



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

**"FREEMASONRY
notwithstanding,
has still survived."**

~~Cholera~~
~~Spanish Influenza~~
~~Polio Epidemic~~
~~Swine Flu~~
COVID-19



Stay Safe
STAY HOME
STAY ON THE LEVEL

"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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CONTENT

	page
The Grand Master’s Message	3
From the DGM	4
From the JGW	5
From the SGW	6
Freemasonry is a Progressive Science	8
Learning and Memorizing Ritual	10
MSA STB - A Great Resource	13
Fact - Not Fiction	15
Loyalists in the Revolution	16
The Feasts of Sts. John	20
Questions and Answers	21
Lodge After Covid	22
In Memoriam	23

Front cover: RW Michael Halleran, Past Grand Master of Kansas and former editor of the Journal of the Masonic Society, designed this artwork for a Masonic/ COVID graphic for use by any lodge or jurisdiction. He accompanied it with this quote from his Ritual: “The lapse of time, the ruthless hand of ignorance, and the devastations of war have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the ravages of barbarous force.

Freemasonry, notwithstanding, has still survived. “

 THE GRAND MASTER'S MESSAGE: A DIRECTIVE TO THE WORSHIPFUL MASTER,
 OFFICERS AND ALL BRETHREN OF CONSTITUENT LODGES



This terrible Covid-19 Virus continues to endanger all of our lives, daily, and as the numbers of those infected by this dreaded disease continues to rise, it appears that the restrictions from the Nova Scotia Health Authority and the Provincial Government will not be relinquished for quite some time!

These are extraordinary times, my Brethren, and require extremely difficult decisions. In consultation with the Line Officers and the Chairman of the Board of General Purposes, a number of directives have been made based on the following:

- a) For Lodges that have not held their election and installations of officers, prior to March 15, 2020, and that auspicious occasion may not happen until restrictions are lifted, and if the election and the newly installed officers may only serve for a few of months after which a new election is called and installation held, depriving them of a full enjoyable year in office.
- b) Lodges who have already held their election and installation of officers prior to March 15, 2020 and who have only held a couple of meetings, and then not been able to serve during the months in which all Masonic meetings and activities have been suspended, the officers of these Lodges will only have served for a couple of months before another election and installation occurs and not enjoyed a full year of office.
- c) Paramount to the discussion was to ensure the safety and well-being of all of our Brethren, until this, terrible Pandemic passes and we can meet in brotherly Love, Peace and Harmony.

The Following Directives are to be followed by all Lodges and members of the Grand Lodge of Nova Scotia:

Relating to Grand Lodge:

1. The Annual Communication that was to be held on June 7th and 8th, 2020 is cancelled. The next Annual Communication for the Grand Lodge of Nova Scotia will be the 155th Annual Communication to be held on June 4th and 5th, 2021.
2. All present Grand Lodge Officers, will remain in Office until the 155th Annual Communication.
3. The Officers, that were elected and appointed to serve for the 2020-2021 Masonic Year will be installed at the 155th Annual Communication of the Grand Lodge of Nova Scotia to be held on June 4th and 5th of 2021 and serve from June 2021 until the 156th Annual Communication being held on June 3rd and 4th, 2022.
4. To be fair to the Brethren nominated for the position of Junior Grand Warden and who would have been voted on at the 155th Annual Communication in June 2020, they will be the only nominees nominated and voted upon at Annual Communication now being held on June 4th and 5th, 2021.

Relating to Constituent Lodges:

1. The Officers of all other Lodges that have not held their elections of Officers or held their installation prior to March 15, 2020 will remain in office until the next annual election and installation of officers being held in 2021.

In closing, I realize that these are extreme measures and believe me Brethren, when I tell you that they were not made without sincere discussion and heartfelt deliberation. We must all ensure the safety of our fellow Brethren. Please stay home, practice social distancing and follow the directions being offered by the Nova Scotia Health Authority and the Province of Nova Scotia.

Sincerely and fraternally,

*George A. Grant
The Most Worshipful the Grand Master
Of Masons in Nova Scotia*

FROM THE DEPUTY GRAND MASTER

Brethren;

I trust you and your families are keeping well.

These are certainly trying times for all of us but at the same time it has provided an opportunity for us to continue practising the tenants of our fraternity all be it in a somewhat different form.



We certainly have been provided with an opportunity to spend time with the ritual – this has been an opportunity to master a portion of our ceremonies that we have promised ourselves we would do but has never seemed to be able to get to it.

We have had the opportunity to spend time with the daily advancement of our Masonic knowledge through study and reflection.

The time away from our Brethren makes one realize how important and valuable a relationship our fraternity provides for us. Although the isolation creates a sense of lost the variety of ways that the Brethren are using to keep in touch are to be commended - the use of technology, the publication of special monthly notices, the phone calls, being there to provide assistance where needed has brightened the day of all concerned. Such is the nature of our fraternity.

One could argue the tremendous reduction in the traffic on the highways has provided a relief for the environment by reducing the emission levels in the atmosphere. There has been several

glorious sunsets in the past months – is this a reflection of the improved atmosphere or is it telling us that amidst the hustle and bustle of life we had forgotten to take the time to appreciate the things around us?

In my own personal reflections and study I have found myself seeking new thoughts on where to direct our efforts once this has passed and at the same time I have found myself drawn to take another look at writings of noted Masonic writers of the past. It is my belief that we will face challenges unlike any that has gone before but we will adapt and move forward to greater and brighter days.

In closing I thought this little article entitled “Masonic Wisdom” which was shared with me on September 24, 2009 by a Brother who has long since gone to the Grand Lodge above has relevance for us at this time and I quote.

It was a tale of Masonic men surrounding a campfire in the Old West, at night, discussing the Fraternity and its teachings. One old man listened patiently, and finally spoke up:

“I can tell you more about Masonry in a little example than some of the great Masonic philosophers can in books. Everyone stand up, and gather in a circle around the campfire.”

They did that.

“Now everybody hold hands with the man next to him.”

They did that too.

“Now what do you see looking ahead?”

“The face of a Brother Mason through the flames.”

“What do you feel in front of you?”

“The warmth of the fire, and the comfort it brings on a cool night.”

“What do you feel at your side?”

“The warm hand of a Brother.”

“Ok. Now, drop the hands and turn around.”

They did so.

“Now what do you see, looking ahead?”

“Complete darkness.”

“What do you feel, looking ahead?”

“A sense of loneliness, of being alienated.”

“What do you feel at your side?”

“Nothing at all.”

“What do you feel on your back?”

“The warmth of the fire.”

“So, it is with Masonry,” said the old man. “In Masonic gatherings, you can feel the warmth of Masonic interaction, you can see the face of a

Brother through the light Masonry brings to you, and you can always feel the warm hand of a Brother. When you turn away from Masonry, and are out in the world, you see darkness, feel alienated and alone, and do not feel the warm hand of your Masonic Brother.”

But, Masonry, and the warmth and light it brings, are just a turn away from you.

Unknown

My Brothers, I look forward to the time when we can meet again.

In the meantime, continue to reach out to each other and Keep Safe.

Fraternally & Respectfully:

John Dollimount DGM

FROM THE JUNIOR GRAND WARDEN



Brothers, as we go through these difficult times our lives have certainly changed. Some of us may have lost friends and or family members. Never in our lifetime have we ever seen such disruptive interference in our daily activities. We do things a lot differently than we did just a few months ago.

As tough as these times may be, I for one, am so thankful that we live in a country, a community where our Neighbours look out for one another. As Masons, our daily routines may have changed, but our beliefs have not. We are still bound by duty, honour and gratitude to be Faithful to our trust, to support the dignity of our character on every occasion.

One of the activities that I miss most is the travelling to all the different lodges in our jurisdiction, and I am sure you may feel the same. There are Brothers out there that may not have spoken to a Brother for months. I challenge you to pick up your phone and make a couple of calls to Brothers whom you have not seen for the past few months, even better call to a Brother whom you have not seen in lodge for months or years. These calls may be the highlight of your Brothers day, knowing that he is not forgotten. This may be the opportunity to encourage him to make a call to a Brother.

Communication with one another will keep our fraternity strong.

Looking forward to seeing you in your lodge again.

Stay safe, stay communicating

Fraternally with respect

Bob Cowley, Jgrw

FROM THE SENIOR GRAND WARDEN



*The following article was suggested by
RW Bro. Alan Jarvis as his
submission for this month's issue.
Ed.*

A LESSON FOR
FREEMASONS
Or, A Series Of Moral
Observations On The
Instruments Of Masonry.

From "The Spirit of Masonry" - 1843

The various instruments which we of this profession make use of, are all emblematical or picturesque of the conduct of life we ought to persevere in.

The RULE directs us to observe punctually every gospel duty to press forward in the right path, neither inclining to the right nor left hand, for the sake of any transient amusement or gratification whatsoever it forbids us to give into the least inclination or propensity into the curve of life, and reminds us to beware of the least tendency to a circle, either in religion or morals! - not to mind (because they have seldom any other than selfish views) neither outs, or ins in politics and to have in all our conduct eternity in view.

The LINE should make us pay the strictest attention to that line of duty which has been given us, or rather which was marked out to us, by our great Benefactor and Redeemer. It teaches us to avoid all kinds of double-dealing, both in conversation and actions it points out the direct but narrow path that leads to a glorious immortality and that sincerity in our profession will be our only passport thither. This line, like Jacob's ladder, connects heaven and earth together and, by laying hold of it, we climb up to that place where we shall change this short line of time for the never-ending circle of eternity.

The PLUME-LINE admonishes us to walk erect and upright in our Christian vocation not to lean to a side, but to hold the scale of justice in equal poise to observe the just medium between temperance and voluptuousness to fathom the depth of our limited capacities, and to make our several passions and prejudices of education fall plumb in, or coincide with, our line of duty.

The SQUARE will teach us to square all our actions by this gospel rule and line, and to make our whole conduct harmonise with this most salutary scheme. Our behaviour will be regular and uniform, not aspiring at things above our reach, nor pretending to things above our finite capacities, nor to affect things above what our circumstances can possibly bear. In our expenses, therefore, we shall neither ape those that are placed in a more exalted sphere, nor attend so much to the glitter of gold as to sink beneath our proper station but we shall observe the golden mean,

"And always to our acres join our sense,
Because 'tis use that sanctifies expense."

The COMPASSES will inform us that we should in every station learn to live within proper bounds, that we may, therefore, be enabled to contribute freely and cheerfully to the relief of the necessities and indigencies of our fellow-creatures. Hence we shall rise to notice, live with honour, and make our exit in humble hopes of compassing what ought to be the main pursuit of the most aspiring genius, a crown of glory.

The LEVEL should advise us that, since we are all descended from the same common stock, partake of the like nature, have the same faith and the same hope through the redemption, which render us naturally upon a level with one another, that we ought not to divest ourselves of the feelings of humanity and though distinctions necessarily make a subordination among mankind, yet eminence of station should not make us forget that we are men, nor cause us to treat our brethren, because placed on the lowest spoke of the wheel of fortune, with contempt because a time will come, and the wisest of men know not how soon, when all distinctions, except in goodness, will cease, and when death - that grand leveller of all human greatness - will bring us to a level at the last. From hence, too, the sceptic, the shallow reasoner, and babbling disputer of this world, may learn to forbear the measuring of infinity by the dull level of his own grovelling capacity, and endeavour, by way of atonement for his insults upon every thing that tends to mankind, either good or great, to vindicate the ways of God to man.

From your MALLET and CHISEL, you may likewise know what advantages accrue from a proper education. The human and unpolished mind, like a diamond surrounded with a dense crust, discovers neither its sparkling nor different powers, till the rough external is smoothed off, and beauties, till then unknown, rise full to our view. Education gives, what a chisel does to the stone, not only an external polish and smoothness, but discovers all the inward beauties latent under the roughest surfaces. By education our minds are enlarged, and they not only range through the large fields of matter and space, but also learn with greater perspicuity - what is above all other knowledge - our real duty to God and man.

Your TROWEL will teach you that nothing is united together without proper cement: no strict union, nor external polish can be made without it. And, as the Trowel connects each stone together by a proper disposition of the cement, so charity, that bond of perfection and of all social union (which I earnestly recommend to you all), links separate minds and various interests together and, like the radii of a circle, that extend from the centre to every part of the circumference, makes each member have a tender regard for the real welfare of the whole community. But as some members will be refractory in every society, your

Hammer will likewise teach you how to use becoming discipline and correction towards such like offenders. If they will not submit to rule, you may strike off the excrescences of their swelling pride, till they sink into a modest deportment. Are they irregular in their practices? Your Hammer will instruct you to strike off each irregularity, and fit them to act a decent part on the stage of life. Do any affect things above their stations? Your Hammer will teach you to press them down to their proper level, that they may learn, in the school of discipline, that necessary knowledge - to be courteous.

What the HAMMER is to the workman, that enlightened reason is to the passions in the human mind: it curbs ambition, that aspires to its own and neighbour's hurt: it depresses envy, moderates anger, checks every rising frailty, and encourages every good disposition of the soul from whence must arise that comely order, that delightful self complacency,

"Which nothing earthly gives or can destroy,
The soul's calm sunshine, and the heart-felt joy."

Thus, from our instruments may we all be instructed to raise a stately fabric of good works, upon the strong foundation of faith, that we may be fitted at last to inhabit that glorious house, not made with hands, eternal in the Heavens!

What can say, I'm bored. Been working on a Lewis Jewel Working Tool Set, for Wentworth Lodge for sometime. Almost done. This will be a nice addition when we do the Lewis Jewel Lecturer. Nothing fancy, but I hope will enhance the experience.

*Quentin Hardy
Wentworth Lodge No.108*



"FREEMASONRY IS A PROGRESSIVE SCIENCE."

An excerpt from "Laudable Pursuit II—Examining the Progress and Future of Regular Freemasonry in North America".

"Freemasonry is a progressive science."

Far too many Masons hold back their Lodges and brethren with their regressive social opinions, such as bigotry, racism, sexism, religious and political extremism become passively tolerated and those brethren who don't agree or make a complaint are relegated to the sidelines and ignored, sometimes leaving in disgust, and the regression continues.

Far too many Lodges pump through numbers without working together on progressing through understanding Masonic science together. Perhaps that would solve the former point.

"... to make a daily advancement in Masonic knowledge."

Far too many Masons do not learn, read, listen, and teach.

Society changes daily and while Freemasonry has its honoured traditions, ceremonies, and philosophies, that very philosophy "as a progressive science" demands that we understand Nature as a changing entity, and that people's views and opinions do change over time.

So why do so many Masons resist change, even if it means a better way? There is a stagnation that plagues our Lodges and Grand Lodges, and not just recently. The nostalgia of long-lost numbers and packed rooms, while fun to reminisce, diminishes the present and holds no real purpose for the new Mason seeking enlightenment and personal growth in the here and now.

Grand Lodges forget their main purpose is to create new Lodges, yet far too many hold this back from happening or worse, suspend Lodges for simply trying new ideas. Lodges forget that their main purpose is to make Masons, not just on paper or running through a ceremony, but in teaching and learning about the Craft and the Great Work together. But it does not mean making as many Masons as possible in a short period of time either.

Freemasonry is on a new precipice. The slow decline of grandiose Lodges and buildings have

come to a head and a new direction and way of thinking is already happening. Many of the large buildings have closed. The ones that remain are seeing higher per capita costs due to fewer members, reaching an unsustainable future where Lodges are deciding to move, downsize, regroup, amalgamate, or just close. More and more Lodges are moving or occasionally hosting tyled meetings in unique locations like forests and caves, as it was before the magnificent buildings were constructed. There is a bright side to this.

The same is true for many Grand Lodges, particularly in English-speaking jurisdictions, (Canada, United States, England). And while we believe there are many grand masters with good intentions who "play the game" to seek the ability to make swift decisions to improve efficiency in administration and management of the day-to-day operations, unless the per capita costs decrease, and decrease significantly in the next decade or less, the purpose of Grand Lodges may relegate properly to what was described two paragraphs ago. We have also seen grand officers with good intentions make difficult but necessary decisions only to be cornered politically.

For the good of the Craft, if your Grand Lodge is in numerical decline, do not fret.

All this said, significant positive progress has occurred in many jurisdictions, otherwise, we may have predicted its absolute inevitable demise. But we are still here. We still believe there are greater days ahead for this beautiful system of ours—albeit in a format that may not suit the nostalgia.

If the thinking of nostalgic post-war Freemasonry of top-down structures, go-through-the-motions meetings, and cost-saving blandness of Living Dead Lodge #2 continues for future generations, then surely English-speaking regular Freemasonry will say "*all good things must come to an end.*"

Yet through all the wars, political turmoil, schisms, exposures, and oppression in various countries over the centuries, Freemasonry has proven itself, time and time again, that it endures. But it endures because Freemasons themselves ensure that it is relevant. And if a single Lodge with seven or more good Masons are practicing Freemasonry externally and internally and that

egregore of brethren are breathing some fresh air in-line with “*level steps and upright intentions*” in an otherwise dead jurisdiction or district, the light of Freemasonry is still alive.

And practicing that is our laudable pursuit.

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

LECTURES ON THE INTERNET

For the lucky few the restrictions of the state of emergency have not really had an enormous impact. From my own perspective as an old retiree living in a rural area on a large plot of land with an enormous garden (blame the wife!) apart from not seeing family in person and attending lodge, my life hasn't really been turned upside down.

For those younger masons who are having difficulty earning a living and are constrained within a small apartment with children home from school, it is a different story. We all have to cope in our own way and try to help others as much as we can. One can only hope that the current situation does not become the new normal for years to come.

I have been pleased to see that masonic intercourse has not stopped. With access to the internet, although tyled lodge meetings are not permitted, there are a number of “zoom” meetings we can attend and mix with brethren from around the world.

I have attended two meetings of my own lodge, Sophia Perennis, one of which was an educational presentation and the other a more social meeting for the members to get together.

For those of you who are looking for an entertaining and educational experience there have been a series of lectures sponsored by Quatuor Coronati Lodge of Research as well as others by Lexington Lodge from Kentucky, and the Grand Lodges of Georgia and Lithuania. These have been recorded and posted either on YouTube or on the Grand Lodge's websites. I watched presentations from Robert Cooper, Curator of the Grand Lodge of Scotland; Chris Hodnap, author of *Freemasonry for Dummies*;

and Prof. Andreas Onnerfors, WM of Quatuor Coronati. Each presentation was followed by a Q and A. There was some very interesting information shared and some myths debunked.

For those interested I am attaching a couple of links to some of these recorded lectures.

This is a great time to connect with masons from across the globe and to receive more light in Masonry!

Brother Robert Cooper, the Curator of the Museum and Library of the **Grand Lodge of Scotland** accessible on:

<https://www.youtube.com/playlist?list=PL2goIWm-RQiNoMSqArbnVUpZmR9AMov8W>:

May 9 – Lecture 8. Scottish Freemasonry in the four quarters of the globe

May 5 – Lecture 7. Freemasonry in Scotland and England 1717-1813

May 2 – Lecture 6. Parts of the Early Rituals discussed in detail.

April 29 – Lecture 5. Roselyn Story Debunked.

April 24 - Lecture 4. Sainteclaires of Roselyn. The Story of Roselyn – Herod's Temple? The Old Charges. Scottish Masonic histories and Rex Deus. The books of the lecturer.

April 21 - Lecture 3. “Freemasonry in Scotland. Early Lodges in Scotland. Rituals and Rites in Freemasonry. St. Andrew in Scotland.”

April 17 - Lecture 2. “Freemasonry: its principles, philosophy, esoteric elements.”

April 15 – (Audio ONLY) Lecture 1. “History of origins. Freemasonry and its earliest rituals before 1717.”

Lexington Lodge No. 1, <https://www.lexingtonlodge1.org/>, Lexington, KY 40515

YouTube Channel of the Grand Lodge of Georgia

https://www.youtube.com/channel/UCnLoAxHaheYdk4ksVXcSuTg?view_as=subscriber

*Barry Imber
Editor*

LEARNING & MEMORIZING RITUAL BY WOR. MARK WAKS

One of the problems that most often plagues Masonry is poor ritual. By this, I don't just mean getting the words wrong -- I mean ritual that is drab and uninspiring, which fails to actually teach a candidate. Ritual is often mediocre, and it doesn't have to be; anyone can do ritual well, provided he knows a little about acting.

It isn't hard, actually; it's mostly a matter of knowing how to do it, plus a lot of practice. This article is intended to impart some guidelines on how to do Good Ritual. It doesn't demand a lot of time, or any particular talent, just a little drive to do well. Read it and play with it. With some practice, you should be able to use these techniques to good effect in your Lodge. The course is specifically aimed at dealing with the longer speeches, but much of it is also relevant to shorter pieces; I commend it to junior officers.

This is adapted from a lecture that I worked up for my own lodge; having done that, I figured I should try to spread these tips around for the common weal of the Craft. (Caveat: I do assume that you have some kind of cypher book, with encoded ritual. If your jurisdiction doesn't use this, you'll have to adapt these lessons.)

1: Figure out the Words

The first step of learning any ritual is to know what you're saying! This should be obvious, but is often overlooked, because brethren are afraid to admit that they don't already know the right words. Don't be afraid to admit your own limits -- I've never met anyone who gets every single word right every time.

Start out by listening to someone say the speech, preferably several times. (You should be doing this the entire previous year, listening to your predecessor.) Listen carefully, and make sure you understand what's being said; ask questions if you don't. (After lodge, of course.)

Next, go through your cypher or code book carefully, and see how much you can read. Mark words that you can't figure out, or that you're unsure of -- this is the point to catch any mistakes you may be making. Then call or get together with a Ritualist or a reliable Past Master, and talk through it, reading out of the book slowly. Have

him correct any mistakes, and fill in the words you don't know. Take notes (preferably somewhere other than in the book), because you will forget the corrections as soon as you're on your own.

2: Understand the Speech

This step gets overlooked even more often than the previous one. Read through the ritual a couple of times, and make sure you really grasp it. Don't just know the words -- know what it's talking about. Find out who the characters being talked about are. Again, ask questions.

Now, start trying to understand the speech structurally. Any ritual is made up of components, separate pieces that are linked together. For example, a section may be talking about symbols, with three paragraphs per symbol: concrete meaning, abstract meaning, and purpose. Figure out what these pieces are -- you'll use them later.

The next step is especially useful for long speeches -- visualize the speech. Any speech can be thought of in terms of movements, places, rooms, stuff like that. Words are hard to remember in order; places are easy. The canonical example is the Middle Chamber Lecture, which walks through King Solomon's Temple. That's no accident -- that path is easily visualized, and makes a good example of how to learn ritual, which is probably why it is the first major speech an officer learns. This is why we use symbols in the first place: because they are easy to learn and internalize. Use them.

3a: Small-Scale Memorization

This is never anyone's favorite part; anyone can do it, but no-one finds it simple. It's considerably easier if you do it right, though.

Start out by reading the speech over and over. Don't move on to the next step until you can read it from the cypher quickly, without breaks or hesitation. Read it out loud, when you get the chance. This step is particularly important, and skipped more often than any other. Don't skip it -- this is how you get your brain and mouth trained to the words. It may sound silly, but it really matters -- the mental pathways used to talk are distinct from those used to read.

Now, start trying to learn sentences. Just sentences. Read the first word or two of the

sentence, then try to fill in the remainder from memory. Don't fret if you can't do it immediately; it will probably take at least 5 or 10 times through before you're getting most of the sentences. You'll find some that are hard -- hammer those ones over and over (but don't totally neglect the rest while you do so). Again, get to the point where you're doing reasonably well on this, before going on to the next step.

3b: Large-Scale Memorization

Once you've got most of the sentences, try to move on to paragraphs. Again, some will be easy and some hard. Try to understand exactly why this sentence follows that one -- in most cases, the ritual does make sense. An individual paragraph is almost always trying to express a single coherent thought, in pieces; figure out what that thought is, and why all the pieces are necessary. Keep at this until you're able to get most paragraphs by glancing at the first word or two, or by thinking, "Okay, this is the description of truth," or something like that.

Finally, start putting it all together. This is where the structural analysis in Step 2 gets important. You visualized the speech, and figured out how it hooks together; use that visualization to connect the paragraphs. Make sure you have some clue why each paragraph follows the one before. In almost every case, the next paragraph is either a) continuing this thought, or b) moving on to a related thought. In both cases, you can make memorization much easier by understanding why it flows like that. Convince yourself that this paragraph obviously has to follow that one, and you'll never forget the order.

4: Smoothing It Out

You're now at the point where you've got pretty much all the sentences down, and most of the paragraphs, and you're able to get through the whole thing only looking at the book a few times. Now, start saying it. When you're driving in the car; when you're alone at home; pretty much any time you have some privacy, try saying it all out loud, at full voice. Trust me, it sounds very different when you actually say it aloud. You'll find that you stumble more, and in different places. Some words turn out to be more difficult to pronounce than you expected. Try it a few times.

Start out by trying to do this frequently -- once, even twice every day. It'll be hard at first (and it's a real pain to pull out the cypher book while you're driving), but it'll gradually get easier. When you're starting to feel comfortable, slow down, but don't stop. Practice it every couple of days, then every week. Don't slow down below once a week. If you feel up to it, see if you can speed up your recitation. (But do not ever speed-talk the ritual in open Lodge -- that's for memorization and rehearsal only.)

5a: Mindset

Last part. You're now at the point where you pretty much have the ritual memorized. Now, the trick is learning how to perform it well. Very nearly everyone has some amount of stage fright; us acting types often have it even worse than most. The trick to overcoming it is control of the nerves.

Now that you're comfortable reciting the ritual, observe how you do it. By now, you're not thinking about it so much; your mouth is doing almost all the work, with the conscious mind simply making a few connections between paragraphs. That is the right state to be in. Think about how that feels, and learn it.

Before you go in to "perform", do some basic acting exercises. Take a few deep breaths; concentrate on not thinking. I think the ideal is a little light meditation, but it takes a fair bit of practice to be able to drop into that state on demand; for now, just worry about being calm. Being calm is far more important than anything else. If you're calm, you're unlikely to screw up too badly; if you're tense, you're far more likely to. Some people like to exercise the body a bit, to relax the mind; you should do what works for you.

5b: Acting

Now the final nuance, which separates merely competent ritual from the really good stuff. Now that you're able to let your mouth do all the talking, start listening to yourself. Think about the ritual again, but don't think about the words, think about what it means. What are the important bits? Emphasize those. How could you use your body or hands to illustrate a point? Try talking to the person in front of you, not just at them -- look them in the eye and make them get

the point. You are teaching important lessons here; try to capture a little of the emotional intensity of that importance.

Think of your “performance” as a melding of two parts. Your mouth is providing the words, your mind and heart the emotion. Again, nothing beats practice. This is what rehearsal should really be for -- taking a dummy candidate in hand, and learning how to really get the point across. Don't fret if you find that you need to change “modes” now and then -- here and there you will need to think about the words briefly, when you change paragraphs or hit a hard sentence. That won't throw you, though, so long as you keep track of what you're saying; you've already figured out why each part leads into the next, and that will guide you when you stumble.

Conclusion

Don't expect to get all this down instantly; it takes most people a few years to really get good at it. Just try to advance yourself bit by bit. Learn the transitions and pieces first -- if you have that, you can get through the ritual. Next time, work on memorizing more thoroughly. The time after that, work on getting it really smooth. After a while, you can build up to the point where you have the luxury to act. And at that point, you will find that you start doing the kind of ritual that Masonry is meant to have -- both moving and interesting, enough so that the candidate (who is, remember, the whole point) actually learns what you're saying, and what it actually means. And if you really do it well, you'll find that you come to understand the meaning of the ritual a good deal better yourself.

*Wor. Mark Waks
Past Master, Hammatt Ocean Lodge - Saugus, MA*



On December 28, 1874, Charity Lodge #69, held their first meeting at the Star Theatre in Mahone Bay. After 140 years the Lodge experienced a steady decline in membership resulted in serious financial difficulties which ultimately led to its closure. A ceremony marking the lodge's closing was held in Mahone Bay on November 19, 2014.

REC Frank Vienot, George S. Wright Chap #27, subsequently acquired two staves from Charity Lodge #69 and donated them to George S. Wright Chapter #27 for use in degree work. EC Quentin Hardy, took on the task in restoring them and a year later, during the Convid-19 pandemic, he finally had time to work on this project. Using two cans of paint stripper over a three week period he subsequently removed about 20 coats of paint from the Staves. Now stained and varnished they will be presented to Chapter #27 at our next regular meeting. They will be a very useful addition to our Chapter and a part of Charity Lodge's history will survive for years to come.

*EC Quentin Hardy SEC
George S. Wright Chapter #27*

MSA SHORT TALK BULLETINS - A GREAT RESOURCE

*One of the great resources used in many lodges are the **Masonic Service Association of North America Short Talk Bulletins**. We have reproduced a number of them in past issues. The latest one I found extremely interesting and I hope you will too! To subscribe to **the Short Talk Bulletins** which are produced monthly, it is only \$13.00 a year. Check it out at www.msana.com.*

Editor

Masonic Couplets by R. Stephen Doan

The author is a Past Grand Master of the Grand Lodge of California. He is a Fellow and Past President of The Philalethes Society, the oldest independent Masonic research Society in North America. His message below comes from one of his Philalethes E-bulletins.

Ever wonder out why our Masonic ritual sometimes us say things in pairs?

“Free will and accord” and “promise and swear” are two examples. I call these masonic couplets.

What is a masonic couplet? A Masonic couplet is two words used in sequence which have the same or similar original meaning, although through use overtime may have acquired slightly different colours of connotation.

Why do we have masonic complex?

Before 1066, the people in what we know today as England spoke what is known now as old English, although often with distinct local dialects. In 1066, William the Conqueror came from Normandy in France conquered England, replacing the indigenous elite with his own supporters, whose predominate language was the French of Normandy, known as Norman French, although his army included mercenaries from Italy and elsewhere in Europe,

For the next 200 years, the language of the English court government and the elites amongst themselves was Norman French. It varied from French elsewhere in France because the Normans were largely descendants of the Norwegian Vikings and therefore Viking words found their way into BNorman French. Also, the Norman french dialect had certain pronunciation changes from he French in Paris, such as the substitution

of the “g” sound with the “w” sound. The writing of Norman French preserved these distinctions.

There were three major consequences linguistically from the Norman Conquest of England.

1. English was no longer written. The English soon became illiterate in their own language. The displaced indigenous English elites became subject to the Norman French and had to learn Norman French to maintain any . when a language is no longer written, it loses its anchor and can drift more quickly.
2. In order for the Norman French rulers and the Old English-speaking peasants to make themselves known to each other, a pidgin English evolved. While Old English was highly infected, like German and Latin, with word endings denoting the word’s part in speech, like subject and object, word endings were eliminated and sentence order became important. With the need for effective communication between rulers and subjects, and freed from the anchor of a written language, English became simpler and thus more modern relatively quickly and earlier than other European languages.
3. This pidgin English borrowed many words from French. An example as background: You will see “puerco” on the menu in a Mexican restaurant, and “puerco” is the barnyard animal from whence this dish comes. Not so in England, sumptuary laws prevented peasants from eating meat cutlets. Only the nobility could. Therefore, a Norman nobleman would ask an English speaking servant to bring him pork for dinner, pork being derived from the a word in Norman French, but the servant would go to the barnyard and order the attendant of the swine to slaughter a pig for the meal, pig being derived from a word in Old English. Norman French words were therefore borrowed by English, but often were used to describe the doings of the aristocracy while the doings of the peasants retained the English derived word.

This dual language system found its way into the law. Royal edicts had to be in two languages so

that the Norman French and English speakers could both understand. Because even many of the aristocracy were illiterate, these edicts had to be read.

There are two ways in which this could be done. The messenger could read it entirely in Norman French and then again in English. Alternatively, he could read it once but use both French and English words in couplets, thusly: People *and People*, hear this *and bear this*, by order *and by order* of your king *and off your king*, all inhabitants *and all inhabitants* are ordered *and are ordered*.....Every word was said and then repeated once again as the edict was read, but the first use would have been Norman French and the second use English (here in italics for emphasis).

By the late 1200's, this pidgin English, greatly simplified from Old English and with many Norman French borrowed words, became Middle English and was spoken in court and in the government. Modern English evolved from Middle English largely by the time of Shakespeare. Once Middle English was spoken at court and in government the use of Norman French in England largely disappeared. However, many traditions which emerged in the bilingual England of the Eleventh through the Thirteenth Centuries remained.

Importantly for this discussion the tradition continued of using formal, oral promises and legal documents couplets, pairing one Norman French

derived word with one Old English derived word, to emphasize to all parties the seriousness of the undertaking, just like the bilingual edicts of old.

The tradition is also preserved in our Masonic ritual. Here are some examples:

Norman French derivation	Old English derivation
Accord	Free will
Promise	Swear
Indite	Write
Print, letter and engrave (more sophisticated processes)	Cut, carve, hack, hew, etch (processes which were more common and less technical)
Fixed	Steady

Our Masonic obligations are covenants creating obligations and benefits among ourselves which extend to yet unborn Masons in the future. They are what made us a Mason. We should not be surprised that they use the English jurisprudential tradition of couplets to reinforce the seriousness of our undertakings.

Our Masonic history and tradition are rich, and the use of couplets is one of many examples of this rich heritage.



FACT - NOT FICTION.

The following article was found on the Masonic World Facebook group and it struck a chord. Much of the supposed history and mythology that surrounds the Craft is fun to speculate about but let us not state as facts to new masons those fictions which have become embedded in the belief system of many long time masons who should know better.

In the film "The Man Who Shot Liberty Valance" one of the characters at the end of the film states "When the legend becomes fact, print the legend." For a fraternity for whom a basic tenet is truth we should be more discriminating when relating "facts" about the Craft.

Editor

Freemasons do not have any alleged Templar Treasure.

The Lodge Goat is not Masonic. Never has been, never was..., it was a gag product sold by De Moulin Brothers and Company (as well as 6 others companies) in order to drum up sales. These companies had great success with other fraternities be such as the Improved Order of Redmen, the Woodsman of North America, the Independent Order of Odd Fellows, and others.

The Forget-me-not flower was never employed as a Masonic symbol by Masons in an attempt to identify each other during WWII. One single Grand Master used it in one German Grand Lodge as a commemorative pin during his term of office, years after the war.

There are no Masonic Symbols on the back of the US \$1 Dollar Bill.

The reliefs of the Great Seals of the United States of America (Displayed on the back of the US \$1 dollar bill) were created in 3 committees. Out of all 3 committees.

There was only one Freemason involved with and assigned to the committees.. coincidentally he did not chair any of the 3 committees that he was assigned to.

His name was, none other than - Statesman and Representative Benjamin Franklin.

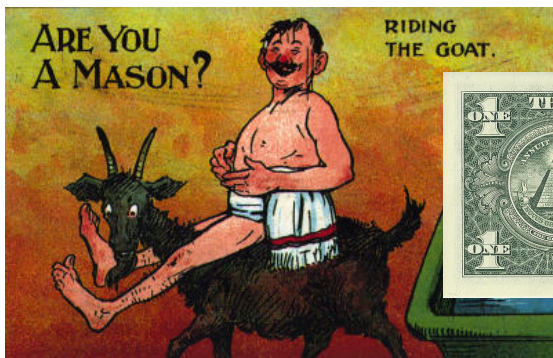
Franklin in his Masonic Journey became Right Worshipful Grand Master of the Provincial Grand Lodge of Free and Accepted Masons of Pennsylvania. He was also a member of La Loge des Neuf Soeurs (French translated into English: The Lodge of the Nine Sisters), established in Paris in 1776.

All of Franklin's designs and suggestion that he submitted were vehemently and unanimously rejected...

To repeat myths like the Templar Treasure, the Lodge Goat, the Forget-me-not flower as a Masonic symbol employed by Masons during WWII, or the Masonic Symbols on the back of the US \$1 dollar bill- is a fabrication at best, and a lie at worst.

The public depend on Freemasons to "be good and true" and the epitome of fidelity, honesty, and integrity. We deserve to live up to those standards by not repeating myths and folklore; and certainly by not passing them off as fact. It makes us look foolish.

Be an example. Do not promote what never was. Instead, celebrate all that Freemasonry truly is.



LOYALISTS IN THE REVOLUTION

By: Wallace McLeod

Bro. Wallace McLeod is a member and Past Master of Mizpah Lodge #572, Toronto, Ontario and of Quatuor Coronati Lodge #2076, London, England; he is the Grand Historian of the Grand Lodge of Canada in the Province of Ontario.

This Short Talk Bulletin was taken from his Grand Historian's Report of July, 2002

A fact that has rarely been brought to light is that the American Revolution really helped develop two countries, the United States and Canada. Those who wished to form a Republic free from "Royal Rule" supported independence from England and remained in this country at the end of the war.

There were, however, many other colonists termed "Loyalists" who wished to remain loyal to the King of England and to remain under Royal Rule. Many of these people emigrated to Canada and there a substantial number of these emigrants became leaders in that country. Here is the story of three of those emigrants.

Editor

In the Thirteen Colonies (now the U.S.A.), by 1772, there were about 100 Masonic Lodges working. We have no accurate figures for the total number of Masons in the colonies, but one might guess that the membership in each lodge would run somewhere between 20 and 100. So that would mean that in the Thirteen Colonies, the total membership was somewhere between 2,000 and 10,000. The total population may have been in the vicinity of 2,000,000; so less than one-half of one percent of the people were Masons.

Now we must remember that the American Revolution was also a civil war. At least one-third of the American colonists were opposed to the Declaration of Independence, including large numbers of the wealthy citizens and the professional classes. These dissenters were called "Loyalists" or "Tories." After the War, many of them left the United States. Some went back to England, others to the West Indies, and at least 42,000 came to Canada: about 35,000 to the Maritimes, 1000 to Lower Canada, and 6000 to upper Canada. And some of them were Freemasons.

Nearly fifty years ago, the great Masonic historian A.J.B. Milborne wrote a paper in which he tracked down all the Loyalist Masons he could find who settled in the Maritimes. The total number of

names in his list is 236 – about 0.7% of the immigrants (almost the same as the proportion of Masons in the colonies when the Revolution began). After the Revolution, on November 9, 1789, Lord Dorchester, the Governor of Canada, issued an Order-in-Council, which included the following words:

"Those Loyalists who have adhered to the Unity of the Empire and Joined the Royal Standard before the Treaty of Separation in the year 1783 and all their Children and their Descendants by either sex are to be distinguished by the following Capitals affixed to their names, U.E., Alluding to their great principle The Unity of the Empire."

So, let us look at several of these United Empire Loyalists, who played a major part in organizing pioneer Freemasonry in Canada.

Sir John Johnson

He was born in 1742, at Johnstown, New York, the son of Sir William Johnson, who had come out from Ireland in 1737, and acquired a vast estate in the Mohawk Valley. At the age of thirteen, in 1755, John served as a volunteer under his father's command at the Battle of Lake George, when the French Army under Baron Dieskau was defeated and its General taken prisoner. (For this service his father was created a Baronet, and received the sum of £5000 Sterling.) After the French and Indian War, young John proceeded to England to polish his manners and enlarge his circle of acquaintance. In 1765 he was himself knighted. On his father's death in 1774 he became the 2nd Baronet Johnson of New York.

When the Revolution began, he was unalterably loyal to the King. He escaped from his home with about 700 followers, and in 1776 succeeded in reaching Montreal. There he was granted a commission to raise a regiment from among his Tory friends, to be called the King's Royal Regiment of New York. Known as the Royal Yorkers or the Royal Greens, it served throughout the war, particularly in upstate New York. After the war, Sir John settled in Montreal; the government awarded him £45,000 Sterling in compensation for his losses. He was named Superintendent of Indian Affairs for British North America, and kept the office as long as he lived. The Iroquois called him "He who Made the House to Tremble," and said that

he was a good father to the red children. He died January 4, 1830, in his 88th year.

About 1767, while he was in England, he was initiated into Masonry in Royal Lodge No. 313, English Register (Moderns), which met at The Thatched House, St. James' St, London. The same year he was named Provincial Grand Master of New York by the Grand Master; he soon returned to America, and probably affiliated with the lodge that his father had founded a year earlier. He was not particularly active as Provincial Grand Master, but he or his deputy warranted three lodges between 1774 and 1776.

After the War, in 1788, he was named Provincial Grand Master for Canada. There was of course another Masonic Grand Lodge, the Ancients, violently opposed to the Grand Lodge represented by Johnson. In 1792 the Ancients named His Royal Highness, Prince Edward (Queen Victoria's father), as Provincial Grand Master for Lower Canada. The Prince's supporters were militant, and adopted some unbrotherly proceedings against their rivals. On one occasion a member of a Moderns lodge in Montreal presented himself as a visitor to an Ancients lodge in Quebec City. Not only was the visitor rejected, but his certificate was burnt in open lodge. When Sir John heard of this, he declared "that he would not continue to exercise any Masonic function which could possibly bring him into collision with the son of his Sovereign." In consequence, he never again convened his Provincial Grand Lodge, and his patent in fact became dormant. Most of his lodges died out, or went over to the Ancients.

Many years later, after the two rival Grand Lodges amalgamated, Sir John did lay the foundation stone for the Montreal General Hospital, with Masonic ceremony, in 1821. At his death in 1830 he was buried with military and Masonic honours. According to the report in the "*Montreal Gazette*"-

"The procession was led by the 24th Regiment, attended by their fine band, playing tunes most suited to the solemn occasion; then followed the hearse drawn by four black horses, in which rested the coffin, covered with the Military insignia of the departed Brigadier General. The relatives, and the numerous friends of the deceased, were next in the order of procession – the remainder of which consisted of the Provincial Grand Lodge for his District and the Officers of the Private Lodges

presided as Provincial Grand Master, till his bodily infirmities required his retirement from his honorable station in the Craft. After the Freemasons, followed a body of Indians, about 300 in number, with about 100 females, from the Missions of Caughnawaga, St. Regis, and the Lake of Two Mountains. The procession proceeded to the Episcopal Church of this city, where the funeral service was read.

Sir John was "regarded as the most outstanding of the United Empire Loyalists in Canada," and he was certainly the most distinguished Mason to come north after the Revolution.

William Jarvis

William Jarvis was born on September 11, 1756, in Stamford, Connecticut, from a family that had lived in Connecticut for several generations. His father was quite well-to-do, and a loyal British subject, and so he sent his son to England for his education. This training prepared William to enter either military or civil services. In the end he had careers in both.

At the outbreak of the American Revolution, Jarvis, nineteen years old, joined the Queen's Rangers (which was commanded by Colonel John Graves Simcoe), and was commissioned an Ensign or Cornet. In October 1781, he was wounded at the siege of Yorktown, and in 1782 he was promoted to Colonel in the same regiment.

When hostilities ceased in 1783, Jarvis resigned his commission and returned home to Stamford, Connecticut. As one might have expected, his former friends and neighbours were very hostile, and for his own survival he moved to safer surroundings. He made his way back to England, where he had received his education, and whose cause he had supported.

On February 7, 1792, William Jarvis was made a Mason in the Grand Masters Lodge No. 1, English Register (Ancients), London. About the very time that he became a Mason, an opportunity arose for him to begin a new career, which took him back to America. Colonel John Graves Simcoe had just been appointed the first Lieutenant-Governor for Upper Canada, and to him fell the task of creating a government for that province. He remembered Jarvis as a loyal and capable officer who had shown some promise of business leadership, and so he appointed him as the Secretary and Registrar of Records of the Province of Upper Canada. Jarvis

received notification of his appointment in March 1792.

And on March 7, one month after his initiation into Masonry, Jarvis was named Provincial Grand Master of Masons for Upper Canada. At that time, in 1792, there were already ten active lodges in Upper Canada – six Moderns and four Ancients. Of these, four joined the new Provincial Grand Lodge.

Jarvis sailed for Canada on April 13, 1792, arriving in Quebec on June 11. After a few days there he left for Kingston where the new government was being organized. Three months later (on September 11, 1792), he moved again, to Newark (Niagara-on-the-Lake), where the provincial assembly was to sit until 1797. Actually, the Legislature of Upper Canada held its first meeting on September 17, 1792, in the Freemasons' Hall in Newark. (Sad to relate, the building was destroyed when American forces burned the town in December 1813. The present lodge building was built on the same site in 1816).

In 1797, the Provincial Assembly and the government offices were moved across the lake to muddy York (now known as Toronto). And there Jarvis soon established himself as one of the leaders in the growing community. He had earlier secured a choice lot, and had erected what was then the best and largest building in town. As well as being a home for the Jarvis family, it also had room for the Provincial Secretary's office on the ground floor, and a large drawing room on the floor above where lavish entertainments could be held.

After a full and successful career as a civil servant, William Jarvis died at York on August 13, 1817. He was buried with full Masonic honours in the family plot of the churchyard attached to the Cathedral of St. James.

Now, to return to the Masonic connection, Jarvis did attend the celebration of St. Johns' Day on December 27, 1792, but he never got around to convening a meeting of his Provincial Grand Lodge until July 1795, more than three years after his appointment. He did enlist some efficient helpers, who carried out the administrative duties. In 1797, when he had to move to York, he took with him his patent of appointment as Provincial Grand Master, but left all the records and most of the regalia in Niagara. The workers there could get no response of cooperation from him. So finally, in December 1802, they formed their own independent Grand

Lodge, which worked until 1822 before coming back into the fold.

Precisely why he failed to become the forceful leader of which he had given such promise is unclear. Certainly, the pressures of his duties as Provincial Secretary for Upper Canada made heavy demands on his time. But, of course, one problem was that he had joined the Craft one month before being named to this high office. He knew virtually nothing about Freemasonry, or its ritual. According to the terms of his patent, he was not allowed to grant warrants to new lodges, but he did so nevertheless; and he never registered them in England. In fact, he stopped holding meetings of his Provincial Grand Lodge in 1803, and let the lodges limp along on their own.

There may be one other explanation. Possibly he did not realize that there were two English grand lodges, hostile to each other. He came to Canada as Provincial Grand Master of the Ancients to find that most of the active lodges in his province were working under warrants from the Moderns. And he found that he could not even sit in lodge with his benefactor and former comrade-in-arms, for John Graves Simcoe had been initiated into Union Lodge No. 307, on the English Register (Moderns), in Exeter, England, in 1773. Who can guess the effect on a new Mason, particularly one who recollected what he had heard about brotherly love? It is at least conceivable that Jarvis was disillusioned; he may have felt that the so-called brotherly love was all a sham, and that Masonry had let him down.

But at all events, despite his negligence, his Provincial Grand Lodge warranted 38 lodges between 1792 and 1817; nine of the are still working.

Rev. John Beardsley

Let me cite a family named Vanderburgh, a Dutch family that had settled in New Amsterdam (now New York City) in 1653. About sixty years later they moved up the Hudson to Poughkeepsie. In 1776, there were two brothers. James was 47 at the outbreak of the great rebellion. He was Colonel of the 5th Regiment Dutchess County militia; and he served as a Deputy to the Third Provincial Congress in 1776. George Washington's diary mentions that he stayed at Colonel Vanderburgh's home twice in

1781. His gravestone carries the square and compasses.

His older Brother Henry was known as Judge Vanderburgh. He was a Justice of the Inferior Court and a Warden of Christ Church, Poughkeepsie. The minister of his church, the Rev. John Beardsley, was a native of Connecticut, educated at Yale and Columbia. The minutes of the Masonic lodge at Poughkeepsie record that he preached the St. Johns' Day Sermon in 1771, 1772 and 1774, and on one occasion the brethren formally passed a vote of thanks and presented him with a large folio Bible.

Rev. Mr. Beardsley was opposed to the Revolution, and received "repeated insults" from those who supported it. His church services were suspended on July 13, 1776. When he persisted in his refusal to take the Oath of Allegiance to the State, he was confined to his farm, being permitted only "to go and Visit the sick and Baptize Infants where requested."

In his troubles, Beardsley was associated with Judge Henry Vanderburgh, whom we mentioned a minute ago. Early in December 1777, the Commission for Detecting and Defeating Conspiracies in New York reported that the more radical revolutionaries might actually inflict physical harm on Mr. Beardsley and Mr. Vanderburgh, and they therefore requested permission to send them through the lines to New York, which was in British hands. Finally, on December 13th, the Governor of New York granted permission for the Reverend John Beardsley and his family, and Mr. Henry Vandeburgh and his family, "with their wearing Apparel and necessary Bedding for the Family and Provision for their Passage," to go down the Hudson to the city in a sloop-of-war under a flag of truce.

In June 1778, in New York, Beardsley became Chaplain of the newly organized Loyal American Regiment. Soon afterwards he was initiated into a Masonic lodge in New York. In 1781, when a new Provincial Grand Lodge was formed, Bro. Beardsley was unanimously chosen Junior Grand Warden, an office which he filled until the Loyalists left the city in 1783. Before the departure, he and seventeen other clergymen met together and signed a "Plan of Religious and Literary Institution for the Province of Nova Scotia." This eventually led to the foundation of the University of King's College, Halifax.

Together with many other Loyalists, Rev. John Beardsley (aged 51) and Judge Henry Vanderburgh (aged 66) gave up everything; they lost their homes and property, and went into exile, settling in the unoccupied part of what is now New Brunswick. Beardsley was "the first clergyman of any denomination to minister to the spiritual needs of the exiles." On March 9, 1784, the Masons invited him to become the first Master of the earliest lodge formed under local authority in this part of the province.

He built the first church to be consecrated in the province. He continued active in Masonic affairs as late as 1803, when he preached the St. Johns' Day sermon on the text Hebrews 13:1, "Let brotherly love continue." He died in 1809.

Beardsley is regarded as the Founder of Freemasonry in the Province of New Brunswick. IN 1916 the Grand Lodge of New Brunswick unveiled a brass memorial tablet to his memory in the church where he is buried, and in 1968, it instituted the Rev. John Beardsley Medallion, awarded every year for outstanding contributions to the Grand Lodge and to the advancement of Freemasonry.

Three United Empire Loyalists and Freemasons: the founder of Masonry in New Brunswick, the first Provincial Grand Master of Canada, and the first Provincial Grand Master of Upper Canada.



THE FEASTS OF SAINTS JOHN

The Saints John appear to Freemasons in several places in our catechisms. Their proximity and use in our rituals have been questioned for many years as to their use and placement. Looked at together, Saint John the Baptist and St. John the Evangelist serve to represent the balance in Masonry between zeal for the fraternity and learned equilibrium. The Saints John, stand in perfect parallel harmony representing that balance.

As Masons we are all familiar with the phrase “Erected to God and dedicated to the Holy Saints John”. All of our Craft Lodges are so dedicated, yet we never hear any other information regarding these “Holy Saints John” or anything to explain why we refer to them as the Patron Saints of Freemasonry.

In early masonry, the feast of Saint John the Baptist was always celebrated by the Craft. In fact, the first public Grand Lodge the Grand Lodge of England was born on St. John the Baptist's Day, June 24, 1717 in London. Thereafter, the Grand Lodge of England sponsored great annual celebrations on this day for many years. Eventually the feast of St. John the Evangelist became important as well and many Lodges and Grand Lodges moved the beginning of their masonic year from June 24 to December 27. We can only assume that the proximity of December 27 to the beginning of the calendar year made it expedient to do so.

Craft masonry lodges as we know them have received the care of the Saints John as Patrons as something of an heirloom from previous centuries. Lodges of “St. John's” Masonry existed before 1717. Which brings us to the question of whence comes our Masonry. Interestingly, all three of the most common theories of time immemorial Masonic origins have their own relationship with the Saints John.

There is a school of Masonic research holding that the Fraternity is descended from the Druids and other truly ancient Celtic priesthoods of the sun. Implausible as this theory is, it has a direct correlation to the veneration of the Saints John. Although entirely pagan and pre christian, these sun priests claimed as their holiest days the

summer and winter solstices, the day when the sun shines most and the day when the sun shines least. As was common among many pagan theologies, the early and medieval Christian church adopted the solstices as important feast days and simply renamed them for two of their most important saints. The summer solstice was officially fixed as June 24 and dedicated to St. John the Baptist and the winter solstice was fixed to December 27 and dedicated to St. John the Evangelist.

Some say the pagan traditions live on in Masonry's celebration of these days. If there is truth in that statement, it is because we celebrate the solstices as an embodiment of the Masonic ideals of regularity, constancy and order. As Freemasons we naturally work towards order and against irregularity and chaos. Only when a Masonic lodge conforms to basic orderly usages and customs do we term it a “regular” lodge and consider it worthy of communication. What better example of order and regularity than these diurnal solstices when the sun inevitably “dies” and is “reborn”? As the early Church saw wisdom in adopting these pagan symbols, perhaps it is not such a leap of faith to see them as Masonic symbols as well.

According to McCoy's Masonic Dictionary, the Festival of St. John in summer is a duty of every Mason to participate in, and should serve to be a renewal and strengthening of fraternal ties and a celebration of Masonry from “olden-times”. It functions as a connection between the past and the future.

At this service of renewal let us all take to heart the lesson of the old Craftsman. As we commit ourselves to a new masonic year let us all not only work diligently for our Lodge and for the Grand Lodge, but in all our walks of life let us all work for the works sake and not for the praise and plaudits from our acquaintances. No matter what type of work we are called upon to do let us do it with an open heart for the benefit of all.

And I would like to share with you a Blessing from “To Bless the Space Between Us” by John O'Donohue, an Irish poet and philosopher.

May the light of your soul bless your work
with love and warmth of heart.

May you see in what you do the beauty of your
soul.

May the sacredness of your work bring light and
renewal to those who work with you and to those
who see and receive your work.

May your work never exhaust you.

May it release wellsprings of refreshment,
inspiration, and excitement.

May you never become lost in bland absences.

May the day never burden.

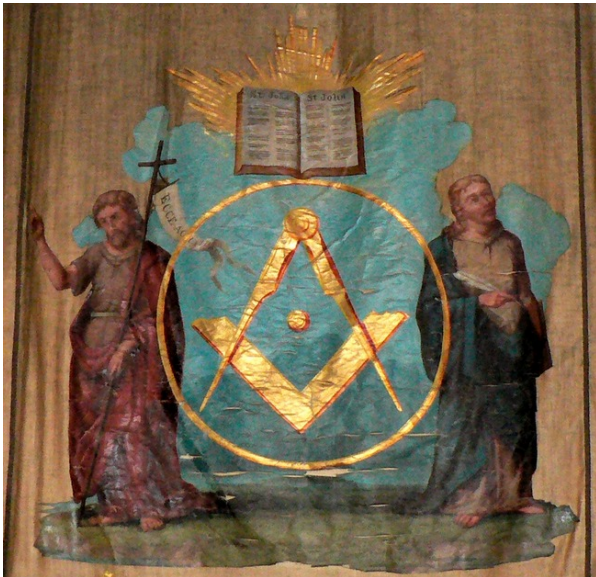
May dawn find hope in your heart,
approaching your new day with dreams,
possibilities, and promises.

May evening find you gracious and fulfilled.

May you go into the night blessed,
sheltered, and processed.

May your soul calm, console, and renew you.

Editor



*The Grand Lodge of Massachusetts holds its
annual meeting on December 27th.*

*Royal Cumberland Lodge No.41, UGLE,
used to have two Masters, each serving from
one Feast of St.John to the other. (see last
month's issue.)*



What is a Lewis?

The words Lewis and Louveteau, which, in their original meaning, import two very different things, have in Masonry an equivalent signification - the former being used in English, the latter in French, to designate the son of a Mason. The English word "Lewis" is a term belonging to operative Masonry, and signifies an iron cramp, which is inserted in a cavity prepared for the purpose in a large stone, so as to give attachment to a pulley and hook, whereby the stone may be conveniently raised to any height, and deposited in its proper position. In this country the lewis has not been adopted as a symbol in Freemasonry, but in the English ritual it is found among the emblems placed upon the tracing board of the Entered Apprentice, and is used in that degree as a symbol of strength, because, by its assistance, the operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. Extending the symbolic allusion still further, the son of a Mason is in England called a Lewis," because it is his duty to support the sinking powers and aid the failing strength of his father, or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age, thus rendering the evening of their lives peaceful and happy."

Under the Grand Lodge of Nova Scotia "No petition for the mysteries of Freemasonry shall be accepted from any candidate unless he is, at the time of signing the application, at least twenty-one (21) years of age, except in the case of the son of a Mason he shall be at least eighteen (19) years of age." and if his father is in good standing is entitled to wear the Lewis Jewel.

 LODGE AFTER COVID

The Light in the Darkness

COVID 19 has turned our Masonic community on its ear, our membership in which a large portion makes up the demographic worst hit by the disease had to be extra careful protecting our Brethren. For the first time in 100 years, the Grand Lodge of Nova Scotia suspended all masonic activities. With this darkness in place, we have seen some of the committees our lodges have, but few work well, now come to life. Phone committees have contacted Brethren many who have almost lost touch with their lodge, Social media like Facebook, and Zoom has brothers engaging each other checking on the health and safety of our members. Relief and charity have risen as Lodge members check-in and do errands for widows and Brethren who require some assistance during these strange times. It can be said that COVID 19 has brought out the best in Masonry.

The Darkness before COVID

What about after the crisis when it is safe and healthy to return to the lodge, what will this look like when we dust off our aprons and head back to our temples and halls. Will some of our meetings still have officers stumbling through their opening, long reading of minutes and communications, debating for an hour on funding this year's bursary or some other issue we debate every year at the same time. Then ending the night at 9:30 pm as many rush out the door and only a few stay for a sandwich and some fellowship with their Brethren. Unfortunately negative we all either are in one or know of Lodges where this is the case. Before COVID we had lodges without regular Masonic Education, absent Officers or Officers holding chairs with ritual lines not knowing their lines and having to be prompted through all their parts due to lack of preparation. We had poor visitation among lodges only a short drive from each other, and many of us neglected to contact a brother to see how things are going. Our lodge attendance has been declining and attending a lodge practice often a no show except for those few dedicated brothers. Some will say we were in a crisis before COVID even came along. The list

could go on of problems we face keeping the status quo.

A Time for Light

Much like a candidate being brot to light coming out of the COVID darkness can be an enlightening event much like our 1st degree was. This time it is not for us but our Lodge as a whole. While we are isolated we are presented an opportunity to learn our rituals when we are not rushing out of the house all the time. Just 10 minutes a day of studying your opening and closing of the lodge would make our Officers proficient and that part of the meeting more enjoyable. Think of how you enjoy a lodge opening smoothly and word perfect when done. With the social media platforms, lodge members can plan what the lodge will look like when we open we should not miss this opportunity. Contact some brothers to do some Masonic research while home and encourage them to deliver their findings in a lodge meeting when we return. Keep our phone and welfare committees active while we are meeting again. Lodge Officers will be in place for the year so make a commitment to attend your lodge by controlling the excuse cabletow and only answer the real cable-tow. When we head back to lodge think about how we can improve our Festive Boards and fellowship time. Have a lodge meal either at the lodge or a nearby restaurant. Think about how a return dinner when we start lodge again it would engage your members, and strive to make the festive board a special part of your monthly meeting and not just a hurried sandwich before heading home. How many of our lodges incorporate a bit of Masonic Music either in the lodge or at the fellowship. During COVID many of us have seen how much talent is hiding in our Fraternity when Brethren appeared on the Facebook Nova Scotia Kitchen Party. A Masonic song can be performed by a guitar play as well as a piano or organ. What if your lodge held a kitchen party festive board after your meeting with some Brothers playing their instruments and everyone singing along to some age-old Masonic songs. Yes, the music and lyrics are on the internet.

In my process of writing our lodge history I

came across in minutes from the 1920s and found out that our lodges were getting together for quiz nights, ritual competitions and guest lecturers on a fairly regular occasion, even though the lodges were conducting large amounts of degree work in those days, education and visitation was high on the Masonic agenda for every lodge. Now 100 years later it is time we start these types of events again. Plan for a good Masonic lecture at your meeting and invite lodges in your district or afar to attend. Get together and have a quiz or Masonic trivia game at the lodge. If bars and taverns can fill their establishment on a trivial night why are we not filling our lodges some nights with this, just think if a different lodge in the district held this each month visitation and attendance across the province might just increase.

It is strange that we could as a revival of Lodge after being COVID dark adopt the old practices of the lodge which have slipped away and been

forgotten with the destructive wasting of valuable meeting time, where education, music and fellowship the foundation of the Lodge are “the if time allows” parts of our meetings and not the focus of them. As we come from this darkness thrust upon our Fraternity lets embrace the end as we re-enter the Light of Masonry with a new resolve to returning to the principles and agendas that have slipped from our Lodges’ meetings before the crisis. This will be the time and the place to start in our Northeast corner rebuilding the Fraternity stronger from the challenges of this period of Darkness.

*James Logan
Junior Grand Deacon
IMP/Historian Cornwallis No.95*



V.W. Bro. Kenneth Luddington
Harmony Lodge No.52

R.W. Bro. John “Vernon” Toole
Keith Lodge No.17

May it be their portion to hear those words

“Well done, thou good and faithful servant”

PUBLIC LECTURES ON FREEMASONRY ON THE INTERNET

Below is a table of the forthcoming public lectures sponsored by the Grand Lodge of Georgia and the Grand Lodge of Lithuania. These can be accessed through Zoom or YouTube. They all start at 5:00pm GM+1 (which for Nova Scotia is 1:00pm). It is recommended to log in 20 minutes prior the time indicated below to make sure we may avoid any inconveniences for you caused by possible technicalities. All previous lectures and live is accessible on YouTube channel of Grand Lodge of Georgia <https://www.youtube.com/channel/UCnLoAxHaheYdk4ksVXcSuTg/>

These lectures are really worth attending on Zoom if you want to ask questions!

Wednesday	3-Jun	Split in English Freemasonry 1751-1813	Breakaway Antients Grand Lodge, Laurence Dermott, Atholl aristocracy. Reasons for the split, the Constitution of Dermott and its differences to the Moderns , the rivalry, Union in 1813.
Sunday	7-Jun	The River Valley Road POW Masonic Club (1941)	
Wednesday	10-Jun	Royal Order of Scotland	Explanation of the Order. Main conceptual similarities and differences between Nordic and Scottish, UK masonic grade systems
Sunday	14-Jun	Anti-Masonry	General reasons. Country specific reasons. Thematic specific reasons. Illuminati, Carbonari, P-2, Politics, Globalism,
Wednesday	17-Jun	Role of Freemasonry in global events	French revolution. American revolution. Forming USA. Russian revolution.
Sunday	21-Jun	The Kirkwall Scroll and many, many others.	
Wednesday	24-Jun	Regular Freemasonry and Liberal Freemasonry	Clash of empires? Of Republicanism vs Monarchism?
Sunday	28-Jun	Regularity and Recognition	Regularity, “Basic Principles for Grand Lodge Recognition” and “Aims and Relationships of the Craft”, Recognition, Connection between regularity and recognition, Issue of territorial jurisdiction
Wednesday	1-Jul	Freemasonry in the Eastern, Asian countries	
Sunday	5-Jul	Freemasonry to USA	History of creation, NMJ, SMJ, sources of rituals practiced, What are the key differences between the USA and European Freemasonry
Wednesday	8-Jul	German and French Freemasonry in comparison with the Scottish and UK Freemasonry	Relations between Masonry and Rosicrucians - did German Rosicrucians have participated in the creation of the Freemasonry in the UK?
Sunday	12-Jul	Ancient roots of Freemasonry	Ancient Egyptian, Greek and Roman communities, organizations could be somehow related to the philosophy of the Freemasonry. Institutional-organizational sequence from Egypt to modern Freemasonry.

**Lexington Lodge No. 1
& The Rubicon Masonic Society**

Invites You To Attend and Participate In

**The 5th of a 10-Part Masonic Education Series
on Monday, June 1, 2020 at 7:00 p.m. EST**



The Tavern Myth: Reassessing Early Lodge Culture

WB Christopher Murphy

Author and Sitting Master of Adoniram Lodge No. 42, CT.

The purpose of this online series is to bring together Masons of all degrees and men interested in becoming Freemasons in a professional online format that provides thoughtful education, discussion, live Q&A, fraternal reflection, and conviviality within the hearts of everyone in our global fraternity.

**Preferred Attire: Coat and Tie. Gentlemanly manners expected.
Biographies and Topics of Presentations: See Next Page**

For complete details and to RSVP for any or all meetings in this series, go to LexingtonLodge1.org/rsvp

**Because of the High Attendance and Interest Expressed in
the Masonic Education Series, Two Additional
Presentation Evenings Are Scheduled**

**Presenters for Online Evenings of Masonic
Education June and July 2020**



WB Christopher Murphy
Adoniram Lodge 42, CT
*The Tavern Myth: Reassessing
Early Lodge Culture - June 1, 2020*



WB Dan M. Kemble
William O. Ware Lodge
of Research, KY
*Who's Left Standing: Freemasonry
After Covid-19*



RW Mikel Stoops
Grand Lodge of KS
*Grand Lodges Today
and Grand Lodges
Tomorrow - June 15, 2020*



WB Cameron C. Poe
Lexington No. 1
*The Behavioral Guide
to Freemasonry - June 22, 2020*



WB John W. Bizzack
Lexington No. 1
*Ode To The Way It Was:
The Internal, Not the
External Epidemic
June 22, 2020*



PGS Thomas W. Jackson
Grand Lodge of PA
*Freemasonry: Yesterday, Today
& Tomorrow - July 6, 2020*



WB Brian T. Evans
Master, Lexington No. 1
*Let Us Act with Poise, Dignity and as
Gentlemen in our Labors to Become
Better Men - July 13, 2020*



We extended our warm, fraternal appreciation to **WB Andrew Hammer** for his participation at the May 25, 2020 education meeting where the discussion topic was, *In Consideration and Purpose of the Craft*. Brother Hammer's penetrating insights and participation in meetings and events at Lexington Lodge No. 1 are always welcome additions to our labors, and well received.

Masonic Masks

Cornwallis Lodge #95 on the registry of the Grand Lodge of Nova Scotia is doing a fundraiser for the bursary program and for our lodge in anticipation of our 100th anniversary in 2026.

We are taking orders for cloth facemasks. They are for the use of Freemasons only. The cost is \$15 per mask, tax and shipping included. To place your order please fill the tables below completely and e-mail it to rouillard.sjr@gmail.com

Payment methods:

Option 1. Send an Interac e-Transfer to Sylvain Rouillard. His email is rouillard.sjr@gmail.com

Option 2. Send a cheque or Money Order to our Secretary. His mailing address is:

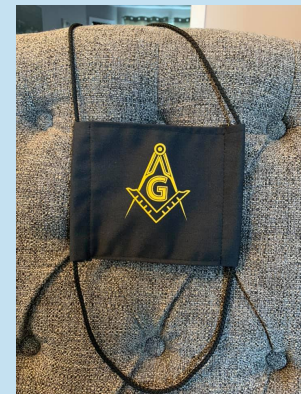
Secretary, Cornwallis Lodge, 15 Emerald Drive, Three Fathom Harbour NS B0J 2L0

Our apologies, we are not setup to receive PayPal nor debit or credit cards.

Once we have received both your order and your payment, we will ship the masks to the address submitted once we have the masks on hand.



Fraternally,



Sylvain Rouillard

Treasurer

Email Address		Lodge #	Method of Payment
Name		Shipping Address	
Qty	Total Cost		