



The *Nova Scotia* **FREEMASON**

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



Welcome to Hogwarts: A Visit to Harry Potter's School

From the Editor

The publication of this bulletin is dependent upon a number of factors but mainly it relies on the participation of the brethren in the jurisdiction sending in articles and photographs. Please keep sending in your contributions and remember that if your lodge or district has an upcoming event they wish to have publicised, we can find space for your advertisement.

Hopefully, you will find something of interest in this issue and if you have any suggestions for future articles please do not hesitate to send in your suggestion.

The first article in this issue deals with a visit I made to Gloucester Cathedral in England. Being in a building that has such a connection with the formation of operative and speculative masonry is always a great treat; an inspiring and uplifting experience that manifests in stone the ideas and expressions of praise for the Great Architect of the Universe that is still evident nine centuries later.

CONTENT

	page
Welcome to Hogwarts	I
Freemasonry in Canada Part III	5
Henry Price and Erasmus James Philips	9
Concordant Bodies: the Wrong Term	10
Articles from the Past	11
Minutes and History	14
Your Public Relations Committee	15
In and Around the Jurisdiction	16
The All Seeing Eye	19



This bracket which can be found in Gloucester Cathedral depicts an actual event that took place during its construction. At the base of the bracket can be seen the Master Mason with his apron and tools around his waist. Above him is the figure of the falling apprentice who whilst working on the vaulting fell to his death from the top of the scaffolding. To commemorate this event the stonemasons carved this bracket.

The study of Freemasonry is the study of man as a candidate for a blessed eternity. It furnishes examples of holy living, and displays the conduct which is pleasing and acceptable to God. The doctrine and examples which distinguish the Order are obvious and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial brother to say that he is unable to comprehend the plain precepts, and the unanswerable arguments which are furnished by Freemasonry

Rev. George Oliver

HOGWARTS OR RATHER GLOUCESTER CATHEDRAL.



A number of ancient cathedrals are dotted across the United Kingdom. All of them are testaments to the stonemason's art and through their work and expressions of devotion to deity they have left us buildings that provide us with centres for contemplation and awe.

Many of these impressive structures evoke specific atmospheres and are used by the movie industry in many films. The cloisters of Gloucester Cathedral with the impressive fan vaulted roof was used in the Harry Potter films as the corridors of the famous Hogwarts School. (See front cover). The operative mason's art is still alive and well in the repair and protection of these ancient demonstrations of man's skill and devotion.

Gloucester Cathedral, or the Cathedral Church of St Peter and the Holy and Indivisible Trinity, in Gloucester, England, stands in the north of the city near the river. It originated in 678 or 679 with the foundation of an abbey dedicated to Saint Peter (dissolved by King Henry VIII). The cathedral, built as the abbey church, consists of a Norman nucleus (Walter de Lacey is buried there), with additions in every style of Gothic architecture. It is 420 feet (130 m) long, and 144 feet (44 m) wide, with a fine central tower of the 15th century rising to the height of 225 ft (69 m) and topped by four delicate pinnacles, a famous landmark. The nave is massive Norman with an Early English roof; the crypt, under the choir, aisles and chapels, is Norman, as is the chapter house. The crypt is one of the four apsidal cathedral crypts in England, the others being at Worcester, Winchester and Canterbury.

The south porch is in the Perpendicular style, with a fan-vaulted roof, as also is the north transept, the south being transitional Decorated Gothic. The choir has Perpendicular tracery over Norman work, with an apsidal chapel on each side: the choir vaulting is particularly rich. The late Decorated east window is partly filled with surviving medieval stained glass. Between the apsidal chapels is a cross Lady chapel, and north of the nave are the cloisters, the carrels or stalls for the monks' study and writing lying to the south. The cloisters at Gloucester are the earliest surviving fan vaults, having been designed between 1351 and 1377 by Thomas de Cambridge.

The most notable monument is the canopied shrine of King Edward II of England who was murdered at nearby Berkeley Castle (illustration below). The building and sanctuary were enriched by the visits of pilgrims to this shrine. In a side-chapel is a monument in coloured bog oak of Robert Curthouse eldest son of William the Conqueror and a great benefactor of the abbey, who was interred there. Monuments of Bishop Warburton and Dr. Edward Jenner are also worthy of note. One of the more politically astute moves was the acceptance of the body of King Edward II. By taking in the corpse of a king the cathedral church was marked as a place of pilgrimage, and pilgrims meant money.



Between 1873 and 1890, and in 1897, the cathedral was extensively restored by Sir George Gilbert Scott. There is a continual repair programme that follows in the steps of the past artisans.

The Works Yard at Gloucester Cathedral is in Pitt Street and was set up in 1989 in order to carry out all the necessary work of conserving and maintaining both the Cathedral and the Precinct houses (all of which are listed buildings, a number being listed Grade I).

The current staff working in the Works Yard are the Site Manager, who has overall responsibility for the work, the Master Mason, and a team of three masons and two apprentice masons, the Maintenance Foreman, who is a skilled carpenter and his team of two, who are painters and builders.

With this range of skills, most of the work in keeping the unique collection of historic buildings at Gloucester Cathedral in good order can be done “in house”.

Keeping a good specialist stonemasonry team at the Cathedral is essential if the work of conservation and restoration is to be done to the highest standards. The Master Mason has been responsible for training some forty masons during his time at the Cathedral and as a master carver, is responsible for some of the intricate carving for which the Cathedral is famous. At the moment he is working on carving new gargoyles for the South Aisle.

The workshop is one of only nine attached to cathedrals in England and we consider it to be important to enable craftsmen and women to continue the work of centuries past and to leave a legacy of skill and beauty for future generations.

In line with the tradition of all masons, the modern stonemasons still place their marks on the stones they create. It must be remembered that these great cathedrals were highly painted and decorated and so the mason’s marks would have been hidden under layers of paint.



Top down: A present day stonemason applying the same skill set of seven centuries; a modern example of a gargoyle; 21st Century and 13th Century Mason's Marks

FREEMASONRY IN CANADA BEFORE 1750 -- PART THREE BY REGINALD V. HARRIS,

Here is the third and final part of R.V.Harris's writing on the beginnings of Freemasonry in Canada. - Editor



Part Three

ANNAPOLIS ROYAL AND EARLY MASONRY

Between 1710 when Port Royal (renamed Annapolis Royal) fell to the besieging forces from New England under Col. Francis Nicholson until the American Revolution, there was the closest sort of intercourse, military, civil, commercial and social, between Annapolis Royal and Boston.

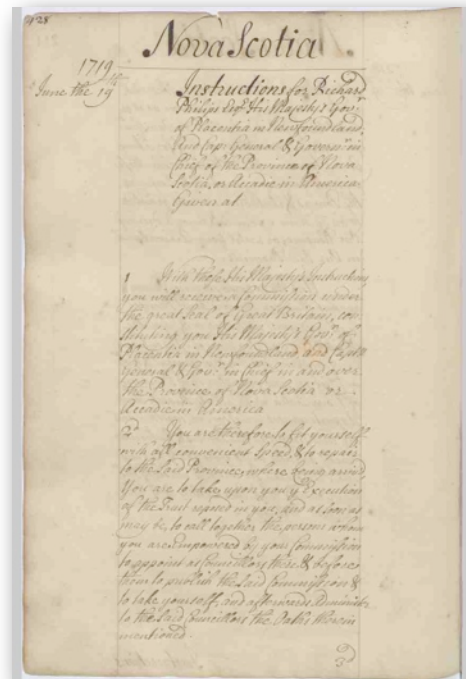
In 1717 Col. Richard Philipps of South Wales was appointed Governor of Nova Scotia and of Placentia in Newfoundland, continuing to hold office until 1749, although for most of that period he resided out of the Province, governing the country by means of lieutenant-governors.



Colonel Richard Philipps

At the time of Philipps' appointments in 1717, Annapolis Royal was garrisoned by four

independent companies of Foot. These companies with four others at Placentia and two additional companies were in that year organized as one regiment under the command of Col. Philipps, and later known as the Fortieth Foot, the first of several British regiments organized in Canada. The regiment continued in the service in Nova Scotia until 1758, when it formed part of the expedition against Louisbourg. In the intervening years it garrisoned Annapolis Royal, Canso and Placentia.



Philipps instructions from the Lords of Trade

In 1720 Col. Philipps organized the first Council for the Province of Nova Scotia composed almost entirely of Boston men and it is a curious fact that these Boston men were all closely identified with King's Chapel, and it is the writers theory, after exhaustive investigation, that there was a Masonic Lodge, or at least Masonic activity, at Annapolis Royal between 1721 and 1725, owing its origin to men from Boston such as John Adams, Paul Mascarene, Edward How, Arthur Savage, Captain Cyprian Southack and Hibbert Newton, who along with Rev. John Harrison and his successor, Rev. Robert Cuthbert were, all to some degree, and several, very intimately, associated with King's

Chapel, Boston, where tradition says Masonic meetings were held in the same period.

In the "Concise account of the Rise and Progress of Freemasonry in the Province of Nova Scotia, 1786," it is stated that "it is certain that as soon as the English took possession of the colony they took care to encourage this charitable institution." There is a sort of corroboration of this in the statement of M. W. Bro. Major-General J. Wimburn Laurie, Grand Master of Nova Scotia, in his address to the Grand Lodge of Nova Scotia in 1884, who after referring to the receipt by him of a photographic copy of the ledger of St. John's Lodge, Philadelphia, dated 1731, forwarded as evidence that it was the first Masonic lodge organized in America during the colonial period, proceeded;

"From circumstances that have come to my knowledge, I believe it to be quite within the bounds of possibility that evidence will in due time be forthcoming, that a Masonic Lodge regularly met and transacted Masonic business at a much earlier date than 1731 in our own Province. I have been for some time promised the documents by a gentleman who is not a member of the craft, and I trust his disinterested efforts to obtain them will be successful. I may be disappointed either in obtaining the documents or their authenticity, so hesitate to say more."

Bro. Laurie had previously made a similar statement when addressing the Grand Lodge of Massachusetts in 1883 when he stated that "certain antiquarians** had recently discovered what they were inclined to believe were the vestiges of a Masonic lodge which had existed in Nova Scotia very early in the eighteenth century."

Any Masonic activity prior to 1731 in Nova Scotia must have been either at Annapolis Royal (then the capital) or possibly at Canso, where during the fishing season some 2,000 New Englanders made their base of operations.

ERASMUS JAMES PHILIPPS

Among the officers of Philipps' Regiment at Annapolis Royal in 1726, was Ensign Erasmus James Philipps (born April 23rd, 1705) a nephew of Col. Richard Philipps, being the son of his brother Erasmus.

In August 1737 he was a Commissioner along with Dr. William Skene and Otho Hamilton of H. M. Council of Nova Scotia, and four others from Rhode Island, to mark out and settle the boundaries between the province of Massachusetts Bay and the colony of Rhode Island. Philipps was in Boston from August 1737 to June 1738.

The records of "The First Lodge" Boston show that on Nov. 14, 1737, Major Philipps was made a Mason in that Lodge and that accompanying him was Bro. Wm. Sheriff who affiliated with the Lodge on this occasion. As Sheriff had been a continuous resident of Annapolis Royal from 1716 until 1737, it is evident that he must have been made a Mason in Annapolis Royal.

In the Boston Gazette of March 13, 1738, we find the following paragraph;

"We are inform'd, That Major Philipps is Appointed Provincial Grand Master over the Free and Accepted Masons, in the Province of Nova Scotia, and that a Deputation is getting ready for that purpose."

THE FIRST LODGE FORMED

On returning to Annapolis in June 1738, Philipps took with him a deputation from Henry Price to form a lodge at Annapolis Royal with himself designated as the first Master. The record reads that Mr. Price granted a Deputation at Ye Peition of sundry Brethren at Annapolis in Nova Scotia to hold a Lodge there. This Petition was undoubtedly signed not only by Philipps and Shirreff, but by Col. Otho Hamilton and Dr. Wm. Skene both Masons and residents of Annapolis Royal for many years. The lodge established in 1738 was the first lodge established in what is now the Dominion of Canada [sic], and was the fifth in order of precedence of lodges chartered from Massachusetts.

SOME OF ITS MEMBERS

Although a list of members of the Lodge is not obtainable, yet among the residents of Annapolis in the period 1738-55, were a considerable number who, we believe on most convincing evidence, were Masons.

WILLIAM SHIRREFF already mentioned, an officer in the garrison sometime previously to 1715, was a member of the Council from 1720 until 1742. He removed to Boston, dying there in May, 1768. He is said to have been a descendant of James, Marquis of Hamilton.

His son, CAPT. WILLIAM SHIRREFF, of the 47th Regiment, Deputy QuarterMaster-General of the Forces in America and aide-de-camp to General Gage, is mentioned as being present at a meeting of the Grand Lodge, Boston, in 1763.

OTHO HAMILTON of Philipps' Regiment from 1727, was Secretary of the Council and a member from 1731. He was Lieut.-Col. of the 59th Regiment in which from 1754 to 1797.

His son OTHO HAMILTON, JR. also an officer in the 40th, was wounded at Quebec 1759. He succeeded to the command of the Regiment in 1770,

JOHN, HAMILTON, a brother, was Lieut. in the 40th in 1734, in which year he was also appointed "naval officer" for the port of Annapolis. In 1752 he was Captain-Lieutenant in the 40th.

DR. WILLIAM SKENE, a member of the Aberdeen family prominent in the records of the Aberdeen Lodge of Aberdeen No. 1, was attached to the garrison at Annapolis as surgeon, as early as 1715. He became a member of the Council in 1720, and along with John Adams and Shirreff, was a member of the first Court of Justice in 1727.

GEORGE AND SAMUEL COTTNAM were lieutenants in the 40th in 1752. George was later a magistrate at Louisbourg.

HIBBERT NEWTON, son of Thomas Newton, Attorney General of Massachusetts and member of the First Lodge, Boston, was a member of Council and Collector of Customs at Annapolis in 1720.

CHARLES MORRIS, a native of New England, made a survey of the whole Province in 1745-6. He commanded a company at Grand Pre under Col. Arthur Noble in 1746-7, distinguishing himself before the enemy. In 1749 he helped to lay out the Town of Halifax. Appointed Councillor in 1755 he was the first surveyor-general of the Province, and a judge of the Supreme Court in the time of Chief Justice Belcher.

JOHN ADAMS who came from Boston with Sir Charles Hobby's Regiment to the capture of Annapolis in 1710, was for thirty years a conspicuous figure. His daughters married Hibbert Newton, Dr. William Skene, and Major Otto Hamilton. Adams was a trader between Annapolis and Boston between 1710 and 1720, and a resident councillor at Annapolis between 1720 and 1740.

PAUL MASCARENE, born at Castras, France, in 1684, of Huguenot parents, joined Nicholson's forces against Port Royal in 1710, commanding the grenadiers of Col. Waldo's New Hampshire Regiment. He commanded the garrison at Placentia in 1720. He was a member of Philipps' Council from 1720. During this period he made frequent trips to Boston, where he was closely associated with King's Chapel. In 1749 he came to Halifax as senior member of Cornwallis' Council. He retired from active service about 1750; was gazetted Major General in 1758, and resided in Boston from that date until his death in January 1760.

COL. JOHN GORHAM of Gorham's Indian Rangers, was Lieut.-Col. of his father's regiment in the expedition against Louisbourg in 1745, and on the death of his father at Louisbourg was promoted Colonel. He commanded the Boston troops at Minas with Col. Noble. He was a member of Cornwallis' first Council July 31st, 1749. It is probable that he returned home to New England about 1752.

WILLIAM WINNIETT "the most considerable merchant and one of the first inhabitants of this place and eminent in his zeal for His Majesty's service," came with Nicholson in 1710, and remained as a trader. His daughters married Lt. Col. Alex Cosby, Capt. John Handfield and Edward How. He died in 1741.

JOHN DYSON, Sergeant in the 40th Reg., later Lieut. in the Royal Artillery and Storekeeper, whose daughter Ann married Erasmus James Philipps.

EDWARD HOW, a member of the Council at Annapolis in 1736, was severely wounded at the Grand Pre affair in 1747. He was frequently employed in difficult negotiations with the Indians and French authorities, and was treacherously murdered by Indians near

Beausejour in 1751. He married the daughter of William Winniett.

EDWARD AMHURST, an officer in the 40th, became a member of the Council in 1736. He was in England in 1749 and came out with Cornwallis. He was Governor at Placentia in Newfoundland.

ALEX COSBY was a Major in Philipps' Regt. on its organization in 1717, and was for a time Lieut-Gov. under Governor Richard Philipps, who married his sister. Cosby married Ann, daughter of William Winniett. He became a member of the Council in 1727, and was Lieut-Col. of the 40th from 1739 until his death Dec. 27, 1742. Cosby was the ancestor of the Cosby Family of Queens County, N.Y., and brother of Brig-Gen'l Wm. Cosby, Governor of New York.

JOHN HANDFIELD, an officer of Philipps' Regiment from 1720 to 1750, was a member of Gov. Armstrong's Council in 1736. He assisted in the deportation of the Acadians in 1755 and became Lieut Col. of the 40th in March 1758. He married Elizabeth, daughter of William Winniett, merchant of Annapolis, and his daughter married Lieut. John Hamilton of the 40th.

JOHN BRADSTREET appointed Lieutenant in the 40th in 1735, served as a Colonel in the Louisberg expedition of 1745. In 1746 he was made Governor of St. John's, Newfoundland. In 1755 he was Adjutant-Gen'l under General Shirley, and in 1758 took part in the attack on Fort Ticonderoga. A few months later he led the expedition which captured Fort Frontenac, and still later a relief expedition to Detroit during the investment of that place by Pontiac. Promoted Major-General, he died in New York in 1774.

Three other members of the Lodge whose names have come down to us are John Easson "made" in 1738; Isaac DeCoster later the first Master of St. Andrew's Lodge, Boston, also "made" in 1738, and Francis Barclay LeCain "made" in 1751; all Master Artificers in the employ of the Board of Ordnance.

As the Lodge was practically a regimental lodge it is not surprising to find the brethren of Philipps' Regiment applying to the Grand Lodge of England ("Ancients") in 1758 for a warrant, which was numbered 42. Apart from this fact, however, no other information is obtainable from the English Grand Lodge records, but it would

seem clear that the warrant was merely the re-chartering of the old Lodge which has been established in 1738 by Philipps, and which was undoubtedly being carried on under his watchful eye.

The Lodge continued to be mentioned in the minutes of St. John's Grand Lodge, Boston, between 1738 and 1767.

In 1751 the Regiment was designated as the 40th Foot, and was familiarly known as the "Fighting Fortieth." Detachments from the Regiment served at the capture of Fort Beausejour in 1755, and in Loudoun's abortive expedition against Louisbourg in Cape Breton in 1757. The 40th marched to Halifax in 1758 and proceeded under the command of Major-General P.T. Hopson with the expedition to Louisbourg under Boscawen and Amherst. After the capture of that fortress the regiment wintered there; in 1758 the grenadier company participated in the siege of Quebec along with other similar companies from the garrison.

After service in the West Indies the Regiment served from 1775-8 in the American War, when it was again transferred to the West Indies, returning to Halifax in 1782. The Lodge apparently became dormant before 1810 as in that year we find the brethren (engaged at that time in the Peninsular War in Spain) applying for an Irish warrant, No. 204. In 1811, the Regiment, then known as the 2nd Somersetshire Regiment, was amalgamated with the 82nd Prince of Wales Volunteers as the line battalions of the South Lancashire Regiment.

PHILIPPS' LATER HISTORY

Philipps returned to his duties as boundary commissioner in the spring of 1739, and we find him present at a meeting of the First Lodge in Boston on April 11, 1739, when he appears as "Rt. Wpfull. Bror. Erasmus Jas. Philipps, G.M. De Nov. Scot." He was again present on May 9th, Nov. 28, and Dec. 26, 1739.

A second boundary commission issued to Philipps and others in 1740, convened at Providence in April 1741 and the records of the First Lodge for August 12th, 1741, show the following entry;

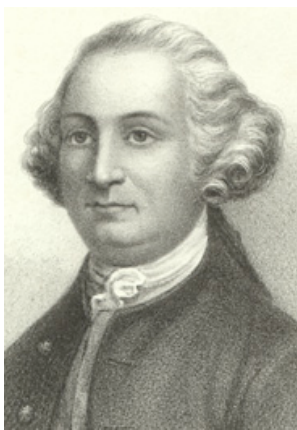
"Bro. E. Philipps pd 20 Quarterage
Bro. Sheriffpd.20 as memrs."

Here it may be noted that in 1734, Benjamin Franklin, printer, statesman and philosopher, published in Philadelphia, a reprint of the "Book of Constitutions" first published by Anderson in 1723. Until 1886 the present day lodge at Annapolis Royal had in its archives a copy of Franklin's

reprint, on the fly-leaf of which were the words, "Presented to the old Lodge by Grand Master, E. J. Philipps." The book was lost in the fire which destroyed the lodge building in 1886. (* Note)

** Note: At the time of writing it appears the author was not in possession of information concerning the gifting of the Constitution to Alexander Keith in 1882; either that or the lodge had in its possession two copies of Anderson's Constitutions. More information on topic can be seen in the Nova Scotia Freemason Vol.1 Issue 3 page 11. - Editor*

HENRY PRICE AND ERASMUS JAMES PHILIPPS



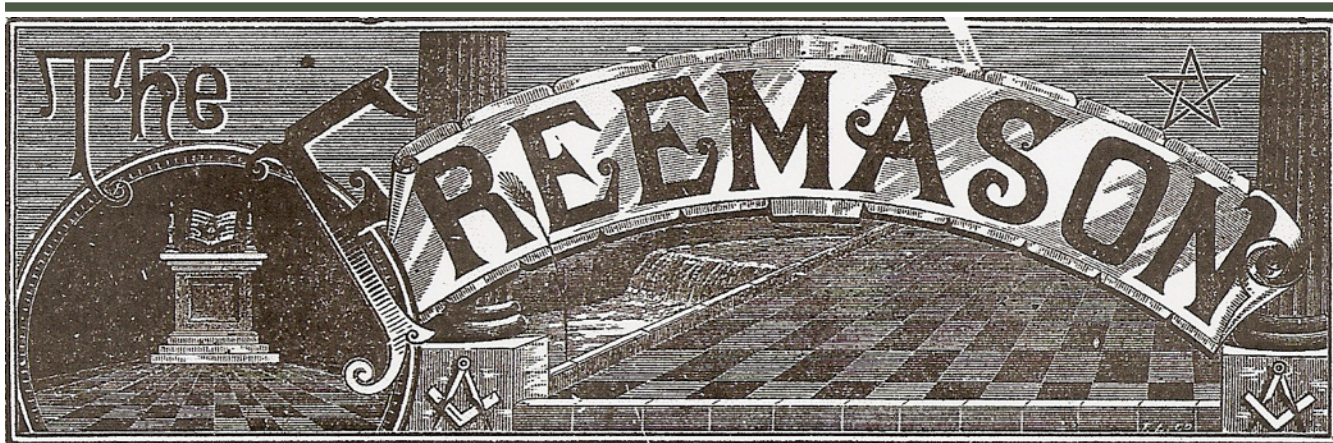
London-born Henry Price apprenticed as a tailor. He arrived in Boston in 1723 to pursue this trade and soon met with success, opening multiple shops. He had become a Freemason in England prior to 1723. In 1733, while in England on business, he approached the Grand Lodge of England with a petition signed by 18 Boston men seeking to form a Masonic lodge. This petition was granted. Price returned home to Massachusetts, where he constituted both the Grand Lodge and St. John's Lodge, the oldest local lodge in the state.

In the early 1760s, Henry Price retired to Townsend, Massachusetts, where he served as representative to the Provincial Legislature in 1764 and 1765. His several-hundred-acre estate, which included farms, mills and mechanical shops, reflected his prosperity. On May 14, 1780, while splitting rails on his estate, Price's axe slipped, wounding him in the abdomen. He died six days later, at the age of 83.

Erasmus James Philipps (April 23, 1705 – September 26, 1760) was a soldier and political figure in [Nova Scotia](#). He was a member of the [Nova Scotia House of Assembly](#) from 1759 to 1760.

He was an ensign in the 40th Regiment of Foot stationed in Nova Scotia. In the spring of 1727, he went to Beaubassin under order from lieutenant governor [Lawrence Armstrong](#) to administer an oath of loyalty to [Britain](#) to the [Acadians](#) there; the Acadians refused to comply. In 1730, Philipps was named to Nova Scotia's Council. He became a [Freemason](#) while working on a commission to resolve boundaries in [New England](#) and, in 1739, became provincial grand master for Nova Scotia; Philipps founded the first Masonic lodge in Canada at [Annapolis Royal](#). When war broke out between [France](#) and England in 1744, Philipps looked after providing accommodation and supplies for the troops in the [Grand-Pré](#) area. He returned to Annapolis Royal after the French attack. When the provincial legislature was reorganized in 1749, Philipps was named to the new Council. He was elected to the provincial assembly in 1759 but died in office of [apoplexy](#) in [Halifax](#) the following year at the age of 55.





ARTICLES FROM THE PAST

While continuing my work in organizing the Library of the Grand Lodge of Nova Scotia, I came upon a stack of magazines. These turned out to be *The Freemason of Canada* with issues ranging from the 1890's to the 1980's. I took a quick look at the first several issues and was surprised to read several submissions that almost seem as relevant today.

Keep in mind that the early publications were all from Ontario with contributions from the "Dominion" and around the world.

As it is said, "*The more things change, the more they stay the same.*" Here are a few items of interest among the Brethren at the turn of the 20 century:

From November 1911

Lodge Dues

The Masonic Standard of New York deals with the collection of dues in a timely article. It first states that, "our Association is entirely voluntary, every member, is in duty, bound to bear his share of the burdens, financial and otherwise, but many of the brethren appear not to possess a very acute sense of their responsibilities." They "attend lodge when they feel like it; and pay dues when convenient." This not only applies to the Empire State but fairly represents conditions in this and other jurisdictions.

The Standard describes the methods of collection in New York and the manner in which brethren pay attention to the bills from the secretary and says the "effect of such notice" depends upon the temperament of the brother who receives it. The average brother becomes angry, forgetting that the fault is his own, and regards himself as an injured party. The fair minded acknowledge neglect and pay up, while many neglectful brethren could be saved from suspension by a visit from the Secretary or

W.M. Another class of delinquents require fraternal treatment, and in this class is the brother in temporary difficulties too proud to go to the lodge and confess poverty. In such cases the lodge "shall come to him," and his dues be remitted, with the understanding that when his circumstances improve he can repay if he feels disposed to do so.

The Standard says that the only business-like way to keep the lodge ledgers is to balance each members account at least once in two years. A slow paying Brother should be looked after by the Secretary or W.M., and a remedy applied to suit the circumstances of the case. The article concludes with this statement: "The business affairs of a lodge must be conducted on business principles, and so the lodge ledger is almost as important as the lodge Charter."

From May 1913

Higher Degrees

Bro. H. E. Pennell, of Portland Oregon, has a sharp criticism of the higher degrees in the May edition of *The Trestle Board*. He says: "I have formed the opinion that anything in the nature of degree work, in Masonry, beyond the Blue Lodge, was a detriment to Masonry, established an aristocracy in the Fraternity, detracted the attentions of Blue Lodge Masons from the work of the Lodge, thereby aiding the sad condition so prevalent as to the true intent, purpose, and practical working of our noble Order.

This is rather sweeping, but he tells us that if Masonry was confined to the Blue Lodge, it would come nearer being what it should be than what it is at present. He also thinks that Masonry never made a bad man good, and that neither the Rite, the Commandery, nor the Shrine, ever made a bad

Mason better. Bro. Pennell, evidently, is not a high degree Mason, and admits that he is an "old-fashioned back member." He believes that the teachings of the Craft aims at the perfect man, and has no use for jewels and feathers. While severe, this criticism contains much truth.

Evening Dress

Attendance in evening dress is one of the landmarks of the Craft in this city (Toronto) that is slowly but surely disappearing. The expansion of the city has necessitated brethren appearing at lodge meetings in business suits, and this is a matter of regret. Brethren cannot get home from factories and offices, dress, and return to the centre of the city in time for the opening, and the transaction of routine business and sometimes initiations are in progress or completed before they get a chance to enter the lodge. Possibly, when the new Masonic Hall is built in Spadina road, evening dress will again become the unwritten law. In the meantime, at every meeting we find an increasing number of brethren attired in business suits, and we certainly do not like the "innovative", as it detracts from the dignity of the Craft, and places our meetings on the level with secret societies a cut below the standard of Freemasonry.

Electing D.D.G.M.'s

In an earnest and thoughtful address to the brethren of Bonnechere Lodge, Eganville, Ont., R. W. Bro. Barr, of Renfrew, pointed out the future needs of the Craft in Canada, and favored the holding of lodges of instruction more frequently. He expressed the opinion that instead of electing D.D.G.M.'s when Grand Lodge is meeting the proper place and time to select so important an officer is when lodges of instruction are being held in the districts. By this plan he believes representative brethren would be chosen, and their qualifications known to the brethren over whom the D.D.G.M. is to rule would result in a great benefit to the Craft. The present arrangement by which D.D.G.M.'s are chosen when Grand Lodge is meeting frequently results in unqualified brethren being selected as the districts are not fully represented, and sometimes the votes of the lodges are cast by P.M.'s who are not in touch with the membership. They can afford the time to attend Grand Lodge while the ruling Masters are unable to do so for various reasons. R.W. Bro. Barr is to be commended for bringing this question to the attention of the Craft and it is one that should be discussed and carefully considered in every district.

From December 1913

Are P.M.'s to Blame?

A correspondent of the "Masonic Chronicle" is at a loss to understand how fraternal differences in a Masonic lodge can be accounted for. After thinking over the elevating lessons taught in the most impressive manner in all the degrees of the Craft, it seems hard to understand, but that "fraternal differences" exist, not only in American lodges, but also in our Canadian ones, none can deny.

This correspondent, after an experience covering a quarter of a century, is convinced that, in nine cases out of ten, the trouble is caused by "the reluctance of those who have passed through the chairs to release the government of the lodge to their successors," and blames the Past Masters for endeavoring to continue control. The new life coming up with the younger generation is throttled, and the new blood that should regenerate the old body serves only to strengthen dissension. He points out, as the result, the lodge ceases to work, the fraternity is injured, and worthy candidates receive irreparable injustice. Such a state of affairs is not unknown in this jurisdiction, but it is entirely unMasonic, and does more harm to the Craft than the benefit of P.M.'s years of service will ever compensate for. Past Masters should stand ready to aid in any way possible, when requested, but must not encourage methods that will inevitably stifle the life of the lodge, and result in heart-burning that last for years.

Election Nights

Referring to an election night in a Western United States Masonic body, the "American Freemason" says: "But on this election night, there was a strong turn out—a following banquet might have partially explained the fact. A majority of those present had no knowledge of the men best fitted for the positions, and seemingly no desire to inform themselves. The votes were no more a series of perfunctory or complimentary expressions. In some of the places, men absolutely untried were given preference to others who had abundantly proven their work."

Nor is that all; "past experience has shown that those who so thoughtlessly voted for the officers, will now, and for the full year, have no further responsibility. They will leave them to shift for themselves, without support or encouragement."

This brief, but unique description of an election night is not confined by geographical lines. We can picture scores of similar election nights in all jurisdictions, and we agree with our American namesake, when it says: “It is an injurious condition,” and destroys “all vitality or action for the good in the lodge.”

WORDS OF WISDOM FOUND IN THE EARLY ISSUES

“If the principle is correct in the Blue Lodge that a man must be duly and truly prepared, worthy and well qualified, before he can advance from one degree to another, the principle should apply in the other bodies of Masonry. In the long run, it would rebound to the good of Masonry in every way. Undigested food is bad for the stomach, and in due time takes it’s toll of ill-health”-- L. A. Hoe

A “clique” in a lodge is usually the little bunch of live members who keep things moving, called a clique by those who are too indifferent or too lazy to put their shoulder to the wheel themselves.—Texas Freemason

There are many more brothers who have the ritual down letter perfect than those who have the faintest idea of its meaning.—Masonic Chronicle

Hope you have enjoyed a small look into the past. I am working diligently to have a working research library open to the Brethren within the coming months. There have been approximately 2000 items catalogued, shelved and entered into a database.

Volunteers are needed to achieve this goal as it will be open by appointment only.

I will only be available on my scheduled days off from work but I would like to have a couple of interested Brothers who can assist in processing the remaining material and allowing members access to the library on days which I am not available. Volunteers must be available during the day and have the ability to use Microsoft Office Excel and Access. I can be contacted at; grandlibrarian@grandlodgens.org and thunderworks@eastlink.ca by those interested in volunteering or for an appointment to access the library.

Gordon J. MacDonald
Grand Librarian

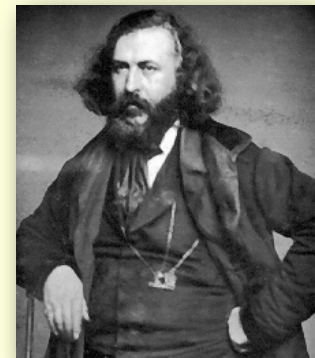
There are great Truths at the foundation of Freemasonry — truths which it is its mission to teach — and which as constituting the very essence of that sublime system which gives to the venerable institution its peculiar identity as a science of morality, and it behooves every disciple diligently to ponder and inwardly digest

Albert Pike



Masonry is an art, useful and extensive, which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of preeminence on its genuine professors, which neither chance, power, nor fortune can bestow

William Preston



MINUTES AND HISTORY

In the course of writing lodge histories, it is frequently necessary to consult old lodge minutes as these are often the only source of information available

By definition, minutes are an official record of the proceedings of any deliberative body. Minutes may be comprehensive or very brief. It has been said that minutes should be brief and not reflect individual comments or even collective comments, but should be recorded in a stark no nonsense form. In fraternal organizations such as ours, lodge minutes can and should reflect the tenor of the times for the benefit of future lodge historians

Many will be familiar with the British sitcom seen on PBS television, "The Vicar of Dibley", and the deliberations of the Parish Council. The well meaning secretary, Frank, is consumed with the precise wording necessary to record the minutes of the meeting and in doing so frustrates the chairman.

Lodge secretaries today cannot dither. The meeting must move along smoothly. Secretaries have their own particular styles and must employ good judgement in determining what should be recorded. There is a middle ground between overly verbose recordings and bare bones accounting. The importance of accurate detailed minutes cannot be downplayed. In matters of dispute, the minutes represent the official record. When the Master of a lodge asks if there are any errors or omissions, he isn't just going through the motions. There may be serious consequences when a lodge adopts a resolution and which is properly recorded in the minutes, as the following incident will show.

In 1865, before the Grand Lodge of Nova Scotia was formed, St. Andrew's Lodge, No. 118, R.E., located in Halifax, became embroiled in a controversy. The lodge minutes of the meeting of January 5, 1864, contained a resolution that appeared to object, in very strong terms, to the acceptance of an office in the Pro Grand Lodge of Nova Scotia by a certain Past Master. The Pro Grand Master, none other than RW Bro Alexander Keith, deemed it to be unmasonic in nature and ordered it removed from the minutes. The situation was further exacerbated the following year at the May meeting of St. Andrew's Lodge.

Another questionable resolution was passed, which added fuel to the fire. The Pro Grand Secretary wrote a letter to the lodge stating the facts and the decision to immediately suspend the members from meeting or assembling as Masons.

The Master of the St Andrew's Lodge defied the order from the Pro Grand Master and informed him that he would appeal the order to the Grand Lodge in England and till the matter was heard, they would be answerable to that body only and would continue to meet. The Master accused the Pro Grand Master of being in "Compleat Contradistinction of both Masonic Law and precedent". Eventually, the Grand Lodge in England upheld the appeal of the Worshipful Master.

As we all know, in 1869, all but one of the English lodges joined the Grand Lodge of Nova Scotia including St. Andrew's Lodge which became No. 1 on the register. At the same time, the other participant in the dispute, Alexander Keith, became the Grand Master of Masons in Nova Scotia. It would appear that the whole matter had been set aside and St. Andrew's Lodge, No 1, started with a clean slate.

Normally minutes are rarely read outside of the lodge and we are now well versed in masonic etiquette and proper behaviour in the lodge room. "Harmony being the support of all institutions especially this of ours".

*Brian Loughnan,
Grand Historian.*



YOUR PUBLIC RELATIONS COMMITTEE

Did you hear that the Masons of Nova Scotia have a Public Relations Committee? Why? What does it do? Who does it report to? How is it funded? Who keeps track of its expenditures? Does it give money to lodges or district projects? How can I get my hands on some of that? These are all good questions. First of all, there **is** a Public Relations Committee (PRC), struck by the Board of General Purposes and responsible to it for any actions taken. The committee consists of a former Grand Master as Chair and at least two other masons of any rank and has been active now for the last three years. In practice the committee has nine members. The PRC reports directly to the Board of General Purposes and reports are given at the regular meetings. Why do we need a PRC? Let me start off by defining what PR is and then describe the mandate it was given by the Board of General Purposes. PR has been defined as:

“Public relations is a strategic communication process that builds mutually beneficial relationships between organizations and their publics.”

OR

" A basic definition of public relations is to shape and maintain the image of a company, organization or individual in the eyes of the client's various "publics." " (David Ross: How Public Relations Work, <http://money.howstuffworks.com/business-communications/how-public-relations-works1.htm>)

What is a "public" exactly? A public, in PR terms, is anyone who ever has or ever will form an opinion about the client in other words a target for PR. In our case the client is you, the Masons of Nova Scotia. So, we decided on two publics or targets, Masons and the Nova Scotia public at large. Consequently the work of the PRC has fallen into two areas: Internal PR and External PR.

Internal PR is concerned with maintaining and fostering the image of the fraternity through improvement of communications and the flow of information among Masons, Districts, and lodges within Nova Scotia and the concordant bodies. To date, the PRC through the efforts of the **Web site committee**, has built and continues to improve a brand new web site to ensure that all Masons have access to information and events which are taking place across the jurisdiction. Lodges can post their

activities in advance so that interested brothers can take part or at least stay informed.

The Freemason and **Footsteps of the Masters** are publications managed by the PRC within the website which inform everyone of successful Masonic ventures, provide historical insights, latest ideas, and opinions and research into Masonic Matters. There are many other areas of interest on the website, log on and take a look.

Via the PRC, the jurisdiction has also been introduced to **video conferencing** which should improve the long distance communications among committees without the necessity of travel. Some committees of the Board of General Purposes never met because the distances between committee members were so large that a two hour meeting might require 4 hours of travel or more and an overnight stay! There are many more uses of video conferencing other than for committee meetings, of course, and these are being explored by interested lodges and districts. Some concordant bodies have stepped up and contributed to the financing which has broadened the use of this communication tool for all Masons.

Last March 2012, the PRC was asked by MW Brother Barry Imber to create and deliver the Grand Master's Levee at Saint Mary's University. This was such a success that it seems it will become a regular annual event organized by the PRC. The guest speaker, Brother Cliff Porter of Denver Colorado was so well received that we have received over 100 requests for his return. Brother Porter in return, has offered to come back during our Celebration Year at no charge.

External PR is all the activities carried out by lodges, groups of masons or Grand Lodge which has an impact on the general public. A case in point is the **Believing is Seeing** campaign initiated by Bro. Vic Lewis and strongly supported by the PRC, the Masonic Foundation, the Concordant bodies and other public minded Masons. In the space of 17 months, \$250,000 was raised to purchase a Spectralis OCT machine for the QEII Hospital to improve the diagnoses of retinal problems.

Currently, the PRC under the leadership of MW Bro. Roy Lively (Chair) and Grand Secretary, Bob Northup, is sharing their expertise with the steering committee of brethren of Annapolis-Digby

(5 lodges) in their preparations to celebrate 275 years of Masonry in Nova Scotia next June in Annapolis Royal.

The support given by the PRC to Masonic PR projects is largely lending organizational expertise and knowhow, but it can also provide financial aid. The Board of General Purposes provides a budget for the PRC annually (January/December) and large scale projects promoting the image of Freemasonry to the general public can expect some financial assistance. The backyard BBQ for lodge members, while held in public, would not qualify for such assistance, however an open house with a BBQ, community activities, a ceremonial

event and lots of local publicity, would. All expenditures are overseen by the Chair of the committee, go through the Grand Secretary, and the financial records are maintained by the Grand Treasurer.

If your lodge or district has a special project which promotes the image of Freemasonry in the eye of the public, you can apply to the PRC, using our new website, or contact the Grand Secretary or the PRC Chairman directly. Your PR Committee is working for you providing hands on organizational and financial support.

*Doug Melville
PR Committee*

IN AND ABOUT THE JURISDICTION



Above: Halifax District 1 Association Meeting MWBro. Roy Lively presenting an education session on the GLNS Public Relations Committee



Left: RWBro. Peter Ponsford, PDDGM Halifax District 1, current JGW, presenting RWBro John Cody with his PDDGM jewel for Halifax District GLNS

Who said Masons just sit in lodge and vegetate?





VW Bro John Chapman "Captain Jack" Matthews (seated) of Cornwallis Lodge #95 in Dartmouth was presented with his 65 Year Bar on October 16, 2012 by the Grand Master, MW Bro Reo Matthews, accompanied by RW Bro David Russell, and VW Bro David Ross, all members of Cornwallis Lodge. Captain Jack is the senior member of the Lodge and has been its Organist for almost 40 years. All brothers of the Lodge wish Jack well.



On Saturday, October 20th, Cape Breton North and South District of the Grand Lodge of Nova Scotia, Ancient Free and Accepted Masons, held their annual District Meeting in Sircom Lodge #66 in Whycocomagh. In the picture, acting Worshipful Master Brother William Campbell (Sircom Lodge #66, Whycocomagh), Worshipful Master Paul Sanderson (Solomon Lodge #46, Port Hawkesbury), District Deputy Grand Master Right Worshipful Brother Hugh P. MacPhail, Worshipful Master Dennis Dunphy (St. Mark's Lodge #35, Baddeck) and Worshipful Master Andrew MacDonald (Heather Lodge #124, Framboise).



The MWTGM, MW Bro. Reo Matthews attended the Grand Lodge of Newfoundland and Labrador October 19th-21st. Here is with VW Bro. Ralph MacKay, PGSD -GLNS, and the Grand Master of the Grand Lodge of Quebec, MW Bro. Paul Mailhot.



RWBro. William J. Sullivan received his 50 Yr Jewel from his daughter in Welsford Lodge No.26 as the MWGM looks on.



Bro. Gilles Courregelongue, member of Loge la France No. 138 (right) with MWBro. Nadim Mansour, GM of the Grand Lodge of the State of Israel. Bro. Courregelongue attended the twinning of Nazareth Lodge No.71 with Wellington Lodge in Ontario, and is now living in Haifa where he is the Consul General for France.



“The Four Grants” Antigonish-Guysborough District meeting where RWBro. Ed Grant, PDDGM, RWBro. George Grant, DGM, RWBro. Donald Grant, DDGM and Bro. Darrell Grant, SW Eastern Star No.72 were in attendance; the Necrology service and a group shot of from the District meeting.

ALL SEEING EYE



Probably the best-known use of the All Seeing Eye is as part of the design of the Great Seal of the United States of America, which appears on the US dollar bill. Set within a triangle, a single eye is surrounded by rays of light; on the Seal, the

whole rests on the top of an unfinished pyramid.

There is something quite sinister about this disembodied, ever-watchful eye, although its symbolic meaning is simple; it represents God watching over mankind, and is also known as the Eye of Providence.

The eye itself is a powerful and popular symbol, and the All Seeing Eye has its roots in the Egyptian Eye of Horus. The addition of the triangle represents all the different aspects of the shape, including the Christian Trinity of the Father, Son and the Holy Ghost.

The fact that the Great Seal was a symbol that belonged to Freemasonry and alchemy prior to its adoption as part of the Great Seal of the USA has given rise to many conspiracy theories. That the All Seeing Eye is also the symbol of the Illuminati, a secretive organization within the Catholic Church, has further bolstered these theories.

In Freemasonry, God is known as the Architect of the Universe. The first reference to the All Seeing Eye as a Masonic symbol appeared in 1797, although the Great Seal was designed in 1776 and first used in 1782. It is whispered that Masonic influences must have been at work when the Great Seal was designed; no one will ever know for sure, although those magical symbols that encrust the Seal must have been put there for a reason. What is certain is that when the Eye was adopted as part of the design of the Dollar in 1935, it was as a direct result of the influence of the President, Franklin Roosevelt, who had no reason to conceal his Masonic affiliations.

From the Element Encyclopedia of Secret Signs and Symbols - Adele Nozedar

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

The Nova Scotia Freemason is published electronically bi-monthly, August, October, December, February, April and June

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

The Editors accept no responsibility for unsolicited manuscripts or photographs

Opinions expressed in this publication are those of the authors and do not necessarily reflect those of the editors or the Grand Lodge of Nova Scotia

Deadline for next issue January 15th

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. Material is either in the public domain or has been specifically submitted. In the event that copyright has been inadvertently infringed please contact the Editor as soon as possible.



Freemasonry is a moral order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures, founded on liberality, brotherly love and charity

Augustus C.L. Arnold