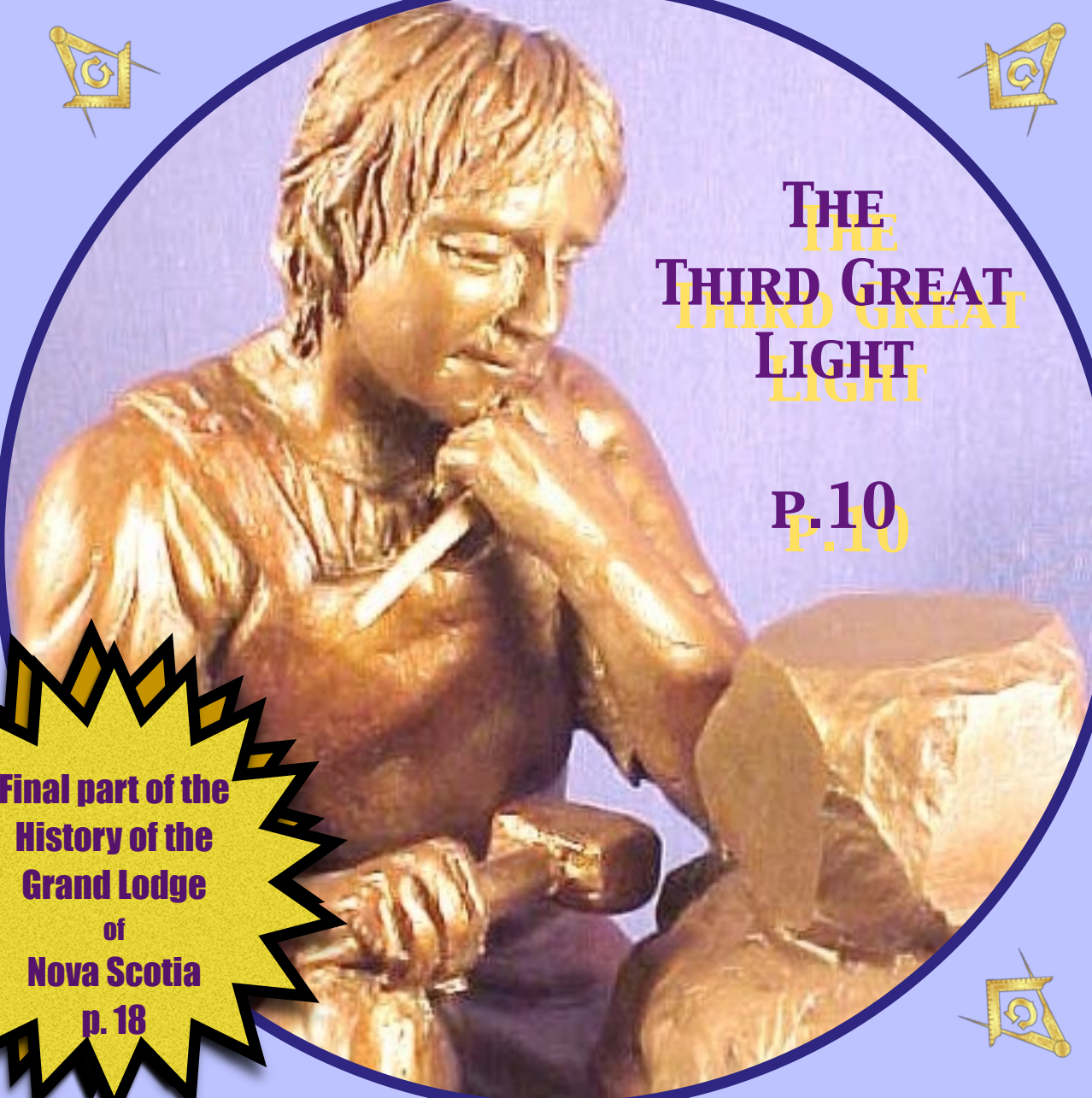




The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



THE THE THIRD GREAT THIRD GREAT LIGHT LIGHT

P. 10
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**Final part of the
History of the
Grand Lodge
of
Nova Scotia
p. 18**



From the Editor

In this issue is the conclusion of RWBro. Brian Loughnan’s “A Glimpse into the History of the Grand Lodge of Nova Scotia 1966-2013”. He is to be congratulated on the completion of a monumental task that brings the chronicle of the Grand Lodge to nearly the present day. It is important that we know where we have come from so that we can build on the legacy that Nova Scotia Masons have established for us.

I must apologise for the lateness of this edition. Due to some unforeseen difficulties accessing files from the “cloud” in a different country the final editing of this issue could not be done until my return from the UK. Hopefully all other issues will be available on their published dates.

- Ed

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Produced in 1929 the Canada Bluenose 50 cent stamp is considered by many philatelists (stamp collectors) to be "Canada's Finest Stamp" ever produced. The designer of the ship The Bluenose, William James Roué lived in a house found on the corner of James St. and Summit St. in Dartmouth, NS. The original skipper of the Bluenose Angus Walters and many of his crew were freemasons.

In the Fellow Craft degree is concealed the dynamo of human life. The Fellow Craft is the worker with elemental fire, which it is his duty to transmute into spiritual light. The heart is the center of his activity and it is while in this degree that the human side of the nature with its constructive emotions should be brought out and emphasized. But all of these expressions of the human heart must become transmuted into the emotionless compassion of the gods, who despite the suffering of the moment, gaze down upon mankind and see that it is good.

-Manly P. Hall- from The Lost Keys of Freemasonry

THE GRAND MASTER'S MESSAGE

Brethren

It is hard to believe that the Masonic year is almost three quarters over. The Grand lodge Officers and I have visited more than half of the Lodges in our jurisdiction the storms of the past few weeks have played havoc with our visiting plans. Our feelings are that the majority of Lodges are experiencing resurgence and on the whole Freemasonry in Nova Scotia is rebuilding. We have also been impressed with the ritual work being done in the lodges. Whether it is degree Work, Educational Lectures, or Installation Work, for the most part it has been superior.

In the recent past I have heard Brothers say that Ritual Work is important so it is better to read it than try to memorize it. I would ask you to think back to your first night we all shared upon entering a Lodge. We were so apprehensive and somewhat confused to what was going to happen. Those first words you heard said at the Lodge door, asking questions and wanting answers of you, and how you were treated was only the start of your Masonic life. For some of us who had to memorize the Degree and Obligations, we share the task of learning and this struggle teaches us what we can all do with hard work and a true desire to accomplish things. I think our newer Brothers are expecting us to make an impression upon them by being able to portray the true meaning of our Work and not just reading from the Ritual.

I have listened to the lectures many times and I still find them as fascinating as the first time I heard them. Every time I hear them I find a new perspective that I have missed before. For those who give those grand lectures, they learn as well. They learn how it feels to give that perfect lecture and if the lecture isn't perfect we should all learn to overlook everyone's little mistakes that we all make in life.

Let's continue to practice Brotherly Love and good Ritual Work.

S&F
Paul Frank, GM
GLNS



OLD ROMANCE

“Old Charges” - “Manuscript Constitutions” - “Manuscript Rolls” - do these sound forbidding, only for students and delvers into musty antiquity? They should not, for in their withered pages and faint inks of days long gone lies old romance of Freemasonry, a genuine thrill for him who finds joy in being one of a long, unbroken line of brethren which stretches back into a dim and distant past. Some seventy-six of these old manuscripts are in existence; nine more are printed versions of ancient lineage, and thirteen others are known to have existed. Whether these latter have been destroyed, or will yet be found, only time will tell.

The oldest of Freemasonry’s documents is the “Regius Poem,” sometimes called the Halliwell Manuscript. It dates from the fourteenth century; it probably was written A.D. 1390; antiquarians are fairly well agreed that while it can hardly be from earlier, and it could be from a few years later.

It is the only one which is wholly in verse; an especially interesting circumstance in view of its age. Before the invention of printing, when writing was an art known only to a few learned men, it was common practice to pass important information from man to man by means of song, doggerel, sayings with some meter or rhythm which made them easy to remember. As the Regius Poem is obviously a copy of some older document, or documents, its form bears out the contention of critics that its antiquity of substance is much greater than the date of its writing. Never a freemason attends lodge who does not utter the closing words of this ancient poem, which so far as evidence goes, are thus the oldest words in our ritual. . “Amen - So Mote It Be.” The manuscript is beautifully hand written, on sixty-four pages of vellum, some four by five inches in size. The script, is old English, and many of the words are difficult for the non-antiquarian reader to understand.

For instance, the first two lines are:
Whose wol bothe wel rede and loke
He may fynde wryte yn olde boke
Which is literally:
Who will both well read and look
He may find written in an old book

G.W. Speth, famous English Masonic authority, compiled a glossary of the old English words of the poem, invaluable to those who wish to translate this oldest document of the Craft. The Monk or Priest - which the writer probably was - embellished his work with red shading on all initial letters. The “Fifteen articles,” and “fifteen point” - “articulus” and “punctus” in the poem - are also in red. The verse is written in couplets, the majority of which are bracketed at the right hand side in red. The poem has seven hundred ninety-four lines, of which the first five hundred seventy-six are Masonic, the rest being a sort of sermon, with a distinctly Roman Church flavor, including references to “the sins seven,” “the sweet lady” (Virgin Mary), “holy water,” etc. The document is of intense interest to Freemasons for many reasons; the fifteen articles and points, repeated with variations in a large number of the older manuscripts, are incontrovertible evidence that Masonry even in those early days endeavored to inculcate morality, clean living and right thinking; develop character, thus having a speculative side in operative days. Indeed, Robert Freke Gould, famous Masonic Historian, initiated a controversy that has not yet ended when he commented on this poem as follows:

“These rules of decorum read very curiously in the present age, but their inapplicability to the circumstances of the working Masons of the fourteenth or fifteenth century will be at once apparent. They were intended for the gentlemen of those days, and in the instruction for behavior in the presence of a Lord at table and in the society of ladies - would have been equally out of place in a code of manners drawn up for the use of a Guild or Craft of Artisans.”

In other words Gould thought the “code of manners” was intended for speculative Masons, and that gentlemen, not engaged as Craftsmen, had already joined the Fraternity as Speculatives. This has been denied by other scholars, who maintain that men of good families (gentlemen) joined the Craft in the early days as operative Masons. The articles and points, both in this and later manuscripts, are the foundations of many speculative teachings of the Craft as known during the “historical period” from 1717 on. Moreover,

read and recited to new brethren, just as modern Masons give a charge at the end of each degree, to impress the initiate with his duty as a Mason.

Almost as old, and fully as important as the Regius, is the Matthew Cooke manuscript, so called because it was prepared for publication by that scholar in 1861. The whole is dated with considerable assurance by scholars as about 1450, but the latter part seems older, perhaps almost contemporary with the Regius Poem. Like the Regius, the Cooke manuscript is written on velum, forty folios, each about four and one-half by three and one-half inches in size, nine hundred sixty lines. It is embellished with handsome initial letters in red and blue, in considerable contrast to the brown ink of the old English text. The book is bound in oak covers, which bear the remains of a clasp.

The English is considerably easier to read than that in the Regius Poem, but it is still difficult. The commences with the seven liberal arts, continues with an explanation of geometry, includes a fanciful but romantic history of Freemasonry (to be found in many other of the Old Charges or Manuscript Rolls) and ends with "nine" articles and "nine" points, and a charge, concluding with the familiar "Amen, So Mote It Be."

Papers without end have been written of this precious old document; briefly, it is highly important because it seems definitely to show that it is a copy of an old document, which was copied by a member of the Craft. He not only wrote his own words, but added the "Booke of Charyges" as it had been written and commented on by still older writers. The word "speculatyf" occurs in its present Masonic sense. The nine articles seem to be legal enactments; the points, matters enforced by the Craft in ordinary Guild life. A Grand Master existed in fact, if not in name, presiding over "congregations" of Masons only for the duration of the assembly. Finally, this document is obviously the source of many present usages, and even ritual. Custom and ritual come not only from the Cooke manuscript but from many of the older of Freemasonry's documents. Masons today require that a man be "free born." This is "not" a modernism designed to prevent Negroes from being permitted in the Craft. The fourth article of the Cooke manuscript reads:

(words modernized) "That no Master shall for any reward take as an apprentice a bondsman born, because his lord to whom he is bondsman to, from his art and carry him away with him out of the Lodge, or out of the place he is working in. And because his fellows, peradventure, might help him and take his part and thence manslaughter might arise; herefore it is forbidden. And there is another reason, because his art was begun by the freely begotten children of great lords, as forsaid." "The doctrine of the perfect youth" is increasingly under fire in these times. More than one Grand Lodge has modified the ancient idea that only a physically perfect man can be made a Mason, changing a custom which has five hundred years of antiquity behind it. The sixth article of the Matthew Cooke Manuscript reads: (Words modernized)

"That no Master from covetousness or for gain shall accept an apprentice that is unprofitable; that is, having any maim (or defect) by reason of which he is incapable of doing a man's proper work." The ninth article, Cooke Manuscript, will have a familiar ring to all Master Masons; (words modernized)

"That no Master shall supplant another. For it is said in the art of Masonry that no man can so well complete a work, to the advantage of the lord, begun by another as he who began it intending to end it in accordance with his own plans, or (he) to whom he shows his plans." The word "lord" of course, refers to the employer, not to Deity. No man become a Mason who will not or cannot express a belief in Deity. The first point, Cooke Manuscript, reads:

(Words Modernized)

"To wit; whosoever desires to become a Mason, it behooves him before all things to (love) God and the holy Church and all Saints; and his master and fellows as his own brothers."

All Masons obligate themselves in loyalty to the laws, edicts and resolutions of the Grand Lodge, the by-laws of their own Lodge. Compare the Cooke fourth point: (Words Modernized) "He shall be no traitor to the art and do it no harm, nor conform to any enactments against the art nor against the members thereof; but shall maintain it in all honor to the best of his ability." From whence comes a Master's autocratic power in the Lodge, by which he controls the brethren with the

stroke of a gavel to do his pleasure in all that pertains to work or refreshment, debate or business? Read the Cooke sixth point: (Words Modernized) "In the case of a disagreement between him and his fellows, he shall unquestioning obey the Master and be silent thereon at the bidding of the Master, or of his Masters' Warden in his Master's absence, until the next following holiday, and shall then settle the matter according to the verdict of his fellows; and not upon a work day because of the hinderance to the work and to the lord's interest." Modern Masonic appeal from a Master's decision is to the Grand Master, or his representative, or Grand Lodge. The "verdict of his fellows" is as binding today as in 1450.

Masons today must obey a summons. Modern Lodges which forfeit their charter must give their resources to Grand Lodge. In the day of the unknown Mason who set down the articles and points of the Cooke Manuscript, the law ran:

(Words Modernized)

"Therefore be it known; if any Master or fellow being forewarned to come to the congregation be contumacious and appear not; or having trespassed against any of the aforesaid articles shall be convicted, he shall forswear his Masonry and shall no longer exercise the Craft. And if he presumes to do so, the sheriff of the country in which he may be found at work shall put him in prison and take all his goods for the use of the King until his (the King's) grace shall be granted and showed him."

Solar references in Freemasonry are numerous - circumambulation for instance, and the frequent references to the rising and setting sun. In an old manuscript in the possession of Lodge Scoon and Perth, Scotland, appears this:

"That sea lon and the sun ryseth in the East and setteth in the West, we would wish the blessing of God to attend us in all our wayes and actions."

In the H.F. Beaumont manuscript, dated 1690, now in the West Yorks library, is a Latin description of "The Manner of Taking an Oath at the Making of a Free Mason."

This is translated as follows:

"Then one of the elders holds out a book and he, or they, (that are to be sworn) shall place his, or their, hands upon it, and the following precept shall be read."

The Colne and Clapham manuscripts (both of the second half of the seventeenth century, probably about 1660 or 1670) explicitly state that the right hand must be used. The Clapham manuscript refers to "the Bible," the Dautessey Manuscript (1765) to the "holy Bible," and the York Manuscript, No.2 (1704), to the Holy Scriptures." So many manuscript Constitutions have references to secrecy that a catalog might be wearisome; two, however, are of especial interest. In the Harleian Manuscript (somewhere between 1650 and 1700) appears this:

"There is seurall (several) words and signs of a free Mason to be to be revailed to yu wch as you will ans: Before God at the great and terrible day of Judgmt yu keep secrett & not to revail the same to any of the hears of any pson, but the Mrs. (Masters) and fellows of the said Society of free Masons so helpe me God xt." In the Dumfries-Kilwinning Manuscript, No.4 (about 1765) appears this " . . . you are under voues take hee yt you keep ye ath and promis you made in the presence of Almighty God think not yt mental reservation or equivocation will serve for to be sure every word you speak the whole time of your Admission is ane oath."

In the same manuscript is a reference to modes of recognition:

"Nimrod taught ym signs and tokens so that they could distinguish one another from all the rest of mankind on earth." Again in this manuscript we find a caution for the Tiler and an admonition to "learn the work."

"No lodge or corum (quorum?) of Massons shall give the Royal Secret suddenly but upon great deliberation first let him learn his questions by heart then his symbols then do as the Lodge thinks fit." So this Bulletin may continue for many more pages. But enough has been said to show that the old, old pages, dimmed by time, the ink faded by the passage of hundreds of years, hold ancient romance for the Freemason. As he does, so did his Masonic ancestors. As says he, so said they; if not in the same language, at least with the same intent. Brethren of an old day, long before the formation of the first Grand Lodge, held high the Holy name of Deity, exhorted to brotherhood, taught morality, mutual help, charity, benevolence, read lessons from the working tools, tried to "square their actions by the square of

virtue.” But each, from the youngest to the oldest Mason, may catch, if he will, the sweet faint perfume of days that come not back; and thrill anew, as have so many uncounted and unknown, that he does today as did “all good brothers and fellows who have gone this way before.”

Author Unknown

I have a question.....

What is the correct form of address for a pro-tem officer in the Lodge?

A brother who has the rank of Past Master but occupies an officer’s chair, whether installed in that office or simply filling the office for the evening, is not referred to as Worshipful Brother. As an example, a Past Master occupying the Director of Ceremonies chair is referred to as Brother Director of Ceremonies, NOT Worshipful Brother Director of Ceremonies.

Refer to the Worshipful Master as Worshipful Master, never sitting or ruling Master or Worshipful Sir.

What is the correct form of address when writing to a brother?

The title or rank of a brother is not shown on an envelope. His professional designation should, however, be indicated such as “Rev. John J. Doe”. An example of the salutation is “Dear Bro. Doe”. The inside address that precedes the salutation should be the same as the address on the envelope.

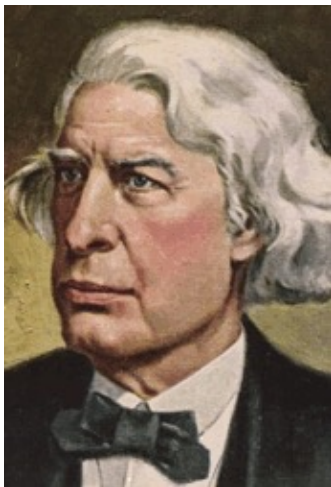
Communications to the Grand Master and to other Grand Lodges must be through the Grand Secretary. The accredited Grand Lodge Representatives are permitted to correspond directly with the Grand Lodge which they represent.



VISIT TO CUBA MORE P.35



ALBERT GALLATIN MACKEY



The American Masonic historian. He was born at Charleston, South Carolina, March 12, 1807. This scholarly Brother lived to the age of seventy-four years. He died at Fortress Monroe, Virginia, June 20, 1881, and was buried at Washington, District of Columbia, Sunday, June 26, with

all the solemnity of the Masonic Rites wherein he had long been an active leader. From 1834, when he was graduated with honors at the Charleston Medical College, until 1854 he gave attention to the practice of his profession, but from that time on literary and Masonic labors engrossed his efforts. Doctor Mackey was a Union adherent during the Civil War and in July, 1865, President Johnson appointed him Collector of the Port. In a contest for senatorial honors Brother Mackey was defeated by Senator Sawyer. Doctor Mackey removed to Washington, District of Columbia, in 1870.

Doctor Mackey was Initiated, Passed and Raised in Saint Andrews Lodge No. 10, Charleston, South Carolina, in 1841. Shortly thereafter he affiliated with Solomon's Lodge No. 1, also of Charleston, and was elected Worshipful Master in December, 1842. From 1842 until 1867 he held the office of Grand Secretary and during this period prepared all the reports of the Foreign Correspondence Committee of the Grand Lodge. In 1851 he was a founder member of Landmark Lodge No. 76. During the winter of 1841-2 he was advanced and exalted in Capitular Freemasonry; elected High Priest in December, 1844; and also elected Deputy Grand High Priest in 1848 and successively re-selected until 1855. From 1855 to 1867 he was each year elected as Grand High Priest of his State. Elected in 1859 to the office of General Grand High Priest, he continued in that position until 1868. Created a Knight Templar in South Carolina Commandery No. 1, in 1842, he

was elected Eminent Commander in 1844, later being honored as a Past Grand Warden of the Grand Encampment of the United States. Crowned a Sovereign Grand Inspector General of the Thirty-third and last Degree in 1844, he was for many years Secretary-General of the Supreme Council, Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

As a contributor to the literature and science of Freemasonry, Doctor Mackey's labors have been more extensive than those of any other in America or in Europe. In 1845 he published his first Masonic work, entitled *A Lexicon of Freemasonry*; in 1851 he published his second work entitled *Tame True Mystic Tie*. Then followed *The Ariman Rezon of South Carolina*, 1852; *Principles of Masonic Law*, 1856; *Book of the Chapter*, 1858; *Text-Book of Masonic Jurisprudence*; 1859; *History of freemasonry in South Carolina*, 1861; *Manual of the Lodge*, 1869; *Cryptic Masonry*, 1877; *Symbolism of Freemasonry*, and *Masonic Ritual*, 1869; *Encyclopedia of Freemasonry*, 1874; and *Masonic Parliamentary Law*, 1875. Doctor Mackey also contributed freely to Masonic periodicals and edited several of them with conspicuous ability. In 1849 he established and edited the *Southern and Western Masonic Miscellany* for five years. In 1857 he undertook the publication of the *Masonic Quarterly Review* which continued for two years. Then he was invited to assume editorial charge of a department in the *American Freemason* which he accepted in July, 1859, and he held this position for one year. He was solicited to take charge of a department in the *Masonic Trowel*, his first article appearing in the September number of 1865, and he wrote for this publication for nearly three years. In October, 1871, Doctor Mackey again published a Masonic magazine of his own, *Mackey's National Freemason*. Although a periodical of great merit, after three years it was discontinued. In January, 1875, Doctor Mackey became one of the editors of the *Voice of Masonry*, and for over four years was a constant contributor to that periodical, when failing health necessitated his giving up this work.

After Doctor Mackey located at Washington, District of Columbia, he affiliated with Lafayette Lodge No. 19, Lafayette Chapter

No. 5, and Washington Commandery No. 1.

The funeral services in Washington in 1881 were begun at All Souls Church, Unitarian, of which Doctor Mackey was a member, by the pastor and were followed by the ceremonies of a Lodge of Sorrow, Rose Croix Chapter, Ancient and Accepted Scottish Rite, Southern Jurisdiction, and were in charge of the venerable General Albert Pike and his associate officers. General Albert Pike wrote a touching and appreciative message at the time of the death of Doctor Mackey, which was sent out officially by the Sovereign Grand Commander of the Southern Jurisdiction in which the various Masonic Bodies were instructed to "drape in black the altars and working tools and the Brethren will wear the proper badge of mourning during the space of sixty days."

The following Memorial was presented by a Committee headed by Brother Charles F. Stansbury at a Special Communication of the Grand Lodge of the District of Columbia:

Our illustrious Brother, Albert Gallatin Mackey, is no more! He died at Fortress Monroe, Virginia, on the 20th day of June, 1881, at the venerable age of 74, and was buried at Washington on Sunday June 26, 1881, with the highest honors of the Craft, ah Rites and Orders of Masonry uniting in the last sad services over his remains. The announcement of his death has carried a genuine sentiment of sorrow wherever Freemasonry is known. His ripe scholarship, his profound knowledge of Masonic law and usage, his broad views of Masonic philosophy, his ceaseless and invaluable literary labors in the service of the Order, his noble ideal of its character and mission, as well as his genial personal qualities and his lofty character, had united to make him personally known and vividly respected and beloved by the Masonic world. While this Grand Lodge shares in the common sorrow of the Craft everywhere at this irreparable loss she can properly lay claim to a more intimate and peculiar sense of bereavement, inasmuch as our illustrious Brother had been for many years an active member of this Body Chairman of the Committee on Jurisprudence, and an advisor ever ready to assist our deliberations with his knowledge and counsel. In testimony of our affectionate respect for his memory the Grand Lodge jewels, and insignia will

be appropriately draped, and its members near the usual badge of mourning for thirty days.

A memorial page of our proceedings will also be dedicated to the honor of his name. We extend to his family the assurance of our sincere and respectful sympathy, and direct that an attested copy of this Minute be transmitted to them.

In the eulogy over Doctor Mackey, delivered by Past Grand Master Henry Buist, of Georgia, before the Supreme Council for the Southern Jurisdiction, he said of the Doctor: He was a fearless and gifted speaker; his language was courteous and manner dignified; and occasionally, in his earnestness to maintain what he conceived to be right, he became animated and eloquent. Positive in his convictions, he was bold in their advocacy. His course of action once determined on, supported by an approving conscience no fear or disfavor or discomfiture could swerve him from his fixed purpose. Whatever was the emergency, he was always equal to it. Where others doubted, he was confident; where others faltered, he was immovable; where others queried, he affirmed. He was faithful to every public and Masonic duty. Treachery found no place in his character. He never betrayed a trust. He was eminently sincere and loyal to his friends, and those who were most intimately associated with him learned to appreciate him the most. He was generous and frank in his impulses, and cherished malice toward none, and charity for all. His monument is in the hearts of those who knew him longest and best. He is no longer of this earth. His work among men is ended; his earthly record is complete.

- Source: *Mackey's Encyclopedia of Freemasonry*



THE THIRD GREAT LIGHT

Many hundreds of workmen are laboring on a great building --a Gothic cathedral which one day will be a poem in stone, a hymn to the Most High, a glory of architecture which will enthuse and make men reverent for a thousand years and more in the future.

There are many Fellows of the Craft; expert cutters of stone and layers of ashlar. Some build flying buttresses; some carve intricate and beautiful designs for the interior. In a hut nearby-- it is called by the good old English name of "lodge"--the Kings' Master Mason bends over his plans and draws his designs upon the trestleboard, as did Hiram Abif in the long, long ago.

A knock sounds upon the door. To his impatient "Enter then, and be quick," a lad pushes upon the portal and stands bareheaded before the Master Workman of them all.

"Well, well? What is it, thou? I am busy upon the King's work..."

The 'Prentice bows his head. "Honored Sir," he begins, timidly, "Full seven years have I served; now I would make my Master' Piece, and it please you to let me try."

The King's Master Mason lays down his work and turns, interested.

"So! Seven years- how the days do pass Thou art young to be a Fellow of the Craft, surely!"

"A man grown, Sire. Twenty-one summers have gone over my head."

"Hm. Twenty-one. 'Tis man's estate, but- art sure thou art ready? Art sure thou canst cut or carve or set the stone sufficiently well to pass the eyes of thy superiors?"

"Aye, Master, I am sure...at least, wilt thou look at thy records? There is naught against me. I have done thy bidding. I have brought no dishonor upon the Craft. I have labored long and with my heart as well as with my hands. I have paid attention...why, Master, thou thyself hath instructed me!"

"Aye, aye. A good lad...I know. And so thou wouldst make thy Master's Piece and be a Fellow of the Craft! There will be then, another lad enrolled as an Apprentice--in a year, mayhap, he will be entered on my books and become an Entered Apprentice, even as didst thou, so few days ago..."

"Six years ago, Master!"

"Six--or sixty--they are still few for the building of a Cathedrals Well, what wouldst thou of me?"

"Permission to try, Master...and that thou shouldst prove my square! 'tis old, old, and while I believe it to be true, I must e'en know it is true before I try for mine honor."

The Master Workman nods approvingly. "Thou hast been well taught, in truth! To Work with an unproved square on important stone is folly. So be it. Thou hast my permission and- after the midday meal, bring me thy square."

"Sire, may I see thee test it?"

"Now, now! Surely thou knowest better than that! How know I thou canst make thy Master's Piece successfully? Show thee the great secret of the square? Ah, no, lad- not until thou hast much more of age and experience...but bring me thy square!"

It is after the midday meal. A few, perhaps, have eaten it upon long tables in the lodge. If a good day and warm, many have refreshed themselves without using as tables, stones ready for the setting. 'Prentices have brought great flagons of cold water from a spring, hard by. Women from the town have carried huge baskets of food for the hungry workmen, and wives and daughters and mothers and sweethearts stand about chatting with their men while they eat. Then a bell rings and all go back to work - all except the Entered Apprentice, who, square in hand, stands again at the door of the lodge, knocking.

"Come in, thou--so! It is an old square, forsooth! Where got you it?"

"From Fellow Eben, Master--'tis he who has taught me much, and he who loans me his cherished tool. He believe it true, he and I, but we would be certain!"

"Eben--& good man. He would know soon enough if his square were awry. But wood doth warp and steel doth bend-I will test thy square. Be off with thee, and return in an hour!"

Pulling his forelock, the Entered Apprentice departs. What thoughts crowd his mind! The Master's Piece he will attempt to make; what task will be set him to do? A rough ashlar to be made perfect? A stone carving he must labor over? Or will he be given twenty stones and a helper and told to build a wall, or start or complete a buttress? Whatever it is, he will have a true square. If he is

to fail, it will not be because of a faulty tool. Well he knows how good work, true work, square work is tested when it is submitted by an Entered Apprentice as a Master's Piece! Not easily do the Fellows of the Craft admit a newcomer to their ranks. The Entered Apprentice who is to become a Fellow must know his work. He must know his angles and his mortar, his gavel and his level and plumb. He must understand how to work a broached thurnel, and how to tap lightly on his irons or heavily to break a great piece of stone...stone costs much in time and labor to bring from the quarries and no false work can be permitted 'tis the King's stone!

What goes on in the lodge? What mystic powers does the King's Master Mason use to try Eben's square? What a wonder it is, this great knowledge; this power to make a building grow where was but a pile of stones! A square is either square or awry. The tiniest fraction out and the walls lean, the stones seat insecurely the one upon the other. But with the square perfect, the stones can be perfect, the walls true, the building a lasting monument to God...Within the hut the King's Master Workman closes the door and bars it.

Perhaps he has set a tiler or two to guard it--those who set tiles on roofs are less busy than the layers of walls. Sure that he is free from the prying eyes of those who might climb up to the open space beneath the eaves to listen-and, if it rains get thoroughly wet from the droppings from the roof, or from cowans who never built more than a low wall of field stones, huddled the one on the other to keep the cows from wandering--secure from prying eyes, the King's Master Mason takes from its place his compasses.

Long they are and rough to look at, made of sturdy oak with an iron hinge, but with fair and true brass points.

Next a sheet of clean white parchment; 'tis costly, this parchment, but seven years! The King's Master Mason shakes his long white hair about his seamed and lined old face. Seven years--one third of the lad's life! 'Tis worth it, even though parchment be expensive!

On the rough table he lays it, and weights its edges down with clean stones. With the compasses he scribes a circle upon it, a generous circle perhaps a cubit across. The sharp brass point

scratches in the parchment so the circle is plain to see.

From his rack of drafting tools the King's Master Workman takes a straight edge--finest work that Fellow Edwin could make. Long had he labored with the block of close-grained ebony, brought from across the seas, to make it true. Backed with strong ash, smoothed of edge, until like the silk that women wear in the East, and straight as the line that divides the sea from sky.

The Master sights along its edges, more from habit than distrust. Then with care he lays it across the circle, so that it touches the tiny puncture in the center made by the stationary leg of the compasses.

"Now, the square-point mark!" he mutters. "'Tis no matter where I make it--the good God so made this mathematical wonder that I cannot fail, put it where I may." With one point of the sharp brass pointed compasses he makes a dot on the circle. As he has said, it makes no difference where. Then with two shorter, straight edges connecting the dot on the circle with the circumference. Narrowly he looks.

"What? Do mine eyes deceive me? Is it really out of true?" He picks it up, again lays it down, adjusts it carefully. He looks again, first from above, then from each side. "Nay, I was wrong. They do coincide. Each is equally true--the square I have made by the secret and the power of the compasses--the square which Ebon has used--which now the young lad will use."

The King's Master Mason picks up his tools, rolls again the parchment and puts it away. "I could wish I might show the lad," he sighs. "But it would never do. And likely he hath not the mind to understand. Indeed, who hath the mind to comprehend? What a wonder is the good God to provide such perfect ways to make things perfect. Now why, doth one suppose, doth a dot on a circle, when connected to points in a line with the center, become the juncture of a perfect square? Never a fraction of a fraction of an inch wrong! Always is the angle right the angle of the level on the plumb, a right angle indeed. Who comes?" as a knock sounds on the door.

"'Tis thine officer who presides over the Fellows of the Craft - who but Hiram?"

"So. Enter then. I have but now tested Eben's square for a lad who will try to make his Master's Piece..."

"Would mine had been tested!" mourned Hiram. "Remember, Master? I did not ask for the testing of my square and it was not right angle, but an angle askew—it cost me a year more of Entered Apprentice Work before thou wouldst let me try again!"

The Master smiles. "Aye, I remember. Well, thou hast tested the tools oft enough since. But Eben's square is true, a very right angle indeed."

"While a square is circumscribed within the circumference of a circle, it is impossible that it materially err!" agrees Hiram.

"Aye, the point within the circle—the line across—the lines connecting—they make precepts which all Fellows must, and all men should, heed. Didst ever think, Hiram, that that applies to tools of brass and iron and wood, applies also to character and conscience and mind? Try the square by compasses, the circle, the point within it, the straight edge; so should man try his soul. Let the point be the individual. Let the circle be that

boundary beyond which his passions and prejudices may not stray. Let the circle be a holy doctrine—he cannot, then, do any act which is not square, nor materially err in any conduct..."

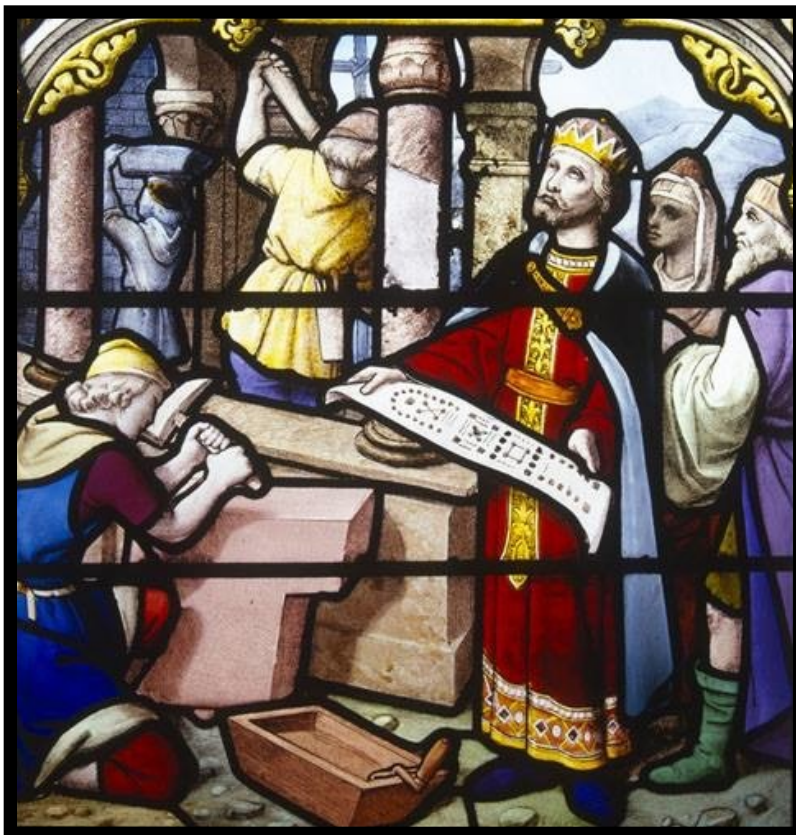
"Tis a Pity all cannot know and understand, as dost thou!"

"Aye. But so it is ordained. The square is mine—mine by virtue of being the Master. It is for me to know, for me to try, for me to test the square. But the compasses—they belong to the Craft, since it is by the compasses that I do test the square which Craftsmen use!"

"Square and compasses!" mused Hiram. "All that glorious building, the most of which is yet to be, would never be, without the square and the compasses!"

"And neither square nor compasses would be possible without the wonder of the mathematics which God hath set in the midst of the compasses for the use and guidance of us, His Craftsmen," answered the King's Master Workman, reverently.

"Aye, aye, so mote it always be!" answered Hiram, bending his head.



A Glimpse into the History of the GRAND LODGE OF NOVA SCOTIA 1966 - 2013

by

Brian C. Loughnan,
PGH, PGL



CHAPTER V

Grand Lodge Endeavours to Improve Public Awareness

2006 -2013

The Board of General Purposes reorganizes. Freemasons' Hall on Barrington Street is sold. Lodges struggle to maintain relevance in a changing society.

BOARD OF GENERAL PURPOSES

The Board of General Purposes had now been in existence for over a decade and despite being heralded as a more democratic approach to the administration of the Grand Lodge, the Board came under frequent criticism. The Condition of the Order Committee, a committee traditionally appointed by the Grand Master, based its annual report to the Grand Lodge Annual Communication upon the reports of District Deputy Grand Masters, the reports of various Grand Lodge Officers, the Board of General Purposes Chairman and the several committees of the Board. As the title of the Committee suggests, the purpose of the report was to provide an unbiased assessment of the state of Freemasonry in this jurisdiction and, if necessary, to make realistic recommendations for improvement.

Reports of the Condition of the Order were a legitimate vehicle to identify perceived shortcomings of the Board of General Purposes. The sheer size of the Board membership prior to 2010 was viewed as an impediment for the effective conduct of business. The Board, as a whole, met only quarterly and meetings were considered to be conducted too hastily and did not afford sufficient time for meaningful debate. The lack of any positive action taken upon the

recommendations of the previous Committees was a further source of concern. In an effort to confront the lack of action, the Board appointed an ad hoc committee to address the recommendations soon after the Annual Communication of 2006. This committee then had its own set of recommendations to submit to the Board. One recommendation was to include the Condition of the Order Committee as one of the standing committees of the Board of General Purposes. This action was intended to eliminate the need for an ad hoc committee to be formed each year to address any recommendations. The change was effected in a revision of the Constitution in October 2009. A marginal reduction in the size of the membership of the Board was achieved in the same revision. A later realignment of the districts of the jurisdiction resulted in a further reduction in Board membership.

Since its inception in 1995, the Board of General Purposes had been chaired by the Deputy Grand Master. Following acceptance of the constitutional changes in 2009, the chairmanship became an elected position for a term of three years. James J. White, Welsford Lodge, No. 26, was elected to the position by acclamation at the Annual Communication of Grand Lodge, in 2010.

Within weeks, the Chairman was faced with a serious dilemma, an unfortunate dispute between the Grand Master and the Grand Secretary threatened to disrupt the harmony of the Craft in this jurisdiction. However, good judgement and cooler heads prevailed and the situation was resolved agreeably. The incident was clear evidence of the underlying stresses between those who embraced a traditional view of the prerogatives of

the Grand Master and those who supported the more democratic concept of a governing board.¹ Perhaps the lack of timely and informative communications between the Board and the lodges contributed to the negative criticism directed at that body. In fairness, it must be said that some districts were more informed than others and this was in part the result of strong representation at the Board table and an active District Masonic Association. It was the policy that all notices of motion to amend the Laws and Rules, and later the Regulations, were to be forwarded as soon as possible to lodges for debate and comment. District Elected Representatives were, in theory at least, in a position to express the opinions and concerns of the lodges in their respective districts at the next Board meeting. Apparent limitations on meaningful debate may have been partially responsible for the dissatisfaction felt at the lodge level.

The need for a comprehensive system of communication between the Board and lodges was a perennial concern recorded by successive Committees on the Condition of the Order and it was never effectively attained. The Long Range Planning Committee of 2011 addressed this concern, and others, by recommending that a three year plan to improve the operation of the Board be undertaken. In the first year, the matter of improving communications between the Board and the lodges would be tackled. The second year would involve improving the structure of the Board. Year three would be devoted to a review of the policies and procedures of the Board. The recommendations, or suggestions, of the Long Range Planning Committee were valid and if implemented would have been viewed as a positive step to improve the credibility of the Board of General Purposes. However, there was no recorded attempt to institute the three year plan. Indeed, there were no further reports submitted by the Long Range Planning Committee and the impetus to improve the Board was lost.

GRAND LODGE OFFICE OPERATIONS

After 35 years of dedicated service to the Grand Lodge, Miss Ardith Pye bade farewell and was guest of honour at a retirement party held at Ashburn Golf and Country Club.

Miss Pat Richards joined the staff in December 2006 and quickly settled into the routine of the Grand Lodge office and proved to be a valuable employee.

Grand Lodge had been a tenant of Freemasons' Hall Limited, on Barrington Street in Halifax, since 1924. Rising costs and diminished attendance at lodge meetings in the downtown location, prompted Freemasons' Hall Ltd. to search for new premises. There was considerable attachment to the old building and many members held a strong affection for the venerable lodge room known as the "blue room", dominated as it was on the North wall by a large portrait painting of Past Grand Master Alexander Keith.

The older lodges that met in this location were all shareholders in Freemasons' Hall Ltd. The decisions made at meetings of the trustees did not come without concerned debate. Burns Lodge, No. 10, in particular, was not in favour of a decision to purchase the property of the former St. Pius Roman Catholic Church, in Fairview (see section "Subordinate Lodges").

With the sale of Freemasons' Hall on Barrington Street finalized and the successful procurement of the property in Fairview, arrangements were made to transform the former Glebe House, at 167 Coronation Avenue, into the site of the new Grand Lodge office. The main former church building, of course, became the meeting room adjacent to a sizable banquet hall.

The Grand Lodge office was relocated to the Fairview site in March of 2008. The new premises required much upgrading and renovation before being considered fully functional. Extensive upgrades needed to be carried out in the basement prior to becoming the new home of the Grand Lodge library, museum and archives. The cost of the move and subsequent renovations was to be borne by the Grand Lodge. Initially, an attempt was made to pass the expense on to the lodges in the form of a one time \$10.00 additional per capita assessment. This proposal was not well received at the Board of General Purposes meeting and the motion was tabled pending reaction from the lodges. A more sensible option was later pursued with the decision to procure a loan of \$50,000 from the Masonic Foundation of Nova Scotia.²

In a move to keep pace with technological advances, the Grand Lodge office acquired a multi-purpose copier to substantially reduce printing costs. Additional features rendered the new equipment capable of producing certificates and booklets in-house.

The cataloguing and preservation of the volume of archival material, accumulated over the years in the Barrington Street location, presented a formidable challenge. To address this problem, the office of Grand Archivist was created in 2009. Past Grand Master Dan Campbell was appointed to the office and promptly set about forming the beginnings of an archive in the basement of the new Grand Lodge offices. Two years later, the office of Grand Librarian was established and the cataloguing of the reduced holdings of the new library began in earnest once again.

With the appointment, in 2011, of James Tirrul-Jones to the office of Grand Archivist, the Grand Lodge gained the services of an experienced museum curator. His knowledge in the proper preservation of old documents and artifacts was welcomed. The new Grand Archivist wasted no time investigating the possibility of a semi-permanent museum display and the first tentative steps were taken, with the permission of Freemasons' Hall Ltd., to use a space adjacent to the lodge room. In addition, the portrait pictures of Past Grand Masters were dutifully displayed, in order of seniority, along the walls of the ante-room. There were three Administrative Seminars held during this time period. Two were conducted in Halifax and the other in Truro. Each seminar was well attended.

FINANCIAL SITUATION

The finances of Grand Lodge continued in a stable state under the guidance of Grand Treasurer Harold Crosby. Projected budgets were reasonably accurate and the problems encountered in previous years to set a realistic per capita assessment appeared to be long past.

Annual Per Capita Assessments 2006 - 2013

Year	Assessment	Year	Assessment
2006	\$24.60	2010	\$30.95
2007	\$25.63	2011	\$32.34
2008	\$29.30	2012	\$33.61
2009	\$30.94	2013	\$33.61

With the retirement of Miss Ardith Pye, the Staff Retirement Reserve came into play with an initial total value, in 2007, in excess of \$90,000. With less than favourable interest rates available, this figure dropped to less than \$79,000 by December, 2012. Nevertheless, it was still expected that the Reserve would be in a position to provide adequate funding of Miss Pye's retirement allowance. It should be noted that the Capital Fund, from which 80% of the annual interest was directed to the Staff Retirement Reserve, was valued at over \$138,000. As mentioned earlier in this chapter, the relocation costs of the move to Coronation Avenue were partially financed through a loan from the Masonic Foundation of Nova Scotia. The actual cost of the move was \$67,922. A loan of \$50,000 was secured from the Foundation, repayable in five annual payments of \$10,000 at 4.5% interest. The final payment was made in 2011, after a double payment was made in 2010.

Provision of suitable General Liability and Crime Insurance coverage for the Grand Lodge and subordinate lodges had been initiated prior to 2003 in a desire to ensure that sufficient coverage was available in today's litigious society. Coverage was later extended to cover lodge buildings and contents. Removal of duplicate coverage of other commercial insurance policies was desired in order to make the plan work effectively.

Many lodges had been under insured and the coverage offered by the Grand Lodge 76 Insurance Plan provided far better coverage for a reasonable premium. For those lodges employing oil-fired heating systems in their buildings, a third party pollution liability insurance became available in 2011, and the coverage became mandatory the following year.

THE MASONIC FOUNDATION OF NOVA SCOTIA

The Masonic Foundation of Nova Scotia expanded its role during this time. The Foundation's mission statement clearly defined the role:

“The mission of the Masonic Foundation is to encourage the active practice of the Masonic Principles of Benevolence and Charity, and to promote a positive image of Freemasonry in the community.”

An informative booklet outlining the various programs offered by the Foundation was produced

and distributed for the use of all lodges. In 2006, the **Shared Funds Program** underwent a major change. A lodge could now raise 25% of a project cost and apply for an additional 75%, to a limit of \$1,500 for the total cost of the project. This substantial change was viewed as an incentive to generate increased participation from lodges.

Additionally, the deadline for application submissions was extended to April 30. The applications would be reviewed after that date and decisions rendered dependent upon the availability of funds. The aim was to have lodges support local projects and charities, but not national charities.

A Masonic Learning Centre for Dyslexic Children opened in Dartmouth, in September 2006. From the outset, the Centre received substantial funding in the form of grants from the Foundation and other sources. These direct grants fell under the category of **Administered Programs** or **Administrative Funds**. Included under this category, was support for funding for the Q E II Foundation for the procurement of an advanced diagnostic imaging machine. A campaign titled, **"Seeing is Believing"** had been initiated to raise funds to purchase a Spectralis OCT, a high speed laser scanning device, for "diagnosis, treatment and monitoring of retinal conditions".

What had previously been known as the **Nova Scotia Scholarship Programme**, underwent a name change, in 2007, and became **The Nova Scotia Freemasons Bursary Program**. The program functioned the same under the new appellation, but the title was deemed to be more appropriate.

All of the above mentioned programs were administered over and above the more important functions of the Foundation, Fraternal Benevolence and the Assisted Home Program. The relief of the distressed, a necessarily more confidential charity, had taken a back seat to today's more attention-getting programs of the Foundation. It was recognized that perhaps some of the public social programs had a role in relieving the need for masonic benevolence. But as a former Chairman of the Foundation noted, the brethren of lodges should be ever vigilant to recognize a genuine need for assistance.

The Masonic Foundation, in 2012, was in a sound financial position with net assets in excess of \$7,650,000. This substantial figure ensured the

continuance of the good works carried out by the Foundation under the guidance of its governing Board.

An informative web page, linked to the Grand Lodge Web site, was created to bring information concerning the Masonic Foundation's activities directly to the Masons and the general public of Nova Scotia.

MASONIC EDUCATION AND WORKSHOPS

Cognizant of the repeated recommendations contained in many Condition of the Order Committee reports, the Education Committees of this time frame set about addressing the short comings associated with the "School of Instruction" for District Deputy Grand Masters, their District Officers and all elected Grand Lodge Officers. A series of documents were produced setting out the ceremonial procedures to be followed and guidelines for the conduct of District Meetings, Masonic Church Services and Masonic Funeral Services. Other handouts were updated and revised to reflect changes.

Much of the material, once approved by the Board of General Purposes, was placed on the Grand Lodge web site in an area accessible only to Master Masons of this jurisdiction. Ready access to educational material such as this on the web site, was considered to be the way of the future. Masons could now download pertinent material and be more conversant about current practices.

The two Halifax County Districts, in response to the apparent success in other jurisdictions, put together a composite mentorship program to promote the teaching of basic practices to new Masons under the guidance of experienced lodge brethren. The program had been adopted for use in these district lodges and was found to be an effective tool. The Grand Lodge Education Committee therefore, recommended that this Mentorship Program be accepted for immediate use throughout the Jurisdiction.

Although approved by the Board of General Purposes, the Mentorship Program was clearly not embraced by all lodges.

Education Committee Chairman, Leigh MacConnell, in his report to the Annual Communication of Grand Lodge, in 2010, commented on the lack of usage of documents

specially produced for use in workshops and Lodges of Instruction. The intention was to achieve some measure of uniformity in the practice of even the most basic ceremonies. The Committee had developed a guide for a Masters and Wardens Workshop, yet despite adoption by the Board Of General Purposes, it had rarely been used. The Committee had striven to meet the recommendations of Condition of the Order Committees, only to find that the incentive to educate and inform had failed for lack of forceful leadership where it was most needed, at the district level.

The Nova Scotia Freemason

Printed editions of **The Nova Scotia Freemason** publication ceased after the summer edition of 2007. The Public Relations Committee of the time declared that the publication was not considered to be the mandate of a true public relations committee. In fact, the feeling existed that it should be controlled by the Education Committee. The Board of General Purposes created an Editorial Committee which failed to revive the publication. Printing costs and unsatisfactory distribution of the product at the lodge level were major factors in the demise.

In the Grand Master's Address at the Annual Communication of 2011, Grand Master Owen Walton suggested that the time had come for **The Nova Scotia Freemason** to be published in an electronic format, where it could be viewed, or downloaded, from the Grand Lodge website. Grand Master Barry Imber, in his own address the following year, announced that the fifth edition, a new electronic version of the revived publication, was about ready for viewing on the Grand Lodge web site. The on-line version supported coloured photographs and was more versatile than its printed predecessor. Nevertheless, there was still a hope that Lodge Secretaries would make copies available to those members without internet access.

Past Grand Master Barry Imber re-assumed his role as editor of **The Nova Scotia Freemason** and was still active in that capacity at the time of writing this history.

Grand Lodge Web Site

The usefulness of fraternal web sites lies in prompt updating of the site's content, the relevance of the messages conveyed and an appealing user friendly format. There had been grumbling in recent years concerning the state of the Grand Lodge website. The web master at the time, Victor Lewis, was reported to have less time available to provide assistance in the maintenance of the site and believed that it was time for a contractual arrangement to be put in place. The decision was taken to commence a search for a new web master. A new web master, in the person of Jonathan Watson, was recruited to assume the duties. He completed the task of migrating the web site from its server in the United States to a new server located in Windsor, Nova Scotia. Technology had advanced sufficiently over the ten years of operation of the Grand Lodge web site to warrant a complete make-over of the site.

The new web site featured two much needed calendars; one enabling lodges to post coming events, and a second calendar to track the Grand Masters' Masonic and social events.

RITUAL AND CEREMONY

The Fifth Edition of the Authorized Work, although intended to be easily navigable, contained a multitude of typographical errors and unworkable forms for moving between degrees. Additionally, there was a distinct need for clearer direction in many of the existing rubrics. A committee of knowledgeable Masons, well skilled in the practice of the Ritual, were assembled to review the Authorized Work to create a Sixth Edition that would be as comprehensive and free of errors as possible.

Every edition of the Authorized Work since 1947 was made available to the committee to settle any questions of form or spelling. All changes affecting ritual were duly noted. Discussion on issues was democratic and settled by consensus. The use of a lap top computer to edit the work and the ability to project pages of the Work upon a screen, as an aid to identify punctuation errors, for example, greatly enhanced the ability to scrutinize the Work and progress the review. Hours of detailed scrutiny was carried out by committee members using their own home computers in advance of scheduled committee meetings.

After over three years of deliberations, a suitable product was produced in a hard cover, resembling the size of the earlier booklets. As an incentive to encourage the purchase and use of this new Sixth Edition, it was offered for sale, in 2009, at a low cost, with an added discount if an older edition was turned in at the time of purchase.

The Ritual Committee of this period were unanimous in condemning the overuse of short form opening and closing ceremonies. It was held that ritual work should be a solemn and serious business, performed with dignity and decorum to capture the true essence of the ritual and create an atmosphere that would have lasting meaning to participants and observers alike.

The Handbook of Ceremonies, Part I, Installation of Officers of a Lodge, was reviewed. Handbooks prior to 2009 were improved by the insertion of added rubrics and the addition of spoken directions in the early stages of the ceremony. A controversial decision to permit constituent lodges to conduct open Installations of Lodge Officers with family members present, had given rise to various homegrown ceremonies to accommodate the need for some sort of ceremony. To establish control over the situation regarding open installations, the Education Committee had been tasked to rewrite the handbook to include various scenarios and with one section dedicated to open installations. Certain perceived traditional usages had been dropped in the revised handbook, of 2011, and the deletions were not universally applauded.

In passing, it has been this writer's experience that previously unknown practices have a tendency to creep into our ritual and ceremonies from time to time, to the detriment of the practice of a standard ritual. The Ritual Committee has a responsibility to protect our ritual and ceremonies from outside influences.

Overall, it may be said that the years covered by this chapter were productive. The Grand Lecturers and their committees strove to meet the needs of the Craft in ceremony and ritual. Many handouts and guides were produced with the intention of having them readily available on the Grand Lodge web site to those members who cared enough to seek them out. On the other hand, moves to generate interest in creating district education officers, reporting to the Grand

Lecturer, were mostly met with apathy and disinterest.

CONSTITUTION AMENDMENTS

At the Annual Communication of June 2008, the following motions were presented:

- To create the Office of Grand Archivist. Although seconded, a point of order was raised and the decision was made to deal with the motion at the next Annual Communication.
- A lengthy motion to lay out the qualifications and procedure for the selection of candidates for appointment as District Deputy Grand Masters was tabled for further study.

As anticipated, the motion to create the Office of Grand Archivist reappeared at the Annual Communication of 2009 and the motion was duly carried.

All amendments to the Constitution must be debated at the Annual Communication of Grand Lodge or a special session called for that purpose. However, the Board of General Purposes had the power to form a Constitutional Review Committee to determine whether the Constitution in its present form was still acceptable and whether it comprised more than was actually required of such a document. With this in mind, a committee was formed, in 2005, to review the Constitution yet again. The last major change to the Constitution had taken place following a recommendation by the Long Range Planning Committee, in 2000, as explained in Chapter IV. That change produced the **Constitution, Laws and Rules**.

The Constitutional Review Committee submitted a proposal to the Board of General Purposes, in 2008, that would replace the **Constitution, Laws and Rules** format with the two-part **Constitution and Regulations**.

The chapter of the Constitution dealing with the Board of General Purposes was completely rewritten. The Organization and Powers section was reduced, leaving no meaningful listing of the powers of the Board. However, one new added item clearly stated the power of the Board to assess constituent lodges an annual levy to finance the operations of Grand Lodge, as the Board

deemed fit. A similarly worded paragraph had appeared at the end of a list of powers of Grand Lodge in Chapter II of the existing Constitution. In previous years, the capital assessment had been merely included in the Finance Committee's annual budget and was ratified on the basis of an acceptance of the budget by the Board. The new item would now enshrine that power in the Regulations and place it firmly under the control of the Board of General Purposes.

Clear definition of the composition and mandates of the several committees of the Board of General Purposes were now to be found in the new expanded Chapter IV of the Constitution dealing with the Board.

Perhaps one of the most notable proposed changes to the Constitution was a completely rewritten chapter dedicated to masonic discipline. Chapter V, Discipline, would now comprise one-third of the whole content of the Constitution. Perhaps this may be viewed as a sign of the times, but it is a sad reflection on a fraternity supposedly composed of good men and true.

After review and adjustment by the Board of General Purposes, the proposed Constitution was forwarded to the Annual Communication to be debated on the floor of the Grand Lodge. Owing to the magnitude of the proposal and the need for constituent lodges to consider the document, the decision was made to hold a Special Communication of Grand Lodge, in Halifax, on October 17, 2009, to debate the proposed Constitution. At the Special Communication of Grand Lodge, held in October, 2009, the proposed revised Constitution was debated at length and approved with minor amendments.

After the dust had settled, following the adoption of the 2009 Constitution, some Masons were of the opinion that too much had been removed in the paring down process. This was evident in the presentation of two motions at the Annual Communication of 2010.

The Grand Lecturer had been dropped from membership on the Board of General Purposes. Since this officer is designated as the Chairman of the both the Ritual and Education Committees, it was considered proper that he should retain membership on the Board to present and field questions with regard to reports and other matters of concern to these committees. A motion to

include the Grand Lecturer as a member of the Board was duly made and received approval.

The question of continuing the custom of appointing Grand Representatives had been discussed at Board of General Purposes meetings, and the Fraternal Relations Committee had attempted to provide more clarity to the system of appointments and duties of Grand Representatives. Amidst a climate of lack of support and interest for the practice of the exchange of Grand Representatives between jurisdictions, it was not surprising that there was no reference to Grand Representatives in either the Constitutions, or Regulations, of 2009. Many felt that the wrong message was being conveyed concerning this Grand Jurisdiction's sincerity about fraternal relations.³

Consequently, a motion was made to insert a section in the Constitution, Chapter III, to be titled Grand Representatives, and that an additional reference to Grand Representatives be inserted in Chapter IV under Fraternal Relations. The motion was duly approved.

The Constitution of 2009 had also removed the automatic succession of the Deputy Grand Master, enabling the Grand Master, or some other Past Grand Master, to offer for an additional term. Some did not favour this change and a motion was presented to revert to the former procedure. The motion was defeated.

The whole concept of the Board of General Purposes had come under scrutiny in recent years. Despite criticisms of the manageability and function of the Board, changes had been introduced to improve operations. Nevertheless, a similar system had been viewed as a failure in the Grand Lodge of Canada in Ontario and was subsequently discontinued. At the 2011 Annual Communication of the Grand Lodge of Nova Scotia, the following motions were presented:

- A motion to replace the Board of General Purposes with a Grand Master's Advisory Board was introduced. Although there was considerable debate on the motion, it failed to realize the required two-thirds majority and was defeated.
- A motion to enable Master Masons to submit a notice of motion to the Board of General Purposes to amend the

Regulations, to speak to the motion as the mover, but not to vote, was debated, amended and duly carried.

- A motion to create the Office of Grand Librarian was approved.

By the year 2012, there was noticeable concern respecting the future of Freemasonry in this and other jurisdictions. The average age of the membership had risen sharply in recent times. Efforts to attract younger men into the Fraternity had been made in most jurisdictions. Even to the extent of advertising on commercial television in the United States. The drop in overall membership was viewed by many as part of a natural cycle. In reality, there had been a noticeable decline in the numbers of qualified Masons willing to stand for election to Grand Lodge Office, or even to serve as District Deputy Grand Masters. With an uncertain future facing the Fraternity, it was not surprising that the following two motions were presented at the Annual Communication of 2012.

- A motion to make Master Masons in good standing members of Grand Lodge was moved, debated and duly carried. Similar motions had been roundly defeated in the past.
- A motion by the Grand Secretary, to amend the Constitution to include a procedure to be followed should a nomination not be previously received within the normal time frame for a particular Grand Lodge Office, was carried.

Also dealt with at the same time were the following:

- A motion to add a further paragraph in the Constitution to discourage direct correspondence with the Grand Master concerning Masons or Masonry except through the Grand Secretary. The motion was passed.
- A proposal for the addition of a new committee of the Board of General Purposes, to be known as the **Heritage Committee**. The motion was duly approved.

DISTRICTS

In previous chapters, the role played by District Deputy Grand Masters has been shown to be one of great importance. These appointed representatives of the Grand Master were expected to have their fingers on the pulse of their particular district lodges. Official Visits were an opportunity to inspect the books, observe the quality of the ritual work and gauge the competence of the officers to practice Freemasonry to an acceptable standard. In general, District Deputy Grand Masters were expected to provide leadership and direction, and to encourage inter lodge visitation within their districts. Well managed District Masonic Associations, normally chaired by the District Deputy Grand Masters, were intended to create a forum to discuss common areas of concern, provide guidance on matters to be brought before the Board of General Purposes, and to work for the betterment of the lodges within the district.

Annual reports, required to be submitted to the Grand Master, were to be based upon observations and inspections. The value of these reports was proportional to the ability and desire of the writers to provide meaningful accounts of the state of Freemasonry within their districts. The reports were also directed to the Committee on the Condition of the Order for scrutiny and assessment. Diligent committees relied heavily on the content of these reports to support recommendations to correct what were considered to be areas of immediate concern.

Many annual reports were comprehensive and well written, but more were lacking in useful information, and in some cases reports were non-existent. Given the perceived inconsistencies in the quality of reports, there was widespread dissatisfaction among senior Grand Lodge Officers, and others, with the system of selection of District Deputy Grand Masters.

District Meetings were frequent objects of criticism, usually for the lack of interesting content and good organization. The success of a District Meeting was totally dependent on the incumbent District Deputy Grand Master's leadership and organizational skills, his popularity within the district and not least, a host lodge committed to supporting him in every way. Planned absences by some Grand Masters were

calculated to provide free rein to District Deputy Grand Masters to preside over their own meetings as official representatives of the Grand Master. Some District Deputy Grand Masters performed their duties admirably under these circumstances. District Grand Director of Ceremonies and District Grand Chaplains were introduced a number of years ago to perform certain duties within their districts and were selected by the incoming District Deputy Grand Masters. At the time of writing this history, it was the norm for most lodges to have an abundance of Past Grand Lodge Officers who had held the aforementioned offices, some having served more than one term. A proposal to eliminate these district offices and create the office of District Grand Lecturer, or District Education Officer, was suggested, but was viewed negatively within many districts. The proposed offices were intended to promote Masonic Education within the districts through the Board of General Purposes' Education Committee, chaired by the Grand Lecturer. Some progress was made in this direction to appoint District Education Officers.

Despite well-intentioned initiatives to change the selection process of District Deputy Grand Masters, the administration at district levels essentially remained unchanged. Kings County District had long been a well-managed district and had set the example for other districts to follow. Unfortunately, many districts failed to take advantage of a success story and regressed further. The loss of lodges in the Halifax area over the period, hastened the need to realign the Halifax County and Halifax City Districts. The Long Range Planning Committee had looked at the options for realignment of the districts and an unintentional leak of a proposal to the affected districts caused concern among the lodges that they had not been consulted. It was quickly decided to circulate the proposal to the various lodges for comment. One of the factors taken into consideration had been the distance to be travelled by District Deputy Grand Masters.

The two Halifax City Districts became **Halifax District 1** and the two former Halifax County Districts became **Halifax District 2**. In the final analysis, the one lodge most affected, St. Margaret's Lodge, No. 118, located at the Head of St. Margaret's Bay, was removed from the old

Halifax County grouping and joined the Halifax City lodges. Each of the two districts were then composed of ten lodges each. The new alignment became effective at the Annual Communication of 2011.

SUBORDINATE LODGES

The struggle to maintain membership levels has long been a problem for most lodges. The deteriorating economies of many rural Nova Scotia communities led to the out-migration of young men seeking better employment opportunities in the larger cities and the promise of careers in the Western Provinces. Lower population levels meant fewer potential members for rural lodges.

The dilemma was also felt in Halifax, but the older established lodges were partly responsible for their own demise. For years, the Grand Lodge leadership had repeated the need for lodges to be imaginative in planning meetings and stressed the importance of Masonic Education. Lodges found they could not maintain the interest of the membership. Attendance fell to the point where lodge offices could not be filled and the sidelines were devoid of members and visitors. Even lodges with relatively large memberships found it impossible to draw the brethren back in numbers to attend meetings.

Freemasons' Hall in Halifax was once the popular meeting place for several masonic related bodies besides the lodges of Craft Masonry. With the passage of time, the numbers decreased and rental income fell accordingly. Freemasons' Hall had opened with much fanfare in 1925, but the building was now in need of costly repairs and upgrades. The trustees were faced with the prospect of selling the premises and finding alternate accommodations.

Given there must have been some opposition to a sale among the lodges holding shares in Freemasons' Hall, none were more vocal than the members of Burns Lodge, No. 10. Burns Lodge was a proud lodge with its Scottish traditions and distinctive regalia. In an earlier initiative, fees and lodge dues were increased substantially in a move to avoid "underselling" Freemasonry. A decision which may have had the undesirable result of disaffecting a portion of the membership. What was once a lodge with over 200 members in 1985, slipped to about a quarter of that number by the

year 2008.

From the first rumblings of an impending sale of Freemasons' Hall, the brethren had complained about the lack of communication between the executive and the major shareholding lodges. The frustration was very apparent in Burns Lodge and was only amplified when word came that a deal was being considered to essentially exchange the Barrington Street facility for the decommissioned St Pius Catholic Church and the adjacent Glebe House on Coronation Avenue, in Fairview.

Throughout the year of 2008, there was a measure of tension between Burns Lodge and the Grand Lodge.⁴ Burns Lodge was bound by a section of the "Rules" that required all lodges in the City of Halifax (with two exceptions) to meet in Freemasons' Hall. With the relocation of Freemason's Hall to Fairview, Burns Lodge held that the restrictive rule should be deleted, thereby affording the Lodge the opportunity to meet elsewhere. When the motion to delete the relevant section of the Rules was presented at the December meeting of the Board of General Purposes, it was tabled, placing almost impossible demands on the Lodge to provide financial documentation to support the motion. Not surprisingly, there was no further action taken on the matter.⁵

Sadly, Burns Lodge held their final meeting in the Bedford Masonic Hall and went into darkness in December, 2008, after 160 years of existence. Another old lodge, The Lodge of St. Mark, No. 38, also meeting in Freemasons' Hall, chose to surrender their warrant the same year.

On a brighter note, one rural lodge, **Corinthian Lodge, No. 63**, of Great Village was an example of what could be done when brethren are determined to save their lodge hall. To carry out necessary repairs and upgrades, the members raised their dues substantially to meet the projected costs. Although some members opted to demit, the remainder soldiered on and carried out the work, expending \$35,000 on needed improvements. On completion of the renovations, the lodge dues were reduced and it was found that attendance at meetings had greatly improved. Such determination demonstrated the resolve of the Masons of Great Village to stop complaining and do something.

King Edward Lodge, No. 86, River Hebert, was recognized as a 100 year lodge, in June 2008. **Welsford Lodge, No. 26**, Windsor, celebrated their 150th anniversary in 2011. A commemorative tree was planted by Grand Master Barry S. Imber to mark the occasion.

On October 6, 2012, a monument depicting a broken column, a project of members of **Royal Sussex Lodge, No. 6**, was dedicated in a ceremony attended by Grand Master Reo Matthews, several Present and Past Grand Lodge Officers and other brethren. A number of ladies including widows of departed brethren were also in attendance. The Grand Master gave a moving address befitting the occasion.

A bequest from Marian Rockwell, a widow of a departed brother, supported by additional funding from Royal Sussex Lodge, provided the financing for the memorial, suitably inscribed, *"In honour of All Masonic Widows & Departed Brethren"*. The monument is located to the left of the main entrance to Freemasons' Hall, on Coronation Avenue, Fairview.

GRAND MASTERS SUMMONED TO THE GRAND LODGE ABOVE 2006 - 2013

In the period covered by this chapter, four Past Grand Masters were summoned to the Grand Lodge Above:

George P. Carroll	GM 1981	Died 10 Jan. 2007
Roger Ellis Eisner	GM 2006	Died 31 May 2008
Charles H. Thompson	GM 1985	Died 18 Nov. 2009
Frederick W. Clarke	GM 1990	Died 28 Dec. 2010

MEMBERSHIP STATISTICS

As in previous years, the membership totals are only as accurate as the information supplied to the Grand Lodge office. The numbers are a close reflection of actual Masons, as computed in May of the year indicated. The 'number of lodges' column represents the number of lodges active on December 31st of the indicated year.

The membership figures shown above indicate a 13% decrease in overall numbers of Masons over a seven year period.

Year	Number of Lodges	Membership
2006	105	4992
2007	104	4911
2008	99	4819
2009	97	4723
2010	96	4651
2011	96	4566
2012	96	4467
2013	96	4329

NOVA SCOTIA FREEMASONS' HOME

The Nova Scotia Freemasons' Home Board of Trustees still functioned in 2006. The Administrator, Reginald Stone, had been called to the Grand Lodge Above on December 30, 2005. He had performed his duties faithfully, caring for the needs of the former residents of the Home following its closure. The Grand Lodge office now assumed the task of carrying out the administrative responsibilities for the two remaining former residents. The Board continued to transfer funds to underwrite the approved programs operated by the Masonic Foundation. A sum of \$125,000 was approved for transfer, in 2006. The end of the requirement to maintain the Home Board was now in sight and discussions were underway with the Board of Directors of the Masonic Foundation to facilitate the inevitable dissolution of the Home Board and the transfer of all assets to the Masonic Foundation.

One notable point was agreed upon, and that was to maintain the first priority for any future disbursement of funds to the relief of the distress of Masons and their families. The Home Board had paid particular attention to this aspect in the past.

In May, 2006, the Trustees of the Nova Scotia Freemasons' Home passed a resolution authorizing the transfer of all of its assets and undertakings to the Masonic Foundation of Nova Scotia, effective January, 2007. By special resolutions passed at the time of the Annual Communication of June, 2006, the transfer was approved. Total net assets, as reported at the end of December, 2006, were approximately \$7,700,000.

The care of one remaining former resident of the Home would now be the responsibility of the Masonic Foundation. It should be noted here that

the last remaining resident passed away in October of 2007.

Thus the chapter was closed on the dream of Masons in Nova Scotia to operate a home for elderly Masons. The first expressions for a home had been made at the end of the nineteenth century and the concept had become increasingly popular, highlighted by the very successful 1906 Masonic Fair, held in Halifax, to specifically raise funds for such a home. The Nova Scotia Freemasons' Home was officially opened in Windsor, on August 25, 1909.

Many residents have been housed in the Home over its long life; but the Home fell victim to ever increasing operating costs and restrictive governmental regulations. Freemasons of Nova Scotia should be proud of the accomplishments of those who have gone before us, those who laboured so diligently and so aptly exemplified the principles of brotherly love, relief and truth.

BROOM AND GAVEL COMPETITION

Competition at the Broom and Gavel Bonspiel, usually held in February of every year, provided the many curlers with a weekend of good fellowship. Written reports on the events of the Broom and Gavel Bonspiel ceased to be published in the Annual Proceedings of Grand Lodge after the year 2006. Perhaps in a move to provide wider circulation, the report has appeared in the electronic publication of *The Nova Scotia Freemason*..

HISTORY

Grand Master's Levee

The Main McNally Building of St. Mary's University was the site, on March 24, 2012, of the Grand Master's Levee titled, "**Light, Fire and Opportunity**". Grand Master Barry Imber invited Clifford Porter, a well known Masonic speaker and author to be guest speaker. The presentation was inspiring and well received. The afternoon's events were ended with a ceremony known as "The lighting of the Lamps" presented by the Knights Templar of Nova Scotia.

Following the success of the Levee, a second Grand Master's Levee was held at the Coronation Avenue location of Freemasons' Hall, in March of 2013, presided over by Grand Master Reo Matthews. Speakers on that occasion were

members of the Craft in Nova Scotia.

275th Anniversary Celebration of Freemasonry in Nova Scotia

The year 2013 marked the 275th Anniversary of Freemasonry in Nova Scotia and plans were made to suitably celebrate the milestone event. The Public Relations Committee of the Board of General Purposes, under the chairmanship of Past Grand Master Roy Lively, capitalized on the opportunity to increase public awareness concerning Freemasonry in Nova Scotia. Banners were produced to be hung from the Angus L. MacDonald Bridge, to be displayed at Annapolis Royal and at the border crossing-points. Video vignettes depicting the historical events associated with the founding were available for use on the Grand Lodge website and elsewhere.

The morning of March 30, 2013, was cold and uninviting. Yet a hardy group of Masons gathered at the Old Burial Ground of St. Paul's Church on Barrington Street, to join Grand Master Reo Matthews and a group of 40th Foot Regiment re-enactors to hold a brief service at the Erasmus James Phillips Memorial, followed by a deafening musket volley. Upon completion of the service, the group repaired to Freemasons' Hall, in Fairview, to take part in the Grand Master's Levee. The date had been officially declared "Freemasons Day".

The Annual Communication of Grand Lodge was held in Digby, in June 2013, as it offered suitable accommodations and facilities near to Annapolis Royal. The Grand Master's banquet was held on the site of the old RCN training base at Cornwallis.

In a light breeze on the Sunday morning in Annapolis Royal, the bearers of the newly designed lodge flags carried their fluttering charges proudly on parade through the streets of Annapolis Royal to Fort Anne, where a divine service was conducted. Led by a pipe band, the procession marched to the Town Hall where a replica of the "1606 Stone" was dedicated. The original Stone had been discovered on the Granville shore, in 1827. It had been loaned to the Canadian Institute in Toronto and subsequently embedded in the wall of a new building, in 1876. Unfortunately, the engraved side of the Stone was reversed and the

Stone was never located again, even after the building was demolished.⁶

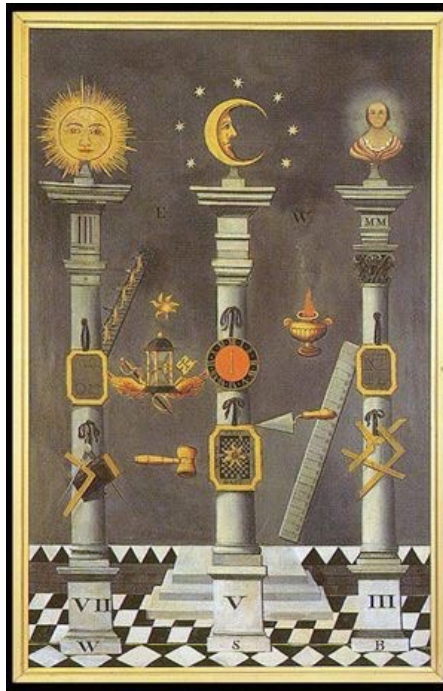
A 275th Anniversary Medallion was struck to commemorate the occasion and was available for purchase by the Masons of Nova Scotia. To further celebrate the anniversary, Grand Master George Grant encouraged Masons to appear in regalia in static displays and in local parades on floats or other means of conveyance.

In conclusion

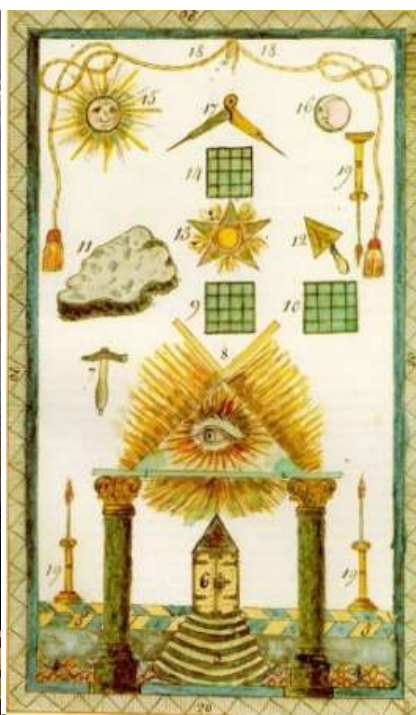
The purpose of this book was to produce a history of the Grand Lodge of Nova Scotia covering a span of some forty seven years. It is certainly not all inclusive, but has focused on those aspects that illustrate the evolution of its administration and financial management. Emphasis has been placed on the importance of Ritual and Masonic Education and the accomplishments of the various committees which have striven to address the problems facing modern Craft Masonry. The loss of the Nova Scotia Freemasons' Home was inevitable, but from the ashes has arisen a stronger Masonic Foundation of Nova Scotia. The policies of which must continue to embody the principles of relief and charity.

Notes

1. An ad hoc committee was formed by the Board of general Purposes to delve into the matter of the conflict. Refer to **BOGP Minutes** of October 16, 2010.
2. This is more fully explained. - **BOGP Minutes** of November 24, 2007.
3. Fraternal Relations Committee Report explains attitude well.
Proceedings 2009, Pg. 66.
4. Strong wording contained in correspondence.
Burns Advisory Board Minutes of October 16, 2008.
5. Exact wording of the tabling conditions to be found in **BOGP Minutes** of December 13, 2008
6. While it may be admitted the replica Stone had good public relations value, the original Stone, as noted many years ago by Past Grand Master and noted historian, Reginald V. Harris, could not be assumed to be evidence that there was any form of organized Freemasonry in Nova Scotia preceding 1738, particularly in 1606. Refer to "**A Short History of Freemasonry in Nova Scotia**" by Longley and Harris, Pg. 11.



The Masonic tracing board took several decades to develop into its pictorial form. Initially a chalk drawing was made on the table or floor in the centre of the hired tavern room in which a Masonic Lodge met, the work being executed either by the Tyler or Worshipful Master. Evidence suggests that a simple boundary in the shape of a square, rectangle (or "double square"), or a cross was drawn first, with various Masonic symbols often of a geometric type (e.g., circle, pentagram, etc.) were drawn later, the former usually being drawn by the Tyler and the latter possibly by the Master. Later various symbolic objects, (such as a ladder, beehive, etc..) were added and sometimes drawings were interchangeable with physical objects. At the end of the work a new member was often required to erase the drawing with a mop, as a demonstration of his obligation of secrecy.



Before the door of all lodges stands a Tiler (Tyler) "with a drawn sword in his hand."

Customarily it is a straight blade; such a shining shaft of steel as was carried by Knights of olden times. According to Mackey it should have a snake-like shape. Formerly such swords were the badge of office of the Tiler, so made in allusion to the "Flaming Sword which was placed at the East of the Garden of Eden which turned every way to keep the way of the tree of life."

Properly no Tiler's sword is ever carried in a scabbard; its symbolism requires it to be ever ready at hand to "keep off cowans and eavesdroppers." Our lectures refer to the sword but twice; we are taught of "the Book of Constitutions Guarded by the Tiler's Sword," and we learn also of the "Sword Pointing to a Naked Heart."

"The Book of Constitutions, Guarded by the Tiler's Sword," is a comparatively modern symbol; its introduction has been traced to Webb, about 1800. Its symbolism is rather obscure, the more so that it seems so obvious.

We are told that it "Admonishes us to be ever watchful and guarded in our words and actions, particularly before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection." But the Book of Constitutions is not, in any sense of the word, a secret work. It was first ordered printed by the Mother Grand Lodge, and a few original copies as well as uncounted reprints of the Old Charges and the General Regulations of 1723 are in existence, to be seen by Mason and profane alike. Obviously, then, it is not the secrecy of the Book of Constitutions which the Tiler's sword guards; neither silence nor circumspection regarding that particular Masonic volume is necessary. Some have read into Webb's symbol the thought that it was intended to express the guardianship of civil liberties (a constitutional government) by the Masonic Fraternity, but this seems rather far fetched. It is a principle of science never to formulate a difficult hypothesis when a simple one explains the facts. Surely it is easier to think that the Tiler's sword admonishes us to brook no changes in our Ancient Landmarks, to be guarded lest our words and actions bring the foundation book of Masonic law into disrepute before the enemies of Masonry, applying the Book of

Constitutions as well as to the secrets of Freemasonry "those truly Masonic virtues, silence and circumspection.

"The sword pointing to the naked heart" is a symbolical adaptation of an old ceremony not peculiar to Masonry, but used by many orders and secret societies, in which the initiate taking his vows is surrounded by swords with their points resting against his body, ready to pierce him upon the instant if he refuses obedience. The sword is so used at the present time in some of the "higher Degrees" of freemasonry and contemporary engravings of the eighteenth century show swords were once used in some English and many Continental lodges. How this comparatively modern symbol became associated with the "All-Seeing Eye" - which is one of the most ancient symbols known to man, and borrowed by Freemasonry from ancient Egyptian ceremonies - is too long and difficult a study for any but the Masonic student with plenty of time and Masonic sources at hand. The sword appears in the Grand Lodge as the implement of the Grand Sword Bearer, an officer found in most, if not all Grand Lodges. It comes, undoubtedly from the ancient "Sword of State," which seems to have begun in Rome when the lictor carried - as a symbol of authority and power to punish the evil doer - his bundle of rods with an axe inserted. In the middle ages the rods and axe metamorphosed into the naked sword, carried in ceremonial processions before the sovereign as a symbol of his authority and his power over life and death; and his dispensation of swift justice. The custom in England was known at least as early as 1236 when a pointless sword (emblematical of mercy) was carried at the coronation of Henry III. The second edition of Anderson's Constitutions sets forth, that in 1731 the Grand Master, the Duke of Norfolk, presented to the Grand Lodge of England "The Old Trusty Sword of Gustavus Adolphus, King of Sweden, that was worn next by his successor in war, the brave Bernard, Duke of Saxe-Weimar, with both their names on the blade, which the Grand Master had ordered Brother George Moody (The King's sword cutler) to adorn richly with the arms of Norfolk in silver on the scabbard, in order to be the Grand Master's sword of state in the future."

Brother Moody was later appointed Grand Sword Bearer, so the office has the respectability of an antiquity almost coincident with the formation of the Mother Grand Lodge.

The idea the Grand Sword Bearer carries his implement to protect the Grand Master from enemies seems entirely fanciful; the sword is merely the emblem of his power, the evidence that he is supreme within the Masonic state over which he rules. Early prints of lodge meetings on the Continent show the sword in use in the ceremonies; in this country the sword was never brought into the lodge room even during that era when a sword was as much a necessary article of a gentleman's dress as shoes or gloves. It was then deemed, as now, incompatible with that "Meeting Upon the Level" which is so integral a part of all lodge communications; the sword, either as a weapon, which made its possessor stronger than he who was unarmed, or as a badge of rank or distinction; was held to have no place in the lodge. From this development the almost universal custom of the Tiler requesting all military men in uniform to leave their swords without the lodge before entering. This rule, or custom, comparatively little known in this country because few military men in times of peace go to lodge in full uniform, was often broken during the recent war when soldiers clanked up and down lodge rooms with the arms of their profession at their sides. But it is as Masonically inconsistent to wear a sword in lodge as to appear therein without an Apron. It goes without saying that the Tiler's Sword is wholly symbolic; whether it was always so or not is a matter lost in the mists which shroud ancient history. In the operative days of Masonry the workmen upon a Cathedral held meetings in the house erected for their convenience - the lodge. Operative Masons possessed secrets of real value to the craftsmen; the Master knew the geometrical method of "trying the square;" all those who had submitted their Master's Pieces and satisfied the Master's of the Craft as to their proficiency received the "Mason's Word," which enabled them to satisfy others, in "foreign countries" (which might be the next town as well as the adjacent nation) of their proficiency as builders. When the beginnings of Speculative Masonry made their appearance, they added, those secrets which only Masons possessed.

Naturally, many desired to obtain those secrets. These were divided into two classes; the "eavesdropper," who listened under the eaves of a building and therefore received the droppings from the roof, and the "cowan," or, partially instructed Mason. As early as 1589 (Schaw Manuscript) appears this passage: "That no Master or Fellow of the Craft shall receive any cowans to work in his society or company. nor send none of his servants to work with cowans." Mackey traces the word to Scotland. In Scott's Rob Roy, Allan Inverach says: "She does not value a Cawmil mair as a cowan." Scottish usage of "cowan," a term of contempt, an uninstructed Mason; a Mason who builds dry walls, without mortar, a "dry-diker." But there are other possible derivations of the word; for instance, it may have come from an old Swedish word "kujon" meaning a silly fellow, or the French, "conyon," meaning a coward, a base man. The Tiler of the operative lodge may well have been armed with a sword for actual defense of himself, or the lodge in which his fellows were meeting, from the encroachment of the cowans who wanted the word and the secret of the square without the necessity of serving a long period as an apprentice and of laboring to produce a satisfactory Master's Piece.

The modern tiler keeps off the cowan and eavesdropper by the simple process of refusing to admit those he does not know; if they still desire to enter the tiled door, they must either be vouched for or request a committee. The Tiler's sword is but the emblem of his authority, as the Gavel is the symbol of that possessed by the Master.

Occasionally a lodge member is a little hurt, perhaps offended, if the Tiler does not know him and demands that some one vouch for him before he is permitted to enter. "Why, I've been a member of this lodge for fifteen years!" he may say. "Here's my good standing card. You ought to know me!" It is possible that the Tiler "ought to know him." But Tilers - even the very best and most experienced Tilers - are just human beings with all the faults of memory which beset us all. Many of us are sure that we know a face and are yet unable to say that we have seen it in a lodge. How much more true this may be of the Tiler, who must see and memorize so many faces!

To be offended or hurt because a Tiler does his duty is merely to say, in effect, "I'd rather you didn't do what you are supposed to than hurt my vanity by failing to remember me!" Not very long ago a Grand Master paid a surprise visit, all unaccompanied, to a small lodge. Their Tiler did not know him. The Master, sent for, to vouch for the distinguished visitor, was highly mortified and said so in lodge. The Grand Master stopped him. "You must not be mortified, my brother," he said. "You are to be congratulated on having a Tiler who knows his duty and does it so well. I commend him to the brethren."

All of which was a graceful little speech, which carried a wholesome lesson on the reality of the authority and the duty represented by the shining blade which no Tiler is supposed to put down while on duty.

No symbol in all Freemasonry but is less than the idea symbolized. The Volume of the Sacred Law, the letter "G," the Square, the Compasses; all symbolize ideas infinitely great than paper and ink, a letter formed of electric lights, or carved from wood, a working tool of metal. Consequently the Tiler's sword (like the sword of state of the Grand Sword Bearer) has a much greater significance, not only to the Tiler but to all Masons, than its use as a tool of defense against an invasion of privacy.

As not all cowans which may beset a lodge come through the Tiler's door, every Master Mason should be, to some extent, a Tiler of his lodge and wear a symbolic Tiler's Sword when on the important task assigned to the committee on petitions.

Some "cowans" slip through the West Gate, are duly and truly prepared, properly initiated, passed and raised; yet, never become real Master Masons. This happens when members of the committee have not heeded the symbolism of the Tiler's sword. All of us know of some members who might better have been left among the profane. They represent the mistaken judgment, first of the committee, then the lodge. Had all used their symbolic Tiler's sword - made as accurate an investigation of the petitioner as the Tiler makes of the would-be entrant through his door - these real "cowans" would not be a drag upon the lodge and the Fraternity.

The "eavesdropper" from without is longer feared. Our lodge rooms are seldom so built that

any one may listen to what goes on within. The real "eavesdropper" is the innocent profane who is told more than he should hear, by the too enthusiastic Mason. In the monitorial charge to the entered Apprentice we hear: "Neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it." The admonition of the emblem of the "Book of Constitutions Guarded by the Tiler's Sword" applies here - we must "be ever watchful and guarded of our words and actions, particularly before the enemies of Masonry." Constructively, if not actively, every profane who learns more than he should of esoteric Masonic work is a possible enemy. Let us all wear a Tiler's sword in our hearts; let us set the zeal of silence and circumspection upon our tongues; let us guard the West Gate from the cowan as loyally as the Tiler guards his door.

Only by doing so may the integrity of our beloved Order be preserved, and "the honor, glory and reputation of the Fraternity may be firmly established and the world at large convinced of its good effects." For only by such use of the sword do we carry out its Masonic symbolism. To Masonry the sword is an emblem of power and authority, never of blood or wounds or battle or death. Only when thought of in this way is it consistent with the rest of the symbols of our gentle Craft and wins obedience to the mandates of the Tiler by brotherly love, an infinitely stronger power than strength of arm, point of weapon or bright and glittering steel!



MASONIC FIRSTS

Nova Scotia is not only the cradle of Canadian social and political institutions, but is also, the birthplace of Freemasonry in Canada.

Port Royal, now Annapolis Royal, was founded in 1604-05 by Champlain, who later founded Quebec. It is the oldest settlement in North America, north of St. Augustine, Florida. In 1827, a stone was found there bearing the date 1606, and the Masonic Square and Compasses. It is thought to be the gravestone of an operative craftsman, either a stone mason or a carpenter.

Nova Scotia was granted by the King of Scotland in 1621, to Sir William Alexander, to be colonized. The name "Nova Scotia" meaning New Scotland, comes from this historic grant, as does the flag of the province, the oldest flag at present, in use, in the world. Alexander and some of his associates were Masons and there is some circumstantial evidence that freemasonry may have been in practice amongst the Scottish settlers at Port Royal between 1628 – 32.

Port Royal was captured from the French by New England forces in 1710, nearly 50 years before Quebec fell in 1759, and there, from 1720 – 25, there was probably Masonic activity. In 1738, the first Masonic Lodge was organized on Canadian soil at Annapolis Royal by Major Erasmus James Phillips, under authority from Henry Price, Provincial Grand Master in Boston.

There were also a number of Masonic Lodges among the New England forces at the first siege of Louisbourg, in Cape Breton, in 1745, and during the next three years, in the British regiments in Garrison.

Halifax was founded in 1749, the first overseas out-post of the Empire. The Hon. Edward Cornwallis was the Founder in that year, of the city, of St. Paul's Church, the oldest Protestant Church in Canada, and of the first Masonic Lodge, now known as St. Andrew's No.1, the oldest lodge in the overseas empire established under the authority of Henry Price, representing the first Grand Lodge of Scotland.

The First Masonic Church Service held in Canada, was held in St. Paul's Church, Halifax, St. John's Day, June 24th, 1751.

The First Military Lodge chartered anywhere by the "Ancients" Grand Lodge of England, was No. 42 in the 40th Regiment of Foot at Annapolis Royal in 1755; the same Grand Lodge also established their first civilian lodges overseas, No.'s 66 and 67 in Halifax, December 27th, 1757.

The First Royal Arch degrees conferred in Canada were conferred in Halifax in 1760 and the oldest Royal Arch Chapter in Canada is Royal Union Chapter No. 1, founded in Halifax in 1780, and probably earlier.

The First Knight Templar Degrees conferred in Canada were conferred in Halifax in 1766, by lodges in the 14th and 29th regiments, then in Halifax. The oldest Knight Templar Preceptory in Canada and possibly the world, is Antiquity Preceptory No. 5 in Halifax, established at least as early as 1782 under the warrant of the present day St. Andrew's Lodge No. 1.

The oldest "mark records" in Canada are those of a lodge held under the warrant of Virgin Lodge No. 3, Halifax in 1784.

The Scottish Rite was established in Halifax in October 1870, under a Warrant from Supreme Council of the Ancient and Accepted Rite for England, Wales, and Dependencies.

The Oldest lodge chartered by the Grand Lodge of Scotland and not now on that register, is Keith Lodge No.17 Halifax, warranted in 1827, as is Thistle Lodge No. 326.

Between 1846 and 1866, there were two rival district Grand Lodges in Nova Scotia, representing England and Scotland, but, strange as it may seem, both having the same Grand Master, Hon. Alexander Keith, who in 1869, became Grand Master of Nova Scotia. He died in 1873 with a total of 33 years as ruler of the Craft.

From the various Grand Lodges and District Grand Lodges in Nova Scotia, Masonic lodges have been established in New Brunswick, Prince Edward Island, and Newfoundland as well as several

several regiments of the British Army.

The present Grand Lodge of Nova Scotia was formed in 1866 and has had on its rolls the names of hundreds of distinguished citizens of Canada, the Empire, and the Commonwealth. (Not the least of the present day Distinguished Grand Master).

The Nova Scotia Freemason's Home in Windsor, Nova Scotia was established in 1909, and for the better part of this century, was the only home of its' kind in Canada. For nearly 85 years, it was the home for aged Masons and their wives.

The First cornerstone laid with Masonic Honours in Canada, was the cornerstone of the Masonic Hall in Halifax, Nova Scotia, laid by Prince Edward, Duke Of Kent, Grand Master of Lower Canada, June 1800, and now placed in the North wall of the entrance hall of Freemason's Hall, Halifax.

Matthew F. Todd, PGH

Through Phillip M. Randall, Grand Historian, GLNS (2015).



This graphic, which can be found at the George Washington Memorial in Alexandria, VA, shows the different bodies that stem from the Craft Lodges.

STEWIACKE LODGE NO. 98 RETIRES ITS CHARTER

The first meeting of Stewiacke Lodge was held under dispensation on November 10, 1933 and it ceased to function when the charter was retired as of December 31, 2014, after eighty-one years. Fifteen men formed the lodge and membership at the end was thirty two. Attendance in recent years was usually only eight or ten brothers, almost all of which were past masters and/or past Grand Lodge officers. A number of the members had moved to other parts of the country, and some even in other lands. However, enough brothers live locally to easily double the attendance. Attempts had been made over the past few years to encourage interest and participation but, unfortunately, the result was just the opposite.

Stewiacke Lodge has distinguished itself in expanding the Masonic institution. Part of the initiative for its creation came from Truro Lodge No. 43, and it was there the three degrees were conferred on most of those who formed the new lodge. Stewiacke Lodge, in turn, was active in the initiation of men into the order and assisted them in the creation of three lodges, namely W. D. Lawrence Lodge No. 101 in Maitland in 1947, Elm Lodge No. 115 in Upper Stewiacke in 1950 and C. W. Saunders Lodge No. 125 in Elmsdale (originally in Milford Station) in 1952.

Brethren of Stewiacke Lodge distinguished themselves in many leadership roles by participating in various Grand Lodge committees and holding Grand Lodge offices. All brothers have been issued demits, and most plan to affiliate with other lodges.

At the final meeting a snapshot was taken of the brothers of Stewiacke Lodge in attendance. Thirty six visiting brothers representing all district lodges well as several others were also present.

At the closing meeting a snapshot was taken of the members of Stewiacke Lodge attending the last meeting.

R. W. Bro. Al Lawrence, Historian



Front Row (left to right): R.W. Bro. J. Alan Lawrence, Historian, V.W. Bro. Winston L MacPhee, J.D., V.W. Bro. Richard A. Rudderham, Worshipful Master, Bro. Troy L. Landers, J.W., Wor. Bro. Kenneth L. Williams, Bro. Robert Forrester, Tyler; Back Row: Bro. Richard C. Ashton, S.D., V.W. Bro. J. Gordon Crowe, Marshall, V.W. Bro. Michael H. Chapman, Chaplain and R.W. Bro. James R. Rudderham, Sec'ty. Missing from the photo is V.W. Bro. Ross M. MacLeod, Treasurer.

2015 BROOM AND GAVEL

The 2015 Grand Lodge “Broom and Gavel” was held at the Brookfield Curling Club on February 20-22. This year we had 18 teams registered however only 17 teams were able to compete. This year we had the special privilege of having the Grand Lodge enter a team complete with the M.W. Grand Master Paul Frank. Having Grand Lodge compete was great for all involved and especially for the non-mason (friends) that curled. The concept of opening up the event to non-masons was well received by all the curlers as it gave us a chance to present ourselves as exactly as we are, a brotherhood of men committed to the welfare on others. Again this year the curling club through Sherry put on a great dinner on Saturday evening with all present receiving a prize for their efforts. We again held a “closest to the pin” draw with a small twist. The skips as well as the leads threw one rock each. The winning lead rock landed squarely on the button and Labatts rewarded the winners with a case of beer. Our 50/05 draws and door prize draws earned over 400.00 in net revenue. A very special thanks to our sponsors this year because without them we wouldn’t have a bonspiel- HAPPY HARRYS, DWIGHT ISENER APPLIANCE REPAIR, MARITIME APPLIANCE, MULTI-SERVE, LABATTS, CANADIAN TIRE-BEDFORD

Next year is already booked for the 3 weekend in February and we hope to have over 20 teams play. We as the organizing committee would love to see if each lodge could bring a non-mason to the event so all lodges might grow by setting a very positive example for the non-masons.

The winners this year are as follows and congrats to all of them and a special thanks to all that helped make this year a success. See you next year.

A-winners
 JOHN ALBRO #1
 runner-up
 ELM LODGE
 B- winners
 ACACIA LODGE #1
 runner-up
 WENTWORTH #1
 C-winners
 JOHN ALBRO #2
 runner-up
 C.W.SAUNDERS #1

D-winners
 C.W. SAUNDERS #3
 runner-up
 ROYAL SUSSEX
 E- winners
 ACACIA#2
 runner-up
 W.D. LAWRENCE





The Grand Lodge officers field a rink. MWBro. Paul Frank, GM; RWBro. George O'Leary, SGW; RWBro. Peter Ponsford, DGM; and RWBro. John Cody, JGW.

On Friday, April 17th the Digby Area Charitable Health Services Foundation received a contribution of \$17,500 from the Masonic Foundation's Special Projects Program in support of the new Digby Medical Centre. The cheque was presented by RW Bro. John Dollimount, Chair of the Masonic Foundation to Neil Nichols, Chair of the Health Foundation in an informal ceremony attended by the public. Also present was RW Bro. Peter Ponsford, DGM and Masons of King Solomon Lodge #54, Digby, and The Keith #16, Bear River. A tour of the Centre was given after the presentation and refreshments were served afterwards.



IN AND ABOUT THE JURISDICTION

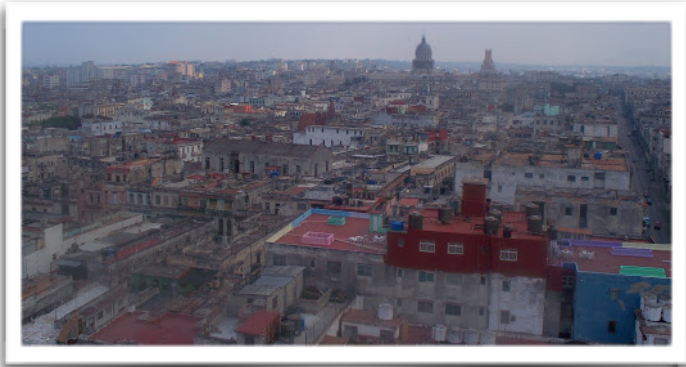


Valley Lodge No.90 held its December Community breakfast on December 13th 2014. Here Bros.Gordie Atwood, Earl Russell, Gary Galley and Dan Carlson who acted as "elves" for the event.



On Thursday, April 23rd brothers of King Solomon #54, Digby, travelled to Truro to join Bro. Chris Wildbore and close to 40 others in support of the Annual Walk for Sexual Assault Awareness Month (SAAM) put on by the Colchester Sexual Assault Centre. Dispensation had been received from The Most Worshipful The Grand Master, MW Bro. Paul Frank to wear full regalia for this walk which took place from the Esplanade along Prince Street to Victoria Square. Teal bracelets and ribbons with information cards were handed out to the public during the walk. (Note: Statistics reveal 1 in 4 females and 1 in 6 males will suffer a form of sexual assault in their lifetime.)

Trip to Cuba March 2015



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Gran Mastero Lazaro is presented with a 50 Year Jewel by MWB Grant. IPM Rulsen also in picture



The Gran Mastero of Cuba Lazaro Valdes looks on as the Masonic Regalia is brought out which was donated by Stewiacke Lodge.



MWB George doing what he does best!



Ladies Helen Szucs and Winnie Benton enjoying the sights.





M.W. Bro. Harris Pipes
Acacia Lodge No.8

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

The Nova Scotia Freemason

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Deadline for submissions is the 15th day of the preceding month

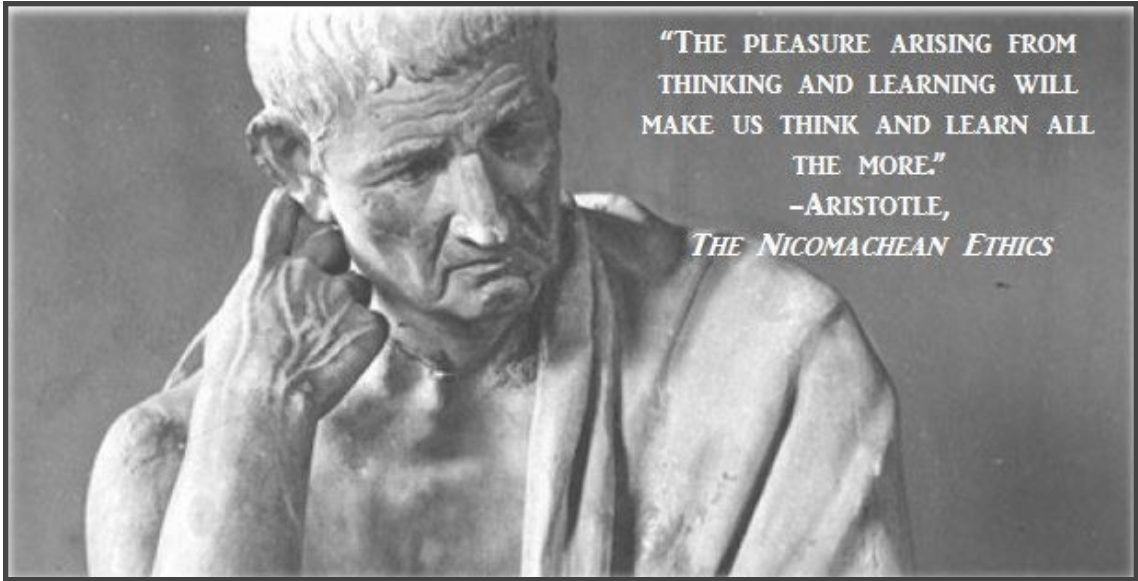
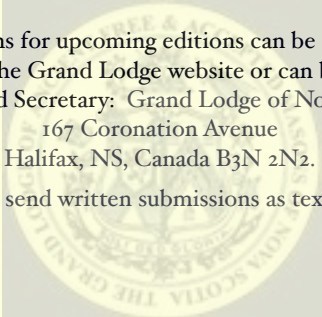
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Submissions for upcoming editions can be sent either through the Grand Lodge website or can be sent to the Grand Secretary: Grand Lodge of Nova Scotia
 167 Coronation Avenue
 Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.



“THE PLEASURE ARISING FROM
 THINKING AND LEARNING WILL
 MAKE US THINK AND LEARN ALL
 THE MORE.”
 -ARISTOTLE,
THE NICOMACHEAN ETHICS