are influenced by others and thereby we also influence others ourselves. As Freemasons, we have a tremendous opportunity to use this ability to influence others to help improve our individual communities having a positive impact upon the lives of others.

What will the legacy of RWB Jackson be? His challenge to raise the bar of Freemasonry will endure for the decades to come. I can't think of a better way to honor the memory of RWB Jackson than by going out into your community having a positive influence on others, exerting kindness to your brothers, and helping your lodge become the very best it can be to impact all of mankind.

Rest in peace Brother.

*by Senior Midnight Freemason Contributor  
Gregory J. Knott 33°*



*Check out the Midnight Mason blog - a new article each day! -Ed*



OUR SEVENTH GRAND MASTER

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Most Worshipful Brother Lewis Johnstone

Grand Master 1886 – 1888 March 7, 1824 –January 31, 1899 Lodge: Keith Lodge #23

M.W. Bro. Lewis Johnstone, of Keith Lodge No. 23, was elected Grand Master. He was re-elected in 1887, and thus had the honor of presiding over Grand Lodge in the year of Queen Victoria's Golden Jubilee, 1887. He had long been active in the Craft, both in his own lodge and in Grand Lodge. He was an experienced administrator, having assumed the duties of Grand Master on the untimely death of Allen Hill Crowe in 1880.

M.W. Bro. Lewis Johnstone was born in Wolfville. He graduated from Acadia College and the Medical School of the University of Pennsylvania. His professional life was spent in Stellarton, where he was a beloved physician and an active member and Past Master of Keith Lodge No. 23. He was Deputy Grand Master, 1880-81, and Grand Master, 1886-88. He died January 31, 1899 at the age of seventy-five.

## WHY MASONRY LIVES

By a Past Grand Master - Masonic Square,  
Oct 1921. Vancouver, British Columbia, Canada

Permanency and vitality are not necessarily characteristics of the good. Bad institutions have survived the wreck of empires, while the shores of time are blackened with the ruins of what were once esteemed benevolent and philanthropic enterprises.

Why, then, has Freemasonry outlived almost every other organization contemporaneous with its beginning?

To those who have never crossed the threshold of the Freemasons' Temple, and who, therefore, are unacquainted with its principles, and the method by which they are taught, this must, indeed, seem a mystery.

They observe that the Order does not go out into the highways and byways of life to gather in converts and swell its numbers; that its members do not proclaim its principles from the housetops, however zealous and enthusiastic they may be; that it rarely seeks aid outside the mystic circle of its own members; that it looks not for the praise or applause of men, but relies upon its record of good deeds quietly and without fanfare.

Freemasonry seeks not the "*boast of heraldry or the pomp of power*" to gather the fleeting fancy and attract the eye of the multitude. Yet, today, Freemasonry is a strong living body and moral power exercising an influence for good over the whole world, wherever there are intelligent minds to comprehend its beautiful principles. In view of its organization and mode of growth, that it should be so widespread and progressive, almost surpasses human comprehension.

Freemasonry, pursuing the even manner of its way, exists the same today as it did nearly two centuries ago, in all its essential principles. It has witnessed the rise, decay and fall of other institutions, professedly originated for the benefit of men, without a single shock to itself.

Governments, societies, doctrines and isms, have come and gone, and Freemasonry has survived them, still with finesse and a youthful vigour, as if yet in the budding manhood of its existence.

This wonderful vitality is the natural result of the moral and national principles which form the underlying base of its magnificent superstructure.

Freemasonry is founded upon the moral law, not upon a morality with a local habitation and a name, but upon principles everywhere self evident - the natural formulas and responses of human nature - so that among all good men of whatever nationality or clime, of whatever political or religious opinion, it may grow and flourish, a beautiful plant in the garden of the human soul. This moral law, written in the hearts of men, upon which our institution is founded, is even more permanent than human nature itself.

History teaches us that gradually, through the ages, human nature has progressed, through the savage, the barbarous and civilized up to the enlightened state.

But the moral law, which is changeless as eternity itself, is the same for the wild bushman of Australia as for the learned Professor. Not that these men understand it the same way but that does not change the law. The moral law is the immutable and unchangeable in human nature.

It is not a codified law, but those natural impulses which direct virtuous conduct.

Of this law, Cicero said: "It was not only older than nations and cities, but co-existent with that Divine Being, who sees and rules both Heaven and Earth."

The principle or law which impels to right conduct, springs out of the nature of things, and began to be law, not when it was first written, but when it originated. "*Right and wrong are as eternal as the Deity*"

They are not created existences, but the moral quality of created existences, and Freemasonry is the great interpreter of this law, for upon its immutable and universal basis, she has chosen to lay her corner-stone.

And she exerts her influence by example rather than by talk.

It is a maxim statement that deeds speak louder than words. The force of example is not open to the charge of hypocrisy.

Words may be false, but deeds speak the truth. Good deeds need no other praise than the acts themselves. It has been said that no good act



should remain unpublished to the world. But it has also been said that every good deed has for itself a silent golden tongue, a language sweeter and more forcible than the silvery speech of a gifted orator. Whether mankind be depraved or not!!!!

Freemasonry recognizes enough of a natural goodness in the human ruins upon which to build a noble superstructure. She finds this remnant, this germ of immortality, in the longing of the human heart for a higher and a nobler existence, leaving the speculative question of depravity to the philosophers.

Freemasonry recognizes the fact that:

*"There is an unseen battlefield in every human breast,*

*Where two opposing forces meet, but where they seldom rest."*

It is this personal desire to be good that invokes virtue in a continual warfare against vice. There is no silence, no position of rest, except in the cowardly surrender of all that is manly, good and true. It is this desire for happiness, this longing for a beautiful life, that plunges human nature into the sea of unrest.

Human nature is ever seeking a higher plane of existence. Nature itself has made it delightful to man to be good, and not so happy to him who is not wholly so. It remains, even after the moral life has been wrecked upon the shoals of vice, sometimes to re-assert itself in the stings and pangs of self-accusing conscience.

Who would not rejoice with ineffable joy if he could this moment shake off the infirmities of his nature and rise at once to the true dignity of ideal manhood, erect and proud in the consciousness of perfect purity and uprightness of character?

**Ideal manhood is the goal of Freemasonry.**

It is the star of our hope, the beacon light upon the shore, to the mariner Mason tossed hither and thither upon the ocean of life.

But while the principles of our Institution are founded upon the immutable moral law, and the aspirations of our natures reach out toward this grand ideality of perfect manhood, our philosophy and history teach us that we have a rough and rugged road to travel, beset with many trials and difficulties, and experience and observation have shown us that many go faint and weary by the way.

Recognizing, as Freemasonry does, the natural infirmities of man and the mutual dependence of one upon the other, through the varying vicissitudes of life, for all the kind offices, which justice and mercy, require its members to aid, sustain and uplift each other by their mutual pursuit of this ideal manhood.

In this pursuit by Freemasons, nothing should distract their attention from the common goal.

The sordid passions of unworthy ambition, hatred and revenge, should find no place for existence or growth in our Order. Masonic soil should afford no fertility for such passions; they are the greatest infirmities of our nature.

Freemasonry, recognizing this fact, has, by most impressive symbolic lessons, taught the Mason to keep his passions within due bounds. This lesson does not mean that the passions are to be destroyed, because they are as essential to human happiness as the nerves, veins and arteries are essential to life. As has been beautifully said;

*"The passions are the gales that swell our mental bark as it sails over the sea of life.*

*Like the wind itself, they are engines of high importance and mighty power."*

Kept within due bounds, they are the fountains of benevolence, the springs of joy and life; - *"left loose and at random, they distract and ruin us."*

It is this injunction concerning the control of the passions and the unity of Masonic aspiration, which keeps discord out of the beautiful Temple of Masonry.

Here, then, is the strength of our Fraternity.

The man who enters the portals of the Masonic Temple, has a right to expect that he is seeking a place where he will be free from the dissensions and the wrangles of life, begotten by uncontrolled passions. Here let him find that freedom, beneath the shelter of an Institution that has been the shadow of rest to many of earth's noblest minds. Here let him find a home for the soul free from the factious opposition of the world, where no contention should exist, *"but rather a nobler emulation of who best can work and best agree."* It is thus that men are brought together by Freemasonry, in to the closest and holiest bonds of friendship - a friendship stripped of the false coverings of flattery, disrobed of the cloak of hypocrisy.

Wealth, station and rank yet rule the world. For this reason, Freemasonry creates a secret, sacred and holy friendship of its own, controlled and directed by the moral law, which is written on the tablets of eternity. In Freemasonry, friendship is world wide. It knows no nationality, no clime, no creed, no profession and no belief, except in God, and the immortality of the soul.

Cicero, in speaking of friendship, said; "*What can be more delightful than to have one to whom you can speak on all subjects, just as to yourself.*"

How aptly this language describes Masonic intercourse!

Man naturally longs for a closer union with his fellow than that which could be called ordinary and creates a more permanent identity of interest and a more intense reciprocation of feeling.

Temperance, Fortitude, Prudence and Justice; these principles should ever be kept in view in the daily transactions of life. They lead to happiness and usefulness, here and now, and to a bright immortality hereafter. No man can lay up a store of happiness and utility here or hereafter without adhering to these principles. It is for these reasons that Freemasonry has had such an extended influence in the world. It must necessarily have had a wonderful effect upon the organization and reformation of society. Born in the past, when caste and rank marked the divisions among men, its work was to cause them to meet upon the common level of true manhood and to eradicate from their hearts the warring, envy, jealousy and strife of creed and clan.

**But we should all have more Masonic teaching.**

Its cardinal principals, in all their bearings, should be better understood and more thoroughly impressed. In order to properly appreciate our noble Institution, and to awaken within ourselves that enthusiasm it deserves, there must be thorough education, not only in its ritual, but in its philosophy and history.

Some one has said that Masonic intelligence is the key to the prosperity and perpetuity of Freemasonry. It has also been said by another, that; "*the character of the Institution is elevated in the mind of every Mason in proportion to the amount of his knowledge of its ritual and symbolism, philosophy and history.*"

Masonry declares truth to be a Divine attribute, and the foundation of every virtue.

But how do we find it unless we educate ourselves? And what a **noble pursuit** is this search after truth! There is none greater. It lies just before our vision, awaiting discovery; but it will not reveal itself without an effort on our part, great effort for most of us. This effort should be to us our highest pleasure. "*Ye are taught to work faithfully in the quarries of truth and knowledge*". But this implies that we have the tools whereby we can work.

Education is the skill of the craftsman. "*As our information increases, the sphere of our mental and moral vision enlarges.*"

Knowledge furnishes eyes to the understanding, and enables us to comprehend the mystic meaning of Masonic symbolism. This, understood, points to the life everlasting, and enables the Mason to lift the veil of the future and behold the haven of rest and peace, which lies beyond. With our minds awakened by a Masonic teaching to an intelligent appreciation of the great principles on which Freemasonry is founded, we need have no fear of its perpetuity or prosperity.

Then, I say; "*Let in some Masonic light!*" It will not engender strife or contention, for Freemasonry has no war to make on other institutions.

Freemasonry has lived through the ages past, because it is founded upon the moral law, embodying those eternal principles of right and wrong. It lives in the present, because human hearts everywhere enthusiastically respond, as with an electric touch, to its beautiful lessons on human life. Teaching by example rather than by precept, it has a vital power far greater than any mere professions of creeds and doctrines. Silent and unseen, the stream of Masonic influence flows down the channels of time into the great ocean of eternity.

It flows because friendship is its object, true manhood its goal, mutual assistance its inculcated duty, brotherly love its ruling passion, temperance, fortitude, prudence and justice its cardinal principles.

Thus founded, it will continue to live and grow until the end of earthly existence, when, as a result of its sublime teachings, it is to be hoped it will have done its proportionate share in regenerating

humanity, and will present to the Great Architect of the Universe its full measure of fashioned materials, polished and fitted for their appropriate positions in the Eternal Temple.

*Masonic Square published 1921 - 1925*

*The Square*, which originally billed itself as "British Columbia's Masonic Magazine" was published in Vancouver, B.C. from Oct 1921 to Jan 1925.

First published in October of 1921, *The Square* was published "in the interests of Masonic Research," at 35 Imperial Block, Vancouver, British Columbia, by The Square Limited, R.J. Templeton, President and Editor. In 1925 the magazine folded, although there were distribution and sales representatives in Manitoba and Saskatchewan.

The first edition of *The Square*, a monthly journal, was published in October of 1921. Based in Vancouver, R.J. Templeton and E.A. Mallett served as Editor and Manager respectively. However, this partnership was soon dissolved. The edition for March of 1922 announced that on February 27th of that year, Mallett had transferred his interest in *The Square* to Templeton, who remained the sole owner and publisher.

*The Square* originally billed itself as "British Columbia's Masonic Magazine". This changed to "A Magazine For Masons" beginning with the edition for September of 1922 and to "Western Canada's Masonic Magazine" beginning with the edition for October of 1924.

As *The Square* progressed and matured, regular features were added. "Questions and Answers" began in December of 1921, "Our Library Table", a review of Masonic literature, began in October of 1922, and "The Craft Abroad", a chronicle of overseas Masonic news, began in May 1923.



### ALL PRAYERS AT LODGE FUNCTIONS ARE NON-SECTARIAN:

Freemasonry is worldwide and holds no sectarian views. Non-sectarian means not sectioned into one, specific religion. Freemasonry embraces all religions.

A Mason may choose the religion of his choice in his private life but should be aware and open to the fact that others among the brethren do not necessarily share nor were they brought up with the religious dogmas and beliefs that you, personally, embrace.

Why? Prayers at lodge functions should be scrupulously in keeping with Masonic teachings. The Masonic Etiquette of offered prayers is that they should never be an expression of specific sectarian views or dogmatic creeds.

It is a matter of courtesy that all prayers, speeches and discussions at Masonic affairs avoid sectarian, controversial or political tones.

Prayers are best directed to the Creator, the Master Architect of the Universe and not toward specific religious teachings such as Jesus Christ, Mother Mary, Muhammad, Jehovah, etc. To do so omits the religions of others within the brethren, which can cause conflict and therefore not be harmonious to the whole.

In the spirit of non-sectarianism, we must remember that since the day that our Creator found that Man created the Tower of Babel to glorify themselves; it is HE who changed man's language into the many diverse languages now spoken on Earth.

In so doing, our Creator has many names across the world.



## CONVERSATIONS ABOUT FREEMASONRY

In this and future issues of the NS Freemason Magazine I would like to offer topics regarding Masonry about which I believe we should all be having a conversation. The areas of thought are not originally mine and are not new in the Craft but have permeated the Canadian and U.S. practice of Freemasonry for some time.

There will be those that will agree and those that will disagree with the opinions of some topics. But the point is to start a conversation because as Masons we are suppose to think. As the WM asks the SW opening the EA Lodge; "What came you here to do?" Some jurisdictions have a comma after the second word in the response; "To learn, to subdue my passions, and improve myself in Masonry."

In the December 2021 issue I submitted a topic but did not attach my name but as I intend to offer more submissions I will no longer be anonymous. I will attempt to keep the articles relatively short because it is a well known fact in Freemasonry that barely 3% of Masons (English speaking countries) read Masonic literature and the rest for whatever reason will prefer short topics on the subject.

**ELITISM**

Freemasonry has had strict criteria for admission, and it still does; but when we speak candidly, we know those criteria are not always followed strictly as outlined and intended, even though Masons were always (and continue to be) charged with faithfulness to maintain it.

A man who meets all of the criteria for admission - at least when faithful adherence to the process is exercised and enforced - is already set apart from a large segment of the population. That is what qualifies and defines making a man who is admitted into our Institution as "elite". This is what is supposed to make Freemasonry an organization of elite men: that they qualify for something that not all men, not even all good men, are expected, much less truly qualified, to be part of at all.

We have seen many Masons confused for years about the very meaning of the word elite.

Thus, it has become clearer in just the past few decades alone, that members who are content with casual practices, a social or civic club environment, and who continue to seek more memberships for the mere sake of having more members, (quantity over quality) without necessarily supporting them through the challenging work enabling them to become Freemasons, are the members who mistakenly believe that the term "elite" can apply to a Mason who thinks he is better than another, or that an elite Mason must be arrogant, stuffy, uppity, or "not one of us".

(There are definitions of elite that indicate "superior intelligence, wealth or social standing" but it is also defined as "best or most qualified". Freemasonry uses this definition of elite referring to "the best or most qualified" in morality, uprightness and conduct.)

The Institution, and every qualified member belonging to it, should at least understand the fraternity is *intended to be an elite body*. The unthinking, opinionated perception otherwise is simply wrong-headed.

It is a mark of honour to have graduated from an "elite" college or university. Among veterans, service in an "elite" military unit is a matter of great pride. In any profession, to be viewed as practicing your craft at an "elite" level is an enviable trait. It is only in Freemasonry that the term "elite" is considered an insult. That notion is a further reminder of the extent to which we have lost our way on the path of Freemasonry.

Whenever our criteria for admission is compromised, unheeded, or yet worse, ignored, in the blind pursuit of quantity, then diluted quality inevitably soon follows. Has there ever been a case in organizations, corporations, schools, small businesses, the military, manufacturing, volunteer or service organizations where when quality is sacrificed it is followed by an incredible upswing in sales, performance, or any other category that causes people to scurry to their doors? Of course not. Why do so many members seem to think Canadian and American Freemasonry is immune to that result? Once quality is diluted in anything, the struggle to bring it back is like sweeping water

up a hill; because re-building quality takes longer to restore than it took to dilute it.

Even more disappointing than members not perceiving themselves as elite members of the society of Freemasons, is how not seeing it identifies the cause and consequential effects. We cannot get around the simple law of cause and effect. What we do always has a consequence. What we don't do also has a consequence. The truth is that we too often look away from those things that do not suit the majority thinking in Freemasonry; even when what the majority's thinking does not constructively advance the interests of the fraternity.

The Craft has never been very good at taking a hard look at itself. If anyone thinks this fraternity is chocked full of enlightened members, he makes that declaration without the benefit of supporting evidence. Sure, there are many Masons who are enlightened because they became members - and many good men who pursue Masonry for its intended purpose can and do find what they are seeking.

But seriously, brothers, can we say that most, let alone all, Masons do that? Let's not be disingenuous to the point of rah-rahing the success of the whole fraternity, just because there were 4 million men in it at one time, or even 1 million. If our Lodges were full of constructive direction and Masonic teaching and living up to our full potential and consistently delivering the promise of Freemasonry, we would not conform to the commonly held perception that a Masonic Lodge is just a place to visit friends, grab a meal, debate some business details, read minutes, and join parking lot conversations where everyone wonders why no one comes to Lodge anymore.

Talking about excellence and exclusivity is often an automatic cue for some members to shout out the response, "That's elitism!" If men think Freemasonry was designed to make its Lodges and members ordinary, claims of elitism will always be heard whenever the ordinary is challenged. Only in Freemasonry do men take the absurd position that being "elite" is undesirable.

Unless a man was made a member contrary to the qualifications and criteria of the Institution, then whether he agrees with or dislikes it, he has

already become part of what was and is intended to be an elite fraternity, designed and intended to be exclusive, in the best sense, even though it appears there has been a lot of effort to make it less exclusive.

As long as such mistaken understandings of what being exclusive and elite really mean, the purpose of what Freemasonry was historically designed to be will continue to be misunderstood, and all too often will not and is not practiced as it was intended.

*Submitted by Leigh MacConnell  
(Ionic #73, Sophia Perennis #139)*



**V.W. Bro. Terrance  
Stanley Dorteous**

**Widow's Son Lodge #48**

*May it be his portion to hear those words  
"Well done, thou good and faithful servant"*

## THE STORY OF "AULD LANG SYNE"



Illustration to Robert Burns' poem *Auld Lang Syne* by J.M. Wright and Edward Scriven from c1840

In 1796 Robert Burns published a song that would become the second most sung song in the world, second only to "Happy Birthday to you".

He had come across an old folk tune some years previous having heard a portion of it sung by an old man in the tavern. Burns transformed it, added new verses and refined it, referring to this composition of the traditional Scottish song as 'That Glorious Fragment'. Little did he know the extent to which "Auld Lang Syne" (Old Long Since) would spread throughout the world.

Likely to have been first sung in either Poesie Nancy's Tavern or in the Bachelor's Club in Ayrshire, from there it spread North, East, South and West; far and wide and is now song by almost everyone worldwide as they say goodbye to the old year and welcome the new. A truly international song of departure.

### Where did it come from?

Burns claimed that he learnt parts of the song from an old man in a pub and that it was from an older Scottish folk song. He undoubtedly adapted it however into the verses we now know.

There is a poem that George Bannatyne included in his well known manuscript of Scottish Poetry in 1568 entitled "Auld kindnes Foryett," which translated into more "modern" Scots "[Should] auld acquaintance [be] forgot".

The same opening line can be found in another poem featured in Watson's collection of Scottish poems published in 1711, entitled "Old Longsyne." and again in the Allan Ramsay's "Tea Table Miscellany," published in 1724 entitled "Auld Lang Syne," beginning—

"Should auld acquaintance be forgot,  
Tho' they return with scars?"

The first record of what we now know as Robert Burns' "Auld Lang Syne" was in a letter to his friend Mrs Dunlop, dated December 17, 1788. Within he enclosed a copy saying, "*There is an old song and tune which has often thrilled through my soul... Light lie the turf on the breast of the heaven-inspired poet who composed this glorious fragment!*"

### The Original Melody

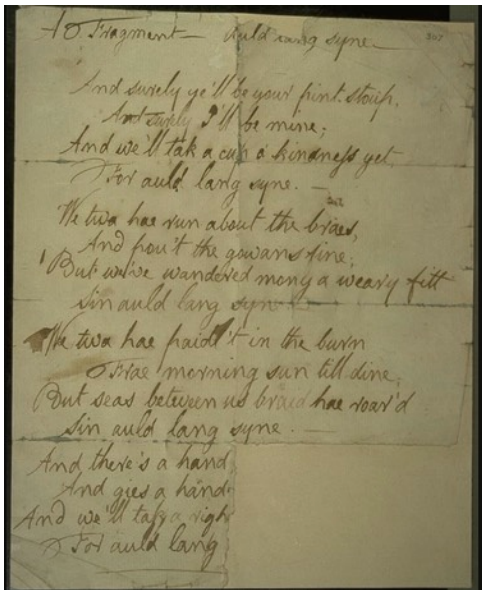
In 1793, just 3 years prior to his death, Robert Burns sent a 20 page letter with comments on 74 songs to Edinburgh based editor George



Thomson for inclusion in a musical anthology of Scottish songs incorporating a manuscript for "Auld Lang Syne".

"One song more, & I have done - Auld Lang Syne. The air is but mediocre; but the following song, the old Song of the olden times, & which has never been in print, nor even in manuscript, until I took it down from an old man's singing; is enough to recommend any air." - Robert Burns

It would eventually be published by Thomson in his "A Select Collection of Original Scottish Airs for the Voice", 3 years after Burns' death, however he obviously agreed with Burns about the air being "mediocre" as it was set to a different tune - in fact the one that we sing across the world today.



*Manuscript of some of the verses from Auld Lang Syne in Burns' handwriting*

### **The Masonic Connection**

As with much of Burns' work, it's visibility and lasting popularity is in no small way thanks to Freemasonry, or more specifically Scottish Freemasonry.

The song became synonymous with the Craft after his death, and in particular at the Festival of St. John when it would be sung by Brethren as the close of the evening.

As Scots spread themselves across every corner of the globe, taking with them their customs. Auld Lang Syne soon became an expression of love for all mankind, international Brotherhood of men, all races, equality, democracy

and liberty. All principles for which we as Freemasons stand.

And on to the masses

Whilst the singing of Auld Lang Syne at the conclusion of the evening at Masonic gathering certainly gave the song a solid foundation, it would be an individual Freemason that would expose it to the masses and transform it into the Universally acclaimed tune of modern times.

Bro. Guy Lombardo of London, Ontario in Canada claims to have first heard the song in his youth from Scottish immigrants in his hometown. When he formed an orchestra in 1919 "Auld Lang Syne" was adopted as their theme tune, and was played at the end of every concert or dance as the final song.

When "Guy Lombardo and His Royal Canadians" headlined a New Year's Eve party in New York in 1929, naturally they finished with their theme tune, playing Auld Lang Syne just before midnight and then counting down the last 10 seconds of the old year.

It's safe to say that with 55 million people listening to that broadcast the song had immediately reached and became popular with a much larger audience. Guy would go on to broadcast a New Years Eve party for almost 50 years and always finished with the favourite song of his childhood.

Today in Tokyo department stores play Auld Lang Syne over sound systems to let customers know the store will be closing. It is regularly played at public ceremonies in Russia, Korea, India and the Philippines; and was played as the body of Canadian Premier, Pierre Trudeau left parliament for the state funeral. Auld Lang Syne is now played and sung at all types of occasions in every corner of the world and translated into some 40 different languages.

A truly international anthem of the world that brings people of all creeds and colour together, joining hands in celebration. All this from the pen of a wee Scots Freemason from Ayrshire.

### **Lyrics**

*Should auld acquaintance be forgot,  
and never brought to min?  
Should auld acquaintance be forgot,  
and auld lang syne?*

*(Note: The main message of this first verse is that we shouldn't forget old friends)*

**Chorus:** *(Repeated after each verse)*  
 For auld lang syne, my jo,  
 for auld lang syne,  
 we'll tak' a cup o' kindness yet,  
 for auld lang syne.

*And surely ye'll be your pint-stoup!  
 and surely I'll be mine!  
 And we'll tak' a cup o' kindness yet,  
 for auld lang syne.*

*(Note: So let us raise a glass and toast to their memories)*

*We twa hae run about the braes,  
 and pou'd the gowans fine;  
 But we've wander'd mony a weary fit,  
 sin' auld lang syne.*

*(Note: We used to play together, but we've grown up and gone our separate ways)*

*We twa hae paidl'd in the burn,  
 frae morning sun till dine;  
 But seas between us braid hae roar'd  
 sin' auld lang syne.*

*(Note: As children we would paddle in the stream, but today we are separated figuratively by oceans)*

*And there's a hand, my trusty fiere!  
 and gie's a hand o' thine!  
 And we'll tak' a right gude-willie waught,  
 for auld lang syne.*

*(Note: So shake my hand my friend and let us drink to the memory of these days gone by)*

*Bro. Scott J. Watson from Burns Masonic.  
 Check out <https://www.burnsmasonic.com/>  
 You can be a subscriber to Burns Masonic.*



*Wentworth Lodge No. 108 Senior Warden Bro. Craig MacFadgen laying lodge wreath at Sullivan's Pond Cenotaph, Nov. 11, 2021.*



*VW Bro. Calvin Myra PGP, receiving his 60 year bar.*



IN AND AROUND THE JURISDICTION

*Presentation Masonic Awards at Wentworth Lodge.*



*RWBro. Phillip Randall GA , receiving his 50 year Jewel.*



*Bro. Doug Brown received his MM apron, MM Certificate, Masonic Ritual, and Grand Lodge Constitution and Regulations.*

*Grand Lodge Shared Funds / Wentworth Lodge donation to Iroquois #339 Sea Cadet Corps Band - Commanding Officer Lt.(N) Kelsey Phinney by Worshipful Master Elect Bro. Michael Blackburn.*



*On October 29<sup>th</sup> Brother Sam Emmons of the South Shore Shrine Club had his 91<sup>st</sup> birthday. The South Shore Shrine club held a small celebration on November 1<sup>st</sup>, with the help of four brothers from the Metro Club in attendance. Thank you to the Metro Club for the support.*

*Those in attendance were Brothers/Nobles Jack Kerwin, Bruce Stoddart, Gerald Settle, Harry Rhyno, Gudmundur Matthiason, Chris Lucas, Tony Boyd, Bob Turner and of course the birthday boy Brother Sam Emmons (seated)*