



# The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



**The Globe**  
 TORONTO, FRIDAY, DECEMBER 7, 1917. TWENTY PAGES.  
 PRICE TWO CENTS

**HALIFAX DEAD MAY BE 2,000**

HALIFAX, N.S., Dec. 6—Chief of Police Hanrahan to-night estimates that the dead from the explosion and subsequent fire, destroying a large section of the north end of the city, may reach twenty thousand. Twenty-five teams loaded with bodies have arrived at one of the hospitals.

**CITY SHAT WRECKED BY EXPLOSION**

Halifax Half in Ruins as Maritime Ship Blows Up

**COLLISION IN HARBOR**

White Steamer Stranded and Then Struck by Ship

HALIFAX, Dec. 7.—(Friday)—It is now estimated that the dead will exceed two thousand.

**THE HALIFAX HERALD**

**HALIFAX WRECKED**

More Than One Thousand Killed In This City  
 Many Thousands Are Injured And Homeless

MORE than one thousand dead and many thousands injured and homeless are the result of the explosion in Halifax, N.S., on Dec. 6.

14.6.65-1

Surname (Printed) **DAVIDSON JOHN ERIC** Lodge No. **15**

Christian Names (in full) **John Eric** Diploma No. **31,508**

Address **6033 Cabot Street, HALIFAX, N.S.**

Date of Birth **MAY 10<sup>th</sup> 1915** Occupation **Motor Mechanic**

Initiated **Feb. 10<sup>th</sup> 1965** Suspended

Passed **April 14<sup>th</sup> 1965** Reinstated

Raised **June 9<sup>th</sup> 1965** Rejected

Affiliated From No.

Demitted **Oct 14, 2007** To No.

Died

Lodge **Cathart #15** F. J. Shankill Secty.

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

**The Nova Scotia Freemason**

The Official Bulletin of the Grand Lodge of Nova Scotia

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**Deadline for next issue January 15th**

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*The front cover of this month’s bulletin shows the painting “Morning at the Narrows” by B. O’Grady © commemorating the 90th Anniversary of the Halifax Explosion December 6, 1917 - 2007. It depicts the moment prior to the explosion with John “Eric” Davidson (later Bro. Davidson) looking towards the Mont Blanc. Although completely blind, like many returning soldiers from the First World War who returned with missing limbs and physical challenges, the ancient physical requirements to become a Mason were waived.*

*Ed*

THE GRAND MASTER'S MESSAGE

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Brethren

The end of 2021 is fast approaching, to say it has been different and difficult is an understatement and many will probably be glad to see it go. Few of us visualized the extent of the challenges that we would have to face over the past months.

On a more positive note many of you are to be commended for the way you have responded to the challenges. Your adjustment to the realities of the day has enable you to maintain contact with one another and at the same time you have carried out the administrative function of your Lodges while providing a meaningful education experience. This ability to adjust will enable the fraternity to survive and rebound.

I have been pleased to have received the newly formatted and expanded monthly newsletters circulated to the membership by a number of the Lodges. These not only kept the members informed of the everyday business of the Lodge but were historical, thought provoking and valuable educational documents.

The virtual meetings held largely using the Zoom platform have provided opportunities to keep contact with one another and in many cases enabled Brethren who are separated by distance to be active participants. These have also enabled the completion of Lodge business and have made meaningful educational experiences possible. However, no matter how successful these are they have highlighted the sense of loss experienced when "in person" meetings are suspended.

Within the challenges and limitations over the months there lies a realization of the special nature of our fraternity. In the end there will be those among us that will decide not to continue but the fraternity will survive and as has happened over our history will emerge a renewed and strengthened institution.

As we approach the festive season, I extend to each and everyone of you whether you celebrate Christmas, Hanukkah or Kwanzaa my sincere best wishes and may 2022 see you and your families blessed with Health, Peace and Prosperity.

Respectfully;

A handwritten signature in cursive script that reads "John Dollimount".

*John Dollimount*  
TMWTGM

## THE HALIFAX EXPLOSION: DECEMBER 6TH, 1917

At 9:04am, December 6, 1917, 2 ships collided while passing each other in the "Narrows" in Halifax Harbour. The French munitions ship Mont Blanc, carrying a combination of munitions both in her cargo hold and on deck including nitro-glycerine collided with the Belgian Relief vessel Imo. The resulting damage created sparks, then flames, igniting deck cargo on the Mont Blanc creating the largest man-made explosion in history, until the 1945 detonation of the atomic bomb in Japan.

A gigantic Tidal Wave was created seconds after the explosion which swept the shores around Bedford Basin and the outer harbour, wrecking many shore facilities and boats.

2000 people were killed with an estimated 9000 wounded, in a city of only 50,000.

A lone railway dispatcher saved a train load of passengers from Boston from arriving during the explosion by sending a warning telegram to the train moments before the blast which took his life.

The explosion was heard in the town of Truro 60 miles north of Halifax.

Many parts and pieces of both ships in the collision were blown all over the Halifax Dartmouth area.

To make matters worse, a fierce winter blizzard swept the city that same night, creating much misery with very cold temperatures and snow.

Relief Monies Donated:

Britain: \$1,000,000

Lord Mayor of London: \$600,000

British Red Cross: \$125,000 Australia: \$250,000

City of Chicago: \$125,000

A Relief Train was quickly arranged from Boston bringing much needed medical and food supplies, Doctors, Nurses and construction supplies.

Masonic Records:

The original Masonic building in Halifax was so severely damaged by the explosion that it required immediate replacement, as Grand Lodge

was unable to meet the mortgage payment, St. Andrews

Lodge No. 1 made good on this payment and was instrumental in creating the Freemasons hall board which is still in place today.

A Brother of St. Andrews Lodge, Rev. Dr. William J. Armitage, minister of St. Paul's church in Halifax during the explosion, quickly opened the church up as a temporary hospital and morgue.

King Solomon Lodge No. 54 set up a soup kitchen for many days, to assist those in need.

"Minutes" excerpts from city lodges: Burns Lodge No. 10 Minutes:

January 2, 1918 – Regular Meeting,

By Motion, Committee formed to investigate if any members were injured in explosion and procure printed forms relating to information on members situations and requests.

By Motion, The Lodge placed in Mourning in memory of late Brothers R.L. Evans and Adam Burgess who lost their lives in the recent explosion.

One case of lodge brother who lost his home and all possessions requesting a new Diploma to replace one lost in explosion.

No Minutes available for Athole Lodge No. 15 or Acadia Lodge No. 13 due to explosion related damages.

The Lodge of St. Mark No. 38

January 11, 1918- Regular Meeting

The Asst. Grand Secretary, RWBro. J.C. Jones being present, the WM called on him to address the Lodge with reference to steps being taken and assistance given, in connection with relief work for those members affected by the Explosion in the city December 6, 1917 in which many brothers of the lodge suffered greatly. Masonic Committees had been formed immediately following the explosion rendering assistance where needed with still much work to be done. A further search of the lodge membership should be quickly undertaken to see that all deserving should receive necessary aid.

The WM advised the lodge that a large sum of \$58.00 had already been paid out in connection with relief work.

Quote :“All this happened in the twinkling of an eye; and in its’ suddenness and extent, the disaster surpassed anything experienced in France or Belgium” reflected Prime Minister Robert Borden in his memoirs; Brother Borden was a member of St. Andrew’s Lodge No.1.

The Halifax explosion was just the knock out punch in a year in which Canada sustained a staggering flurry of body blows, from the World War 1.It can be easily argued that 1917 was the worst year in the history of the Dominion of Canada.

*Phillip Randall, Historian  
Wentworth Lodge No.108*



*This pile of pennies was melted together by the fires of the Halifax Explosion.*



*A clock found in the rubble, the time of the explosion etched in its face.*

### “The Halifax Explosion”

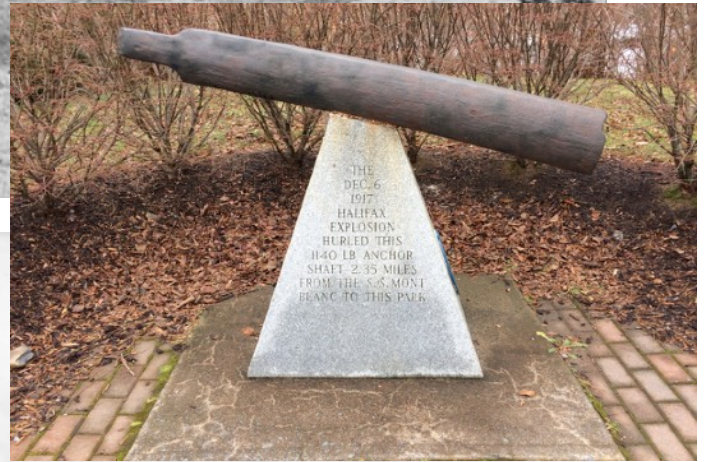
The people watched in wonderment,  
At the fire-ship’s sparks for entertainment,  
As she drifted fore to the southern shore,  
Rested on the beach and drifted no more.  
A light shone fierce in the days gone by,  
None shone so brightly, or seen so high,  
In Halifax town on a snowy day,  
A detonation rang terror in the bay.

O rent from us was life today,  
Though the Great War’s long and far away,  
Torrid air and blinded eyes,  
And dead and cold our mother lies.

At Richmond Yard, a plea was made,  
For all the lines, Vince Coleman said,  
“Stop the trains, munitions ship on fire,  
Approaching pier 6, goodbye.”  
A flash of light to a fire-storm,  
Gusting hurricanes and a wave were born,  
And a raging squall and a torrid air,  
Swept through the town, rendering life rare.

The morning sun rose in the east,  
Blue skies turned black and dawning ceased,  
And still the wind blew cold and chilled,  
And in bitter streets lay thousands killed.  
The little boy reached out but could not find,  
His mother dear; the boy was blind,  
And he’ll never see the world he knew,  
The stars at night or the morning dew.

2,000 souls were blown away,  
And 6,000 folks with nowhere to stay,  
The shattered glass was piercing eyes,  
And the cold snow fell ‘mid mourning sighs.  
A ruined shell was Halifax,  
Devastated for years, dead in sacks,  
A bitter cargo brought bitter strife,  
And a flash of light brought death to life.



The inscription reads “The explosion hurled this 1140lb anchor shaft 2.35 miles from the S.S.Mont Blanc to this park”



## THE HALIFAX EXPLOSION SURVIVOR

**Bro. John "Eric" Davidson** (May 10, 1915—September 9, 2009) was one of the last survivors of the Halifax Explosion. He was two years old when he was blinded by the Halifax Explosion on December 6, 1917. At the time of his death in 2009, Davidson was the penultimate living survivor with permanent injuries from the Halifax Explosion, which killed more than 1,600 people. Davidson was born to parents Georgina (née Williams) and John William Davidson. He was blinded by shattered glass in the explosion, which occurred due to the collision between the SS *Mont-Blanc* and the SS *Imo*. At the time of the accident, Davidson was in his family's living room with his mother and sister.<sup>[2]</sup> He was playing with his toy train on the window sill. The family was alerted to the collision by smoke rising from the harbour. Davidson was facing the glass windows when the blast occurred. The force of the explosion shattered the glass, completely blinding him.

Davidson and his family moved to Halifax Commons, a makeshift camp set up for survivors of the Explosion. He attended the Halifax School for the Blind, where he studied music.

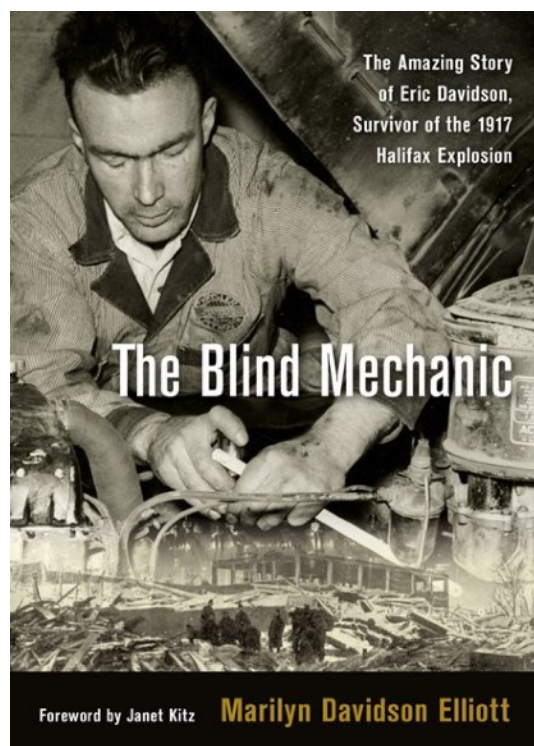
However, Davidson preferred to pursue a career in auto mechanics, following his interests in cars.<sup>[2]</sup> His brothers would read him auto repair manuals and he would practise on old cars in his family's backyard, using his sense of touch and memory. He later took an apprenticeship with a car dealership in Halifax and earned his auto mechanic's licence.

Davidson was interviewed numerous times about his experience as a key eyewitness and survivor. Documented media coverage of Davidson spans decades, including a television interview in a CBC News piece first broadcast on December 1, 1957.<sup>[4]</sup> Davidson also provided first person accounts of the attack to several books and publications, including *The Survivors: The Children of the Halifax Explosion* and *Shattered City: The Halifax Explosion and the Road to Recovery*.

Davidson, who lived in the city's north end, was employed by the City of Halifax as a mechanic until his retirement in 1980. Davidson resided in Berwick for the last few years of his life.<sup>[1]</sup> He died on September 9, 2009, at Grand View Manor in Berwick, Nova Scotia, at the age of 94. He was survived by his wife, Mary, three children and several grandchildren and great-grandchildren. His funeral was held at the United Memorial Church in Halifax.

Marilyn Davidson Elliott is the daughter of this remarkable, modest man. Her book, *The Blind Mechanic*, is about his struggle to fit in to the "sighted" world and his many accomplishments in the wake of tragedy. It also tells the history of the Halifax explosion, including the ways the disaster affected many people's lives and the valiant work done by men and women in its aftermath.

Bro. Davidson was initiated February 10th, Passed April 14th and Raised June 9th, 1965 in Athole Lodge No.15, Halifax.



## FROM THE DEPUTY GRAND MASTER



*This article was recommended by the DGM. - Ed*

## THE WIDOW AND THE CRAFT

By John T. Freeman

*This Short Talk Bulletin has been adapted from excerpts of a paper presented by John T Freeman, Secretary-Treasurer, Vancouver Masonic Service Bureau, at The 33rd biennial meeting of the Masonic Relief Association of The United States and Canada in Louisville, KY, September, 1959*

How often do we hear the phrase, 'The Masons will take care of everything?'

Those of us who are in contact with the relief problems of the Craft probably have this statement, or its implications, thrust at us more often than any other Masonic group.

With us lies the task of making explanations, in detail, of the obligations of a Lodge to the survivors of a deceased member, or to such other persons who are acting on behalf of distressed members or their families. Therefore, with us would seem to lie the responsibility of encouraging Lodges to properly educate their Brethren on such matters so that they, in turn, will not misinform their families and friends regarding the obligations of the Fraternity.

To do this effectively it is necessary to search for the origin of such a misleading statement, as well as other similar phrases having the same import. Enquiries are constantly received as to the procedure for collecting Masonic insurance, paying funeral expenses, paying doctor's and hospital bills, and other similar requests, all apparently made in good faith.

Unfortunately, many of these requests do not come directly from the family concerned. More often than not a well-meaning friend, a family lawyer, and sometimes a trust company will approach a Lodge or Board of Relief for such

information. In all cases a long and detailed explanation is required to insure that the applicant does not gain the impression that the Masonic Order is evading a responsibility or breaking a contract.

In many cases such assistance is demanded, rather than requested, which would indicate that the applicants have a firm conviction that the Fraternity has entered into a contract with its members to provide financial aid when requested.

The fact that such enquiries emanate from so many varied sources denotes that somehow, and somewhere, the families and friends of many Brethren are given the definite impression that such benefits are automatic with membership in the Order.

Even when an explanation has been made, an argument will quite often be put forward by the applicant to the effect that the distressed or deceased Brother has paid Lodge dues for so many years that a substantial sum must have accrued. Such persons fail to realize that a considerable portion of Lodge dues is always required to operate the Lodge in such general expenses as rental of premises, taxes, flowers, postage, insurance, stationary, refreshments, printing and other administrative costs, usually leaving very little for extensive financial assistance. Coupled with this seems to be the general idea that the Masonic Order has unlimited financial resources.

This erroneous idea of the wealth of the Fraternity is probably gained by non-members, and very often by members, when they see, or hear of the many charitable acts carried out by the Lodges, other Masonic bodies, and individual members. Those of us in active participation in relief work know that the widow and the orphan, and also the member in distress, is dealt with most generously if an actual need is seen to exist. It is doubtful if any estimate of the combined efforts of Lodges and Brethren in this direction could be made, inasmuch as such charitable acts are not publicized by the benefactors thereof.



In the Bureaus which we represent, for example, there are records of many cases where the assistance given in individual instances has, over a period of years, passed the ten thousand dollar mark. We have one such case where a small rural Lodge assisted an ailing Brother, then his widow, and now his incapacitated daughter, over a twenty year period.

Thus it is that the charitable activities of our organization are interpreted as being the discharge of a rightful financial obligation, rather than a voluntary expression of Masonic principles.

The Brother who assures his family, either by inference or direct statement, that the Masonic Order will take care of everything, is shelving his responsibility as a husband and a father. Individual members go to make up the Fraternity as a whole, and the dissemination of such halftruths casts a reflection on the Craft in general.

It is a very unpleasant duty, more especially when emotional stress is present, to convey the information to the distressed that they have been misinformed. It must come as a rude shock to a widow for her to find that she has no entitlement to automatic financial assistance such as she has been led to believe is forthcoming. Our experience has been that many widows have contracted for funerals at an expense far beyond their means, on the supposition that the cost would be borne by the Masonic Order.

In our ceremonies of initiation the candidate is impressed with the necessity of secrecy but this seems to be carried so far in some cases that he, under the questioning of family or friends, will impart information that is interpreted as implying that the Order extends all the benefits of life insurance, social security, free legal and medical advice, unlimited financial assistance, and exceptional employment opportunities.

Based on pure supposition, and rarely corrected, he implies that his acceptance into the Order, following a thorough investigation into his qualifications, is an assurance that all his security worries and problems have been solved. This type of new member rarely extols the virtues of

membership to the extent that he may be more susceptible to giving than receiving.

statements from a newly-made member can be condoned, especially if the true facts have not been impressed upon him during the investigation and subsequent ceremonies. The member of long standing, however, has no excuse, for, if he is an active member of his Lodge and takes an average interest in its affairs, he would realize the folly of giving such impression to his loved ones. Before a Brother boasts to his family and his friends of the extensive benefits of membership he should ask himself these questions:

Do I contribute as liberally toward distress as I have promised my Brethren I will do?

Do I go out of my way to make life easier for Masonic widows and orphans?

Have I, with the exception of paying dues, contributed financially to the benevolent fund of my Lodge to the extent that it is as wealthy as I would imply?

Do I go out of my way to assist a Brother in gaining employment? Such self-examination would bring a realization of the actual facts to any Brother so that he could not, with a clear conscience, assure his potential survivors that the 'AbMasons will take care of everything.' AÐ If he persists in disseminating such information he is not honest with his family, his friends, or his Lodge.

Why do they do it?

There is sufficient in Freemasonry to make a man proud of membership, without necessity of boasting of premiums, bonuses, or financial benefits. Such advertising will attract to our Fraternity many whose only incentive would be financial gain.

It would be well for every Lodge to ensure, from now on, that each and every Brother gains a complete understanding of Masonic charity so that, in the years to come, our successors will not continue to reap a harvest of misinformed widows and orphans.

## FROM THE SENIOR GRAND WARDEN



Hello Brothers ,

I hope this message finds you and your family all in good health. Like you ,I find myself anxious to get back to the way things were. The time will come and the wisest knows not when, but it will happen. Will it be the same ?

Probably not, however it will be what we make it. Our enthusiasm and dedication to the craft will make the difference.

I include this shot article for your enjoyment. This article was past to me from R.W. Bro .H.Daniel Knox P.D.D.G.M.

#### MASONIC DECK OF CARDS

In many of these countries Masonry is not accepted and in fact is prohibited. Brethren who wish to practice our Craft must do so as an underground movement. I am told by a very reliable source that there are men who have the Masonic furnishings and jewels in a miniature form and transport them from place to place, mostly in private homes. They never meet in the same place twice in approximately two years so as not to be found out. If a foreigner is caught, he is jailed for approximately two weeks or until his deportation papers are prepared and he is deported. If a native is found out, very serious consequences apply, as much as life in prison.

One of our brethren overcame this hurdle by carrying a simple deck of cards with him which became his Ritual, Almanac, Calendar, and most important his Volume of the Sacred Law.

He had taken his cards to Lodge one evening when the Worshipful Master approached him as to their use.

His explanation was as follows:

The Ace - in the Pythagorean System, the number one is identified with reason, because it is unchangeable. It reminds us there is but one Supreme Being whom we ought humbly to adore.

The Deuce or Two is opinion - there is strife and disorder. Also, it is the representative number of the pillars of Fire and Cloud, the import of which is found in the Volume of the Sacred Law.

The Three - three is the perfect number. The ancients believed their world to be ruled by three Gods: Jupiter (Heaven), Neptune (Sea) and Pluto (The Underworld) The fates controlled birth, life and death. The Trinity is the basic Christian Creed, and Jesus arose from the dead on the third day. The numeral three describes Masonry almost in its entirety: three Greater Lights, three lesser lights, three degrees, three working tools in each degree, three Grand Masters, and the list goes on.

The Four is associated with Justice and Solidarity; it reminds us of the four tassels representing the four cardinal virtues: Temperance, Fortitude, Prudence and Justice.

Five is the mystic number of the Pythagorean System and philosophy because it is the sum of 2 and 3, the first even and odd numbers. The wounds of our Redeemer were five, two in the feet, two in the hands, and one in the side. It also calls to mind the five noble orders of architecture.

The Six represents the six days the Great Architect of the Universe laboured to build his temple and rested on the seventh.

Seven is the sacred number and the luckiest. There are seven days in a week. Seven deadly sins: Pride, Wrath, Envy, Lust, Gluttony, Avarice, and Sloth. There are seven virtues as well: Faith, Hope, Charity, Temperance, Fortitude, Prudence and Justice.

Eight is the number of the Beatitudes (Matthew 5:3-11): one of which comes to mind "Blessed are the pure in heart for they shall see God".

The Nine refers to the number of stars visible in the Lodge Room: seven in the West, one in the Mosaic pavement, and the bright morning star in the East.

The Ten denotes strength and goodness, the Ten Commandments, the original Landmarks of Masonry and the very foundation of our Society.

The Jack or Knave alludes to that nefarious Fellowcraft Jubelum, who when his companions Jubela and Jebelo failed in their attempts, felled the Grand Master Hiram Abif.

The Queen, "The Widow", "Is there no help for the Widow's Son?" I am sure as we have travelled through life, when circumstances have dictated it, there has been an answer to this question.

The King - can only have reference to King Solomon.

In Closing - a quick summary -

- There are 365 spots in the deck of cards: the number of days in a year.
- 52 cards in the deck: the numbers of weeks in a year.
- 12 face cards: the number of months in a year.

There are 4 suits: the number of seasons in a year, also referred to as Spring - the time of childhood, Summer - the time of youth, Autumn - the time of manhood, and Winter - the time of old age.

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FROM THE JUNIOR GRAND WARDEN
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I have this in a binder and read it every time I open my Masonic binder, after this Pandemic I would hope everyone is feeling good and hopefully full of brotherly love.

I'm the Guy

I'm the guy who asked to join your organisation. I'm the guy who paid his dues to join. I'm the guy who stood up in front of all of you and promised to be faithful and loyal. I'm the guy who came to your meetings and no one paid any attention to. I tried several times to be friendly to some of the fellows, but they all had their own buddies they talk to and sat next to.

I sat down several times but no one paid any attention to me. I hoped very much that somebody would have asked me to take part in a fund-raising project or something, but no one saw my efforts when I volunteered.

I missed a few meetings after joining because I was sick and couldn't be there. No one asked me at the next meeting where I had been. I guess it didn't matter very much to the others whether I was there or not.

The next meeting, I decided to stay home and watch TV. The following meeting I attended, no one asked me where I was when the last meeting was held.

You might say I'm a good guy, a good family man who holds a responsible job, loves his community, and his country.

You know who else I am? I'm the guy who never came back!

It amuses me when I think back on how the heads of the organization and the members were discussing why the organization was losing members.

It amuses me now to think that they spent so much time looking for new members when I was there all the time.

All they needed to do was make me feel needed, wanted and welcome!

Author Unknown

Rick Crawford
JGW



## FROM THE GRAND LECTURER



## Why do Masonic Research?

It came to my attention and realization soon after becoming a Mason that I would not learn all there is to Freemasonry within the meetings of the Lodge. Myself as many of my fellow Brethren moved quickly through the Entered Apprentice degree, by becoming proficient in the questions and answers quickly. This ability allowed me to advance to Fellow Craft without really understanding some of the symbolism and allegory found in the First degree. The same was somewhat true for the next degrees also. Many of our lodges don't spend the time on the basics of Masonic research or education, but devote many of our meetings energies from its true instructional purpose into business and philanthropic efforts, excellent as they are, but foreign to developing the true knowledge within our fraternity.

Even within Lodges that have excellent mentor and education programs outside the regular monthly communication the mason is left with vast gaps in true masonic knowledge. Some refer to this as something you can learn in the Concordant Bodies and although this is true to some extent we as Craft masons should strive to education ourselves also. When we think about our time in school or higher education we look at the ratio of two hours of research and study for every hour of class time. Let's look at this concept in lodge terms if this month in Lodge there is a twenty minute lecture we brethren should spend at least forty minutes of our time reading or researching the subject. That would be equivalent to reading a 5000 word paper or article on the subject. How often do we as masons do this, many claim that the time out of lodge is for them to learn their ritual, however the question arises are you learning your ritual or just memorizing the words in the book. These are two different things, many brothers know their ritual word perfect but just as many have no idea of what things mean or why we say them or the history and tradition behind them.

I have heard it said by some Masons that the only education I need is my ritual book the one I get when I become a master mason. True as this might be the mason will not get the necessary knowledge from your ritual book alone. Many brothers get their book and aside from having read the part for an office they may hold or a part in degree work they may do. Many masons never really read the ritual. This is most evident observing the contents of Appendix B of the ritual within our lodge meetings or ask a brother how many lectures are involved in the 1<sup>st</sup> degree, the answers may shock you.

## Where to start

Well why not start at the beginning when an Entered apprentice enters the lodge do we give him any material to help him understand the ritual he just went through, We often expect him to have his Q&A studied and proficient as soon as possible, maybe a lecture in an mentor or education session and then on to the next degree. Some jurisdictions require a new brother to research and either submit or present a short paper on something found in the ritual they just experienced. I personally believe this to be a good idea as it not only helps a brother understand some of his masonic experience but acts like the maul that sets the cornerstone upon which the knowledgeable Freemason is built. One may argue that masonry is not a school and we don't need this, however we need to ask as Freemasons what are we? The phrase of making good men better so often overused in our Fraternity comes with the ageless question of what makes men better. The answer through history has always been Knowledge and knowledge is gained through education. Most of us remember leaving the education facility we attended prior to the work force where we learned about our profession. Then came the shock on the job when we discover what we learned in school was far from the education we were to receive on the job. There is barley a career that does not require some form of study to gain the knowledge needed to perform the task even the most basic jobs require safety or procedure education. The same is true in Lodge we need to view the Entered Apprentice as the

term suggests. In operative mason lodges the entered apprentice could spend up to seven or more years learning the basics of stone cutting. Development of a masonic mind and knowledge cannot be learned in one evening. In order to improve oneself in masonry the brother needs to read and study from the beginning.

#### Continuing the journey

I once had a teacher tell me that if you find something you like studying and learning about it will be both fulfilling and pleasurable. I have discovered this both in my career and as a Freemason, however for this to have happen both had one important thing in common, great mentors. These were people in my life who not only taught me the ideas but required that I read research and learn to become knowledgeable.

How many of us have met the self-educated person? I have known several myself these were people who lacked formal education or schooling, but through their own efforts they have become incredibly knowledgeable. A Freemason needs to become a self-educated mason, reading on subjects, like Masonic symbolism, history, ritual, allegory, and jurisprudence. There are countless books on these subjects and even more free online legitimate writings on these subjects. Since the COVID pandemic the amount of Masonic lectures and education available has sky rocketed. Many Lodges and Masonic organizations through the use of ZOOM present good Masonic education weekly or monthly. Being part of this community of masons allows for the type of research I refer to without having to read on the subject.

Anyone who has started the journey of knowledge will find that they will soon need to develop a library of material to draw from. This does not need to be a bookshelf filled with leather bound first editions of Mackey, Preston, Pike or Webb, but general books on freemasonry and subjects related to Freemasonry. Next time in the bookstore check out the marked down book section I have found some excellent Masonic books for as little as \$5.00. Amazon is also a great source of Masonic literature and will arrive at your door within a few days. Search Freemasonry or Masonic and you will have a countless selection with some that are free in the Kindle Edition. If

you are online you can build your own research section either electronically or by printing the articles.

#### Reaching the end

Well I must admit that this subtitle is a misnomer, when you start the path of Masonic research there is no end to what you will achieve as a knowable Freemason. If you wonder if you can use your research you can, write an education piece for your lodge to read or present a lecture. Write a submission to the Nova Scotia Freemason of your own research. There are several organizations that promote masonic study and research the most widely known is the Quatuor Coronati Correspondence Circle check out their website or contact myself as the local secretary for Nova Scotia for more information. There are also many masonic research organizations when you search masonic research groups online. Other ideas to use your research may include writing a short Masonic play for the lodge to preform, develop Masonic Trivia nights, or form a Masonic book club in your lodge where brothers can read a masonic book or article and have a discussion on it. Looking for a book or subject to start such a club, start by using the Grand Lodge of Nova Scotia website. Our history books are found on the front page, or pick an article from an issue of the Nova Scotia Freemason found on the website there are several years available and you don't need to login to get these materials.

When you start your research journey you will soon develop a new confidence as a Mason, learn the path to self-improvement, and become more knowledgeable and well-rounded intellectually. Start with the simple steps, watch some Masonic lectures or presentations on You Tube, read shorter articles on line or available through our Grand Lodge, move on to develop your own Masonic Library and share the experience with your Brethren, Our Fraternity needs Brothers to again pick up the journey of Masonic knowledge to make our Lodge experience more meaningful and fulfilling. (so What Masonic knowledge did you read today?)

*Jim Logan*  
*Grand Lecturer*

## FROM THE GRAND HISTORIAN



### Historical Insights

#### *Lest We Forget!*

Remembrance Day this year was a subdued event for many of us as the usual parades and ceremonies were limited by the current Covid regulations and a need to be respectful of the health needs of others. Despite this, I have no doubt that we all carried in our hearts and minds a great thankfulness and respect for those who gave their lives in defense of our freedom and way of life. At the 11<sup>th</sup> hour of the 11<sup>th</sup> day of the 11<sup>th</sup> month we stood in silence to mark the end of the First World War and honour those who died.

As we remember those who died it is worth briefly exploring the origins of that conflict and the impact it had on Canada, Nova Scotia and the Fraternity within Nova Scotia. For the information on the impact on Masonry I am indebted to R. W. Bro. Michael Jenkyns Past Grand Historian of the Grand Lodge of Canada in the Province of Ontario and his work *Canadian Freemasonry during the First World War (1914 -1918)* and to two of my predecessors as Grand Historian R. W. Bros. Phillip Randall and Brian Loughnan.

On the 28<sup>th</sup> of June in 1914 Archduke Franz Ferdinand, heir presumptive to the Austro-Hungarian Empire, and his wife Sophie visited Sarajevo, the capital of Bosnia which was part of the Empire. A group of six assassins from a Yugoslavist group, armed by the Serbian Black Hand organization, gathered on the street where the Archduke was to pass in his car. One of their number threw a grenade at the car but missed injuring some of the nearby spectators. As the Archduke was returning from visiting the

wounded in Sarajevo Hospital his car took a wrong turn into a street where, unfortunately, Gavrilo Princip, one of the assassins, was standing. Princip was armed with a pistol and shot and killed both Ferdinand and Sophie. Thus began World War I.

Widespread European hostilities did not break out immediately. The initial conflict was between Austria-Hungary and Serbia. However, as Christopher Clark so meticulously lays out in his book *The Sleepwalkers: How Europe Went to War in 1914*, the many alliances and ententes created by the major European nations over the previous 20 years led to a cascade of involvement in the conflict. The Russian Empire came to the aid of Serbia, which brought in Germany to aid Austria-Hungary, which brought in France and Britain in support of Russia.

On August 2 Germany occupied Luxembourg and on August 3 declared war on France. On August 4 Germany invaded Belgium in contravention of the 1839 *Treaty of London* which guaranteed Belgian neutrality. Britain responded by issuing an ultimatum to Germany to respect Belgian neutrality. The ultimatum expired at 11:00pm London time with no response from Germany. Britain, and its Empire, was at war with Germany!

Canada at that time had the legal status of a British Dominion which meant that foreign policy decisions were still made by the British Parliament. Hence the British declaration of war immediately brought Canada and the other Dominions into the conflict. Canada had the right to determine the level of involvement it wished to have but did not have the ability to stand apart from this European battle for power, territory and influence.

Canada made the decision not to mobilize the Militia, instead raising an independent Canadian Expeditionary Force. In total some 620,000 men and women served in the Expeditionary Force by enlisting as nurses, soldiers and chaplains. It has to be remembered that the population of Canada throughout the period 1914 - 1918 was only 8 million. 7.8% of the population was directly involved in the Expeditionary Force. Of the 620,000 who enlisted 67,000 were killed and 173,000 wounded, a casualty rate of close to 39%. Although the impact to Canada was severe, most of these casualties were young men, it did not have the same impact as the French casualties had. France essentially suffered from a lost generation.

During the war years the population of Nova Scotia was approximately 500,000 of whom roughly 35,000 enlisted. I have not been able to verify the number of dead and wounded.

As Michael Jenkyns rightly points out in his excellent work, *Canadian Freemasonry during the First World War (1914 -1918)*, conflict has always presented great mental challenges to all those affected. For many Masons our basic tenets of "Brotherly Love, Relief and Truth" must have often created moral dilemmas for themselves and their families.

Looking at Canadian Freemasonry there were roughly 118,000 members of the fraternity during the war years. The best figures available indicate that some 13,400 joined the Expeditionary Force with approximately 1,100 being killed.

Turning to Masonry in Nova Scotia there were 75 - 76 Lodges in the Province, 74 -75 of them part of the Grand Lodge of Nova Scotia and Royal Standard Lodge under the English Constitution. Total membership was in the 6,700 to 7,200 range. A total of 536 brethren enlisted from 61 Lodges (60 GLNS

and Royal Standard) and 53 of them perished in the conflict. 37 of the Lodges were fortunate to suffer no deaths. The number of brethren wounded physically or mentally is not recorded but if it follows at all close to the overall casualty statistics the number so impacted will have been around 150.

As we well know this "War to End All Wars" did not achieve that objective and there have been many subsequent conflicts large and small. World War 2 essentially arose from unresolved issues originating in the 1919 Treaty of Versailles and subsequent related treaties. Korea, Afghanistan and many peace keeping missions have followed for our armed forces. In all these conflicts the primary objective has always been to protect the freedoms and way of life we enjoy. Unfortunately, all have entailed deaths and casualties. To these casualties of armed conflict we should never forget those first responders, police, fire and ambulance who maintain our safety at home.

As we approach the festive season it is right that we remember the debt we owe to all those who have given their lives or suffered terrible injury to ensure that we can enjoy a joyous and wonderful celebration with our family and friends.

I wish you all joyous season filled with Brotherly Love, Relief and Truth.

*Michael Day*  
*Grand Historian*

## THE LEGEND OF THE QUATUOR CORONATI

The Legend of the Quatuor Coronati is very interesting to Freemasons because in the legend, as in the Arundel MS — a transcript of the more important portions of which follows — the Quatuor were originally four Craftsmen by name Claudius, Castorius, Simphorianus, and Nicostratus, “mirificos in arte quadrataria”, which though it is translated as the “art of carving,” is literally “the stone-squarer’s art,” or the art of stone-squaring. They are distinctly called “artifices”, artificers, although as the legend shows us, to the four artificers are joined four milites; whilst one Simplicius, converted to Christianity by the four during the progress of events narrated by the legend, is added to the stone-squarers, making nine in all. They are declared to be Christians, “occulte”, secretly.

Diocletian ordered an image of Æsculapius to be made, and after a contest and dialogue with “quinque Philosophi” Simphorianus, who appears to be the leader and spokesman, adds Simplicius to the number — now five — and refuses, on their behalf and with their consent, to make the image. They are brought before Lampadius the Tribune,

who after reference to Diocletian orders them to be stripped and beaten with scorpions, “scorpionibus mactari”, and then, by Diocletian’s order; they were placed in “loculi plumbei”, leaden coffins, and cast into the Tiber.

A certain Nicodemus is said to have raised the coffins and taken them to his own house; levavit says the legend. Two years afterwards Diocletian ordered the soldiers to pay homage to a Statue of Æsculapius, but four “Cornicularii”, or wing-leaders of the city militia, refused. They were ordered to be put to death in front of the image of Æsculapius by strokes of the Plumbata, “ictu plumbatarum”, and their bodies cast into the streets to the dogs, where they lay five days.

The Arundel Legend is taken from a fine MS of the 12th century, in the British Museum. Its proper reference is Ar: MSS, 91, f. 2186. There is another copy of the legend in the British Museum, Harleian MSS, No. 2802, f 99. There is also a short notice of the Quatuor Coronati in Regius MS, 8, c, 7 f 165, of the 14th century. [p. 78-9.]

*Source: A.F.A. Woodford. AQC Vol 1, p. 59. Arundel MSS. reprinted pp. 60-5. The Legend of the Quatuor Coronati*





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 QUATUOR CORONATI LODGE
 

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Quatuor Coronati Lodge, the Premier Lodge of Masonic Research, continues today to work to the standards laid down in 1884 and strives to maintain the high quality of research papers, lectures and discussion established at our foundation.

#### JOIN THE CORRESPONDENCE CIRCLE

Quatuor Coronati Lodge shares research and encourages scholarship via the QC Correspondence Circle – QCCC – the world’s first and oldest Masonic research society established over 135 years ago. Wherever you are based, from the Americas to Europe, Africa, Asia, and Australia & New Zealand, we would be delighted if you were to join us as a member of QCCC. We are an international community and QCCC is open to everyone.

Our membership year runs from 1 December – 30 November. Subscriptions can be renewed automatically via a Direct Debit (UK) or continuous credit card payment authority (UK & International).

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#### WHAT DO I GET FOR MY MONEY?

All members, individual and institutional, receive a copy of *Ars Quatuor Coronatorum*, the Transactions of Quatuor Coronati Lodge. The volume is produced towards the end of each calendar year and mailed out in December to all members current as of November 30 in each year.

Members receive priority booking and discounted entry to conferences and symposia arranged by Quatuor Coronati, and enjoy discounts on non-QC regalia and books from our partner suppliers. They have access to the Research Services offered by the Lodge, including assistance with research queries, a service provided by QC volunteers in conjunction with the staff of the Museum of Freemasonry at Great Queen Street in London.

Members who provide their email address receive regular reminders of our Lodge meetings and other events, and can download a soft copy of the Summons and copies or summaries of Delivery Papers. Those who are members of a lodge in a constitution recognised by the United Grand Lodge of England are entitled and welcome to attend QC Lodge meetings and warmly encouraged to stay for drinks and dinner, which provides an opportunity to meet the speaker and members in a relaxed setting.

All members of QCCC are encouraged to wear the Quatuor Coronati Correspondence Circle breast jewel, tie and lapel pin.

#### WHAT DOES IT COST?

The cost of membership varies in line with the cost of mailing out AQC. The subscription price has been held down and is currently:

UK: £35

USA & Canada: £40

Europe: £39.50

Latin America, Asia, Aus, NZ and Rest of the World: £49

For more information contact RWBro. James Logan, Grand Lecturer or google QCCC.





# Man of the Hour

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**RESCHEDULED NEW DATE**  
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Dress: Smart Business Suit



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*Man of the Hour*  
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Tickets cost \$50 per person. For tickets contact:  
Sylvain Rouillard at rouillard.sjr@gmail.com or phone 902-209-1431  
Tom Ross at toma.drum@gmail.com or phone 902-880-6204

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

Location: DoubleTree by Hilton,  
101 Wyse Road, Dartmouth

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## THE NEW MILLENNIUM BOOK POLL

Looking for some Masonic reading? Here are the Top 25 books ranked in order of popularity written since 2000.

(Poll derived by readers of SCRL Fraternal Review)

First - the top ten:

1. Observing the Craft; Andrew Hammer
2. Approaching the Middle Chamber; Jaime Paul Lamb
3. Contemplative Masonry; C.R. "Chuck" Dunning
4. The Mason's Words: The History and Evolution of the American Masonic Ritual; Robert G. Davis
5. Freemasons for Dummies; Christopher Hodapp
6. Exploring Early Grand Lodge Freemasonry; Edited by Christopher Murphy and Shawn Eyer
7. Myth, Magick & Masonry; Jaime Paul Lamb
8. Operative Freemasonry; Kirk C. White
9. The Way of the Craftsman; W. Kirk MacNulty
10. The Three Stages of Initiatic Spirituality; Angel Miller

And the remaining 15:

11. The Craft; John Dickey
12. Island Freemasonry; John W. Bizzack
13. Albert Pike's Morals and Dogma; Arturo De Hoyos
14. The Craft Driven Lodge; Daniel D. Hrinko
15. The Initiatic Experience; Robert Herd
16. Cracking the Freemason's Code; Robert L. D. Cooper
17. Contemplating Craft Freemasonry; W. Kirk MacNulty
18. Understanding Manhood in America; Robert G. Davis
19. The Genesis of Freemasonry; David Harrison
20. The Better Angels of Our Nature; Michael A. Halleran
21. The Complete Idiot's Guide to Freemasonry; S. Brent Morris
22. The Alchemical Keys to Masonic Ritual; Timothy Hogan
23. A Traditional Observance Lodge; Cliff Porter
24. 41 Million Men; Michael A. Halleran and Steve McCall
25. Albert Pike's Esoterika; Arturo De Hoyos



*Courtesy of Leigh MacConnell  
Ionic #73, Sophia Perennis #139*

## THE FLAG AND POLITICS IN THE LODGE

*This article written by Sam Friedman (son of Richard Friedman, current and past Grand Lecturer of G. L. of New York) and excerpted from the book "41 Million Men" by Steve McCall*

### **Removing National Flags and the Pledge of Allegiance from Lodge Rooms**

One of the most potent and yet artificial dividers of men is the concept of nationality. Freemasonry's most poignant stories of brotherhood are tales of men crossing contentious national lines in the midst of armed conflict to provide aid, comfort, and safety to one another. In American Freemasonry, many of these stories took place during the Civil War, when our nation ripped itself apart and brothers, both in Masonry and in blood, launched themselves at one another with startling cruelty and depravity. In both World Wars there are stories of brothers recognizing each other and choosing a less cruel approach. But amid the bloodletting, the ties of Masonic fellowship oftentimes remained unbroken. These examples of Masonic courage are widely celebrated, as they should be.

One of the central tenets of Freemasonry is universalism. Found throughout our ritual is the belief that Freemasonry breaks down barriers to brotherhood. Whether these barriers are of race, religion, political creed, or nationality, Masonry mutes them all. It allows men who otherwise might be enemies to join themselves into a brotherhood of mutual tolerance and understanding. Men crossing the battle lines at Gettysburg and Verdun, brethren from different Lebanese sects defying religious and social conventions to be brotherly with one another, Israelis and Palestinians meeting together in Lodge rooms in Jerusalem and Galilee - these all demonstrate Masonry's express ability to bring us together regardless of circumstances. Again, these examples of Masonic solidarity and courage are widely celebrated, as they should be.

Our ancient landmarks, current constitutions, and Lodge cultures recognize this and prevent all sectarian and partisan rhetoric by strictly forbidding religious and political conversations in lodge. Yet in the sanctum

sanctorum of this space, built by Masons who seek to transcend man-made constructs such as race and nationality, we choose to pay homage to one of the very things that drives brothers into disharmony.

In 2017 there were widespread protests at sporting events such as National Football League games over the league requirement to stand during the national anthem. These protests, and the reactions to them, were political in nature. While not often thought of in this fashion, flying the flag of our country or reciting the pledge of allegiance in American Lodge is also a political act. In our Lodge rooms, we may have non-citizens, foreign visitors, and American brethren whose individual convictions may require that they not participate in a flag salute. Have you not felt out of place in a Lodge of one of the American States as the rest of the brethren give the sign of fidelity and recite the pledge of allegiance?

This is not to suggest that Lodges cannot take part in outside patriotic events such as Veterans Day, or Independence Day, or Remembrance Day or Canada Day. But as with the national anthem, the flag and pledge of allegiance have the potential to divide brothers based on nationality or politics, and therefore to subvert the mission of Freemasonry. Their removal from our sacred space of universalism is of paramount importance. This would not be a radical change, but rather a return to what used to be common practice in the Craft. In 1963 the Grand Lodge of West Virginia stated, "*Although the American flag may be displayed in our Lodge halls, no ceremony with respect to it and no pledge of allegiance are permitted. To do otherwise in our judgment violates the principles of universality to which we are committed by our ritual.*"

This is model language that Grand Lodges could use to modify their Masonic codes as we prepare to accept this new generation of millennial men.



**Master Mason Quiz 20 Questions**  
**Test your Masonic Knowledge!**

Answers on page

1. **What stage of Life does this degree represent?**
  - a. Youth
  - b. Manhood
  - c. Middle Age
  - d. Age
2. **What does this degree symbolize?**
  - a. Culmination of your Masonic career
  - b. Symbolizes man's domination over man
  - c. Victory over death and immortality of the soul
  - d. Mortality of the soul
3. **What are you reminded of at your reception at the door?**
  - a. Reminded of all the lessons of Freemasonry
  - b. Reminded of the tenets of Freemasonry
  - c. Reminded of your obligation
  - d. Reminded of your previous degrees
4. **What is considered the heart of this Degree?**
  - a. Entry into the Lodge
  - b. The Sprig of Acacia
  - c. Placement of Lodge Officers
  - d. Your Obligation
5. **What is a clandestine Lodge?**
  - a. A Lodge located in another state
  - b. A Lodge without its own building
  - c. A Lodge not in session
  - d. A Lodge not issued a Charter from a Grand Lodge
6. **What is meant by the term "Dotage"?**
  - a. A young man who is uninformed
  - b. The condition in which you were expected to be found
  - c. A diminished state of mind
7. **What is a Libertine?**
  - a. One who believes in Liberty for all
  - b. One who acts without moral restraints
  - c. A medal worn by Lodge Officers
  - d. The sword at the Tilers Door
8. **What do Signs, Tokens and Words mean to a Mason?**
  - a. Methods of recognition
  - b. Symbols of Officers rank
  - c. The language of Freemasonry
  - d. The rewards that a Free Mason can expect to receive
9. **Who was Hiram Abif?**
  - a. King Solomon's son
  - b. A tent designer and builder
  - c. King David's nephew
  - d. The Widow's Son worthy of imitation
10. **What is taught by the use of the Three Ruffians?**
  - a. Rewards can not be attained by illicit means
  - b. Rewards can be attained by illicit means
  - c. Good things always come in threes
  - d. The three principle stages of life
11. **What is the Masonic definition of "Low Twelve"?**
  - a. Midnight
  - b. Noon
  - c. The number of Lodge Officers
  - d. The number of Craftsmen
12. **What do the points of fellowship promote?**
  - a. Love and Hope
  - b. Peace and Harmony
  - c. Fidelity and Unity
  - d. Charity and Forgiveness
- d. The loss of membership by the vote of the Lodge

13. **Who was the Lion of the Tribe of Judah?**

- a. Boaz
- b. Hiram Abif
- c. King Solomon
- d. Moses

14. **What does the Sprig of Acacia represent?**

- a. Immortality
- b. Honesty
- c. Charity
- d. Truth

15. **What does ‘The All Seeing Eye’ represent?**

- a. Sanctum Sanctorum
- b. Holy of Holies
- c. Lodge of Master Masons
- d. Deity

16. **What are the rights of a MM ?**

- a. Masonic Relief, Masonic Visitation and Funeral Rites
- b. Brotherly Love, Relief and Truth
- c. Masters Wages
- d. Masonic Charity

17. **Who can establish Masonic Law?**

- a. The District Deputy Grand Master
- b. The Worshipful Master
- c. Any Master Mason
- d. The Grand Lodge

18. **What is the principle working tool of a Master Mason?**

- a. The Level
- b. The Plumb
- c. The Compass
- d. The Trowel

19. **How many MMs constitute a Lodge of MMs?**

- a. 3
- b. 5
- c. 7
- d. 9

20. **Who are they?**

- a. The WM, Tiler and Secretary
- b. The WM, S and J Wardens
- c. The WM, S and J Deacons
- d. The WM, S and J Stewards

*Answers on page 25*

*From : <https://www.masonic-lodge-of-education.com/>*



1867. June 19, Brother Ferdinand Maximilian Joseph, Emperor of Mexico since 1864, was executed by firing squad in Mexico by the forces of Brother Benito Juarez, (The George Washington of Mexico) despite his support for many of Brother Juarez's proposed sweeping social reforms. Nevertheless, Brother Maximilian was executed near the Mexican town of Queretaro. The "Keystone," Raleigh, North Carolina, in October, 1866, credited him, with being a 33° AASR Brother Juarez was prominent in Masonry, serving as Master and rising to Inspector General in the Mexican AASR 33°. It is claimed that Brother Maximilian appealed to Brother Juarez as a Mason to spare his life, but Brother Juarez, claiming the Emperor was not a Mason, went ahead with the execution.

(The Learning Kingdom; Livingston Masonic Library)

## THE RITE OF DESTITUTION

Nothing in Freemasonry is more beautiful in form or more eloquent in meaning than the First Degree. Its simplicity and dignity, its blend of solemnity and surprise, as well as its beauty of moral truth, mark it as a little masterpiece. Nowhere may one hope to find nobler appeal to the native nobilities of as man. What we get out of Freemasonry, as of anything else depends upon our capacity, and our response to its appeal; but it is hard to see how ant man can receive the First Degree and pass out of the lodge room quite the same man as when he entered it. What memories come back to us when we think of the time when we took our first step in Freemasonry. We had been lead, perhaps, by the sly remarks of friends to expect some kind of horseplay, or the riding of a goat; but how different it was in reality. Instead of mere play-acting we discovered, by contrast, a ritual of religious faith and moral law, an allegory of life and a parable of those truths which lie at the foundations of manhood. Surely no man can ever forget that hour when, vaguely or clearly, the profound meaning of Freemasonry began slowly to unfold before his mind.

The whole meaning of initiation, of course, is an analogy of the birth, awakening and growth of the soul; its discovery of the purpose of life and the nature of the world in which it is to be lived. The lodge is the world as it was thought to be in the olden times, with its square surface and canopy of sky, its dark North and its radiant East; its center an Altar of obligation and prayer. The initiation, by the same token, is our advent from the darkness of prenatal gloom into the light of moral truth and spiritual faith, out of lonely isolation into a network of fellowships and relationships, out of a merely physical into a human and moral order. The cable tow, by which we may be detained or removed should we be unworthy or unwilling to advance, is like the cord which joins a child to its mother at birth. Nor is it removed until, by the act of assuming the obligations and fellowships of the moral life, a new, unseen tie is spun and woven in the heart, uniting us, henceforth, by an invisible bond, to the

service of our race in its moral effort to build a world of fraternal good will.

Such is the system of moral philosophy set forth in symbols in which the initiate is introduced, and in this light each emblem, each incident, should be interpreted. Thus Freemasonry gives a man at a time when it is most needed, if he be young, a noble, wise, time-tried principle by which to read the meaning of the world and his duty in it. No man may hope to see it all at once, or once for all, sand it is open to question whether any man lives long enough to think it through — for, like all simple things, it is deep and wonderful. In the actuality of the symbolism a man in the first degree of Freemasonry, as in the last, accepts the human situation, enters a new environment, with a new body of motive and experience. In short, he assumes his real vocation in the world and vows to live by the highest standard of values.

Like every other incident of initiation it is in the light of the larger meanings of Freemasonry that we must interpret the Rite of Destitution. At a certain point in his progress every man is asked for a token of a certain kind, to be laid up in the archives of the lodge as a memorial of his initiation. If he is "duly and truly prepared" he finds himself unable to grant the request. Then, in one swift and searching moment, he realizes — perhaps for the first time in his life — what it means for a man to be actually destitute. For one impressive instant, in which many emotions mingle, he is made to feel the bewilderment, if not the humiliation, which besets one who is deprived of the physical necessities of life upon which, far more than we have been wont to admit, both the moral and social order depend. Then, by a surprise as sudden as before, and in a manner never to be forgotten, the lesson of the Golden Rule is taught — the duty of a man to his fellow in dire need. It is not left to the imagination, since the initiate is actually put into the place of the man who asks his aid, making his duty more real and vivid.

At first sight it may seem to some that the lesson is marred by the limitations and qualifications which follow; but that is only

seeming. Freemasons are under all the obligations of humanity, the most primary of which is to succor their fellow man in desperate plight. As Mohammed long ago said, the end of the world has come when man will not help man. But we are under special obligations to our brethren of the Craft, as much by the prompting of our hearts as by the vows we have taken. Such a principle, so far from being narrow and selfish, has the endorsement of the Apostle Paul in his exhortations to the early Christian community. In the Epistle to the Ephesians we read: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." It is only another way of saying that "Charity begins at home," and for Masons the home is the lodge.

So, then, the destitute to which this Rite refers, and whose distress the initiate is under vows to relieve, as his ability may permit, are a definite and specific class. They are not to be confused with those who are poverty-stricken by deed of criminal tendencies or inherent laziness. That is another problem, in the solution of which Masons will have their share and do their part — a very dark problem, too, which asks for both patience and wisdom. No, the needy which this Rite requires that we aid are "All Poor and Distressed, Worthy Masons, their Widows and Orphans;" that is, those who are destitute through no fault of their own, but as the result of untoward circumstances. They are those who, through accident, disease or disaster, have become unable, however willing and eager, to meet their obligations. Such are deserving of charity in its true Masonic sense, not only in the form of financial relief, but also in the form of companionship, sympathy and love. If we are bidden to be on our guard against impostors, who would use Masonry for their own ends, where there is real need, our duty is limited only by our ability to help, without injury to those nearest to us.

A church, it be worthy of the name, opens its doors to all kinds and conditions of folks, rich and poor alike, the learned and unlearned. But a

lodge of Masons is different, alike in purpose and function. It is made up of picked men, selected from among many, and united for unique ends. No man ought to be allowed to enter the Order unless he is equal to its demands, financially as mentally and morally able to pay its fees and dues, and to do his part in its work of relief. Yet no set of men, however intelligent and strong, are exempt from the vicissitudes and tragedies of life. Take, for example, Anthony Sayer, the first Grand Master of the Grand Lodge of England. Towards the end of his life he met with such reverses that he became Tiler of Old Kings Arms Lodge No. 28, and it is recorded that he was assisted "out of the box of this Society." Such a misfortune, or something worse, may overtake any one of us, without warning or resource.

Disasters of the most appalling kind befall men every day, leaving them broken and helpless. How often have we seen a noble and able man suddenly smitten down in mid life, stripped not only of his savings but of his power to earn, as the result of some blow no mortal wit could avert. There he lies, shunted out of active life when most needed and most able and willing to serve. Life may any day turn Ruffian and strike one of us such a blow, disaster following fast and following faster, until we are at its mercy. It is to such experiences that the Rite of Destitution has reference, pledging us to aid as individuals and as lodges; and we have a right to be proud that our Craft does not fail in the doing of good. It is rich in benevolence, and it knows how to hide its labors under the cover of secrecy, using its privacy to shield itself and those whom it aids.

Yet we are very apt, especially in large lodges, or in the crowded solitude of great cities, to lose the personal touch, and let our charity fall to the level of a cold distant almsgiving. When this is so charity becomes a mere perfunctory obligation, and a lodge has been known to vote ten dollars for its own entertainment! There is a Russian story in which a poor man asked aid of another as poor as himself: "Brother, I have no money to give you, but let me give you my hand," was the reply. "Yes, give me your hand, for that,



also, is a gift more needed than all others," said the first; and the two forlorn men clasped hands in a common need and pathos. There was more real charity in that scene than in many a munificent donation made from a sense of duty or pride. Indeed, we have so long linked charity with the giving of money that the word has well nigh lost its real meaning. In his sublime hymn in praise of charity, in the thirteenth chapter of First Corinthians, St. Paul does not mention money at all, except to say "and although I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." Which implies that a man may give all the money he possesses and yet fail of that Divine grace of Charity. Money has its place and value, but it is not everything, much less the sum of our duty, and there are many things it cannot do. A great editor sent the following greeting at the New Year: "Here is hoping that in the New Year there will be nothing the matter with you that money cannot cure. For the rest, the law and the prophets contain no word of better rule for the health of the soul than the adjuration: Hope thou a little, fear not at all, and love as much as you can."

Surely it was a good and wise wish, if we think of it, because the things which money cannot cure are the ills of the spirit, the sickness of the heart,

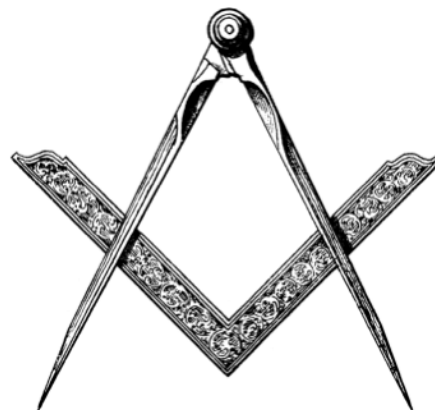
and the dreary, dull pain of waiting for those who return no more. There are hungers which gold cannot satisfy, and blinding bereavements from which it offers no shelter. There are times when a hand laid upon the shoulder, "in a friendly sort of way," is worth more than all the money on earth. Many a young man fails, or makes a bad mistake, for lack of a brotherly hand which might have held him up, or guided him into a wiser way. The Rite of Destitution! Yes, indeed; but a man may have all the money he needs, and yet be destitute of faith, of hope, of courage; and it is our duty to share our faith and courage with him. To fulfill the obligations of this Rite we must give not simply our money, but ourselves, as Lowell taught in "The Vision of Sir Launfal," writing in the name of a Great Brother who, though he had neither home nor money, did more good to humanity than all of us put together — and who still haunts us like the dream of a Man we want to be.

"The Holy Supper is kept indeed,  
 In what so we share with another's need;  
 Not that which we give, but what we share,  
 For the gift without the giver is bare;  
 Who bestows himself with his alms feeds three,  
 Himself, his hungering neighbor, and Me!"

*The Masonic Service Association  
 STB Vol. I No. 11 — November 1923*

### Master Mason Quiz Answers

- 1----D
- 2----C
- 3----B
- 4----D
- 5----D
- 6----C
- 7----B
- 8----A
- 9----D
- 10---A



- 11---A
- 12---B
- 13---C
- 14---A
- 15---D
- 16---A
- 17---D
- 18---D
- 19---A
- 20---B

THE SIXTH GRAND MASTER OF THE GL OF NOVA SCOTIA



**Most Worshipful Brother William Taylor**  
**Grand Master 1881 – 1882**  
**February 20, 1821 – February 26, 1888**  
**Lodge: Burn's Lodge #10**

M. W. Bro. William Taylor may be described as an "old faithful". He helped to form the Grand Lodge of Nova Scotia, presided over the founding convention, and installed the first officers. He also chaired the committee that drew up the present roll of lodges. He was Deputy Grand Master in 1868, 1870, and 1871, but Grand Master for only one year, 1881-82. A member of Burns Lodge No. 10, he was known for his skill in finance and his wide knowledge of ritual and jurisprudence. He died February 26, 1888.

*A Short History of FREEMASONRY IN NOVA SCOTIA 1738 - 1966*  
 By Ronald S. Longley, Grand Master  
 and Reginald V. Harris Past Grand Master  
 Halifax, N.S



*On October 18th I presented the shared funding cheque for \$2000 to the Berwick School Breakfast Program on behalf of Valley Lodge #90*  
*Present were Principal Krista Parrish and Vice Principal Amanda Connell as well as yours truly*  
*Hope this note finds you all well, Tom Tabor WM*

IN AND AROUND THE JURISDICTION



*Thank all the Brothers from Wentworth Lodge #108 who came and shared in a Masonic service for Brother Ed Hill who passed away Oct 23/2020. We also presented a 50 year Jewel to his sons Sean and Paul (Pictured here) Mike Blackburn . WM Elect, Wentworth Lodge #108*



*John Albro Lodge, #122 GLNS . Changed it up for this golfing. We went to Grandview. We did 14 holes. It was getting too dark to continue. Thanks for the brothers for coming out. It was pleasant distracting for me. Thanks you brothers. —at Eaglequest Grandview Golf.*



*Bro Eric Eisenbauer a 71 year member of Bedford104 celebrated his 100 th birthday on Saturday Oct 16 th. The most worshipful the Grand Master John Dollimont,RWB Bob Cowley SGW,and RWB Rod Macleod,paid a visit to congratulate ,and help Bro Eisenbauer to celebrate his birthday*