



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

What Makes
a
Successful
Lodge:
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A Job Well-Done!!

A seven year task finally completed
for the benefit of Masonic study



From the Editor

Fall is upon us and all those lodges that were on hiatus for the summer months are now back at labour. We have had a busy time with numerous parades across the province and presenting ourselves in the public eye.

In this issue we have a report on the second Interprovincial Lodge meeting that took place in Amherst on September 26th. The meeting was again a great success. Each of the representatives of the jurisdictions was presented with their Charter which allows them to officially open and close as a recognized special lodge.

Also we are starting a new feature this issue: My Name Is. This is an opportunity to sing the praises and recognize any mason in the Jurisdiction

who you feel deserves a pat on the back.

We are all looking forward to a great Masonic Fall. Keep visiting and travelling!

-Ed



The new Grand Lodge Mascot: Bella

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MWBro. Peter Ponsford, MWTGM of Masons in Nova Scotia, closing the Great Lights at the Interprovincial Lodge meeting held on September 26th in Amherst, Nova Scotia.

MESSAGE FROM THE GRANDMASTER

Brethren All,

One of our most rewarding activities so far this year has undoubtedly been our participation in parades.

On July 25th our Masonic contingent from across Nova Scotia led the Homecoming Parade in Guysborough Village. A large crowd from as far as Mulgrave, Lincoln, Canso and Antigonish were out in large numbers to cheer us on as we marched through the village complete with Bro. Wayne Simpson's beautiful black Labrador 'Bella' who has been adopted as our mascot. Those brothers who were unable to march followed in a well decorated float.



On August 3rd the Nova Scotia Freemasons were well represented at the annual Natal Day Parade where the new float constructed by Bro. Ron MacNeill was put to good use. This float depicts a lodge complete with chairs and altar. The scene is surrounded by banners describing the activities we engage in as well as our masonic ideals. A lot of hard work went on at Freemasons Hall the day before the parade getting the float ready to appear on Monday. The 'Float Crew' is led by Bro. Ray Simmons together with Bro. Gerald Settle, Bro. Wayne Hollis, Bro. Tom Barter and Chris Downey who did a superb job. Thank you brothers for all your hard work!

On August 8th the destination was Sheet Harbour in support of 'Seaside Days' where once again we led the parade. Some light rain failed to dampen the mood as large crowds lined the route. Following the parade we returned to Eureka Lodge Hall. All agreed it was another very successful day.

On September 7th we headed to Berwick for their Gala Week Parade where 42 masons gathered complete with our new float driven by Bro, Ron MacNeill and visitors from as far as Guysborough complete with 'Bella' our mascot. This was probably one of our best parades ever. Spectators called 'Thanks for coming' as we passed by. That was another day when I was proud to be a mason.

To all the brothers who have made the effort to support us at these parades I say a big thank you. To those who have not taken part in a parade I invite you to join us and you will discover how rewarding it can be.

Sincerely and Fraternally,
Peter J. Ponsford GM



The Guysborough Come Home Parade Masonic contingent, July 25th, 2015

A JOB WELL DONE !

The Builder

A Journal For The Masonic Student

Published Monthly by the National Masonic Research Society

VOLUME VI
NUMBER 1

January, 1920

TWO DOLLARS FIFTY CENTS THE YEAR
TWENTY-FIVE CENTS THE COPY

R.W.Bro. Robert Meyer has completed a seven year labour of love. Having obtained an electronic copy of the complete *Builder's Magazine* which was printed from 1915 to 1930, he was extremely disappointed by the errors that the Optical Character Recognition programme had made of the scanned text.

He decided to correct all the typographical errors in all the issues available to make the text easier to read and enjoy. He then decided to go one step further, Many of the articles included footnotes and references to Masonic texts. Bro. Meyer uploaded all the referenced texts and created links embedded in the articles to those texts.

So now a reader can access any of the issues of *the Builder Magazine 1915-30*, click on a reference within the article and see the original text from which the reference was taken.

This monumental task was completed this year and is now accessible to anyone through the internet. Not only do we now have an insight into the state of masonry 100 years ago, we can also access a large number of academic Masonic texts available through this site.

Bro. Meyer deserves the congratulations and thanks of the Craft for his taking on such a task. His diligence should be recognized and applauded by his Brethren.

All the issues were uploaded to a dedicated website which is accessible to all at www.tbm100.org.

R.W.Bro. Meyer is a member of Western Star Lodge No. 50, Westville, GLNS - PM; New Caledonia

Lodge No. 11, Pictou, GLNS - PM; Loge La France No. 138, Truro, GLNS - PM & WM; Loge Acadie No. 1033, Puteaux, France - GLNF; District Deputy Grand Master - GLNS - 2008/2009

The Builder Magazine was published from January 1915 through May 1930 by the National Masonic Research Society. Many Masonic Librarians and scholars believe that *The Builder Magazine* was the best American Masonic magazine ever published. The fifteen year collection (185 monthly issues) includes thousands of excellent articles on Masonic history, philosophy, jurisprudence, poetry, landmarks and symbolism. You will find many hours of enjoyable Masonic Education within. We suggest you start by reading the very first issue and meet their editor Brother Joseph Fort Newton. We also ask that you share these articles with the Brethren in your Lodge.

Organized in Iowa, 1914, the Society commenced the publication of the *Builder*, January, 1915, with Reverend Joseph Fort Newton as Editor-in-Chief. A managing Board of Stewards, all of the Grand Lodge of Iowa, were George E. Frazier, President; Newton R. Parvin, Vice-President; George L. Schoonover, Secretary, with Louis Block, C. C. Hunt, John W. Barry. Ernest A. Reed of New Jersey became President in 1922, with R. I. Clegg, Ohio, VicePresident; C. C. Hunt, Iowa, Secretary, and F. H. Littlefield, Missouri, Executive Secretary and Treasurer. Later, Brothers R. I. Clegg, H. L. Haywood, Robert Tipton, Dudley Wright, Louis Block, A. B. Skinner, J. H. Tatsch, became associate editors, Brother

Haywood becoming editor in 1921, and R. J. Meekren in 1926.

In 1913 Bro. George L. Schoonover of Anamosa, Ia., who was to become Grand Master, Grand Lodge of Iowa, some five years later, became deeply impressed by the fact that among the three million Masons in America were a rapidly-increasing number of Masonic students; and that newly-made Masons, imbued with the spirit of the time, were more and more demanding to know "what it is all about." He was familiar with the world-wide influence of the Iowa Grand Lodge Library, and with the work of Research Lodges in England, but believed that the American Craft needed a facility of a different kind, not localized but national, and one not an official arm of any Grand Lodge yet one that could be approved by each Grand Lodge and could cooperate with them. He worked out a plan for a national society, to be devoted to Masonic studies and to be a way-shower in Masonic education, and to be composed not of Lodges or of Grand Lodges but of individual Masons who would join it voluntarily, each paying a small annual sum for dues; he also believed that such a society would require a monthly journal; not a Masonic newspaper but a competently edited, well-printed, illustrated magazine, carrying no advertisements, which could compare favorably with the best non-Masonic journals. He believed also that while the society ought to stand on its own feet and pay its own way it should be examined, approved, and officially endorsed by a Grand Lodge beforehand.

In 1914 he laid his plan before the Grand Lodge of Iowa, and received whole-hearted endorsement. Though not a man of great wealth Bro. Schoonover was a man of means, and at his own expense he erected a three-story, beautifully designed headquarters building in his home town of Anamosa, Ia., some twenty-three miles outside of Cedar Rapids. The newly-formed organization chose the name "National Masonic Research Society"; secured Joseph Fort Newton as Editor-in-Chief; employed Wildey E. Atchison of Colorado to be Assistant Secretary in charge of staff and on January 1st, 1915, issued the first number of *The Builder*, its official monthly journal, sent to members only.

Each member paid an annual membership fee (\$2.50 at first, and then \$3.00); for this he

received *The Builder*, special brochures and booklets as they were published, could have answers to any question, could secure expert advice on Lodge educational methods, assistance in private Masonic researches, etc. The membership increased slowly, but in due time passed 20,000, among which were hundreds in foreign countries-at one time more than 40 countries, with 200 to 300 in England alone. The only new activity added after the Society's formation was a department for the sale of Masonic books as a convenience to its members, and not for profit. Bro. F. H. Littlefield became Executive Secretary in 1921 and removed headquarters to St. Louis, Mo.

When in 1916 Bro. J. F. Newton was called to London to become pastor of the City Temple his place was filled for a time by a group of associates, among the latter being Bro. H. L. Haywood, who wrote three books for the Society. He served as Editor without pay for about two years, and then in 1921 became Editor-in-Chief; Bro. Jacob Hugo Tatch was his Assistant Editor for about one year then transferred to the Masonic Service Association (it had no connection with the N. M. R. S.); he was succeeded by Bro. R. J. Meekren, who in turn became Editor-in-Chief in 1925, after Bro. Haywood had left for New York to become architect and director of the Board of General Activities of the Grand Lodge of New York, including editorship of *The New York Masonic Outlook*.

Midway in the year 1931 the Society was so depleted in membership by the depression when some thirteen million men were out of employment that it was forced to discontinue. During the sixteen years the Society had published *The Builder* in the form of a bound volume with index each year. In a certain sense that set of books continues the work of the society, because it is in almost every Masonic library in America, in many public libraries, and in thousands of homes. It is a work of great reference value, because in it are carefully wrought, factual articles on the history, symbolism ritual, and jurisprudence of the Fraternity, the larger number (unlike *Ars Quatuor Coronatorum*, a reference work for another purpose) being on Freemasonry in America.-

Source: Mackey's Encyclopedia of Freemasonry

THE SECOND INTERPROVINCIAL LODGE MEETING

On September 26th Alexandra Lodge No.87 hosted the second Interprovincial Lodge meeting in Amherst, Nova Scotia. This unique lodge, warranted by the Grand Jurisdictions of Nova Scotia, New Brunswick and Prince Edward Island meets yearly to foster masonic education and fellowship between the three provinces.

This year it was the turn of Nova Scotia to open the lodge. New Brunswick was responsible to provide the educational component and the brethren of Prince Edward Island closed the lodge. Next year the meeting will take place on Prince Edward Island at Mount Moriah Lodge No.15, in Bedeque.

A large number of present and past Grand Lodge officers were in attendance. But also it was decided to open the lodge on the First Degree to allow EA's and FC's to attend. For the second time there were in excess of 100 masons present at the meeting

After opening the Interprovincial Lodge, the WM of Alexandra Lodge, W.Bro. Larry Ross, put the lodge at refreshment so that the Grand Masters could retire and then be brought into the lodge officially.

The Most Worshipful the Grand Master of Masons in Nova Scotia, accompanied by all his Line Officers, welcomed the visiting Grand Masters from New Brunswick and Prince Edward Island to the East.

Having paid Grand Honours to the dignitaries the gavel was returned to W.Bro. Ross who then conducted the short business section of the meeting.

The masonic education was provided by the Grand Chaplain for the Grand Lodge of New Brunswick, V.W.Bro. Rev. Wayne Smith, who gave an interesting talk on the Volume of Sacred Law.

The host lodge presented to the Interprovincial Lodge a set of candlesticks to hold the lesser lights to be used at its future meetings. Together with the gavel, wardens' batons and the Charter issued by the three Grand Jurisdictions, they were given into the care of the Worshipful Master of Mount Moriah Lodge.

The Chair of King Solomon was then vacated by W.Bro. Ross and the Ruling Master of Mount Moriah Lodge, RWBro. Bob MacDonald

received the gavel. The Three Grand Masters then took turns to address the members present after which the lodge officers of Alexandra Lodge exchanged places with the officers of Mount Moriah Lodge for the closing.

After the closure of the Lodge, the brethren paraded, led by the Grand Piper of the Grand Lodge of New Brunswick to a local church hall for a roast beef meal and fellowship.



*Grand Master of Nova Scotia
MWBro. Peter Ponsford*

*Grand Master of Prince Edward Island,
MWBro. Donald Leary*

Grand Master of New Brunswick, MWBro. Clyde M. Townes



The Grand Chaplain for the Grand Lodge of New Brunswick, V.W.Bro. Rev. Wayne Smith, gave an interesting talk on the Volume of Sacred Law.



MWBro. Peter Ponsford being escorted into the lodge room.



The education section was given provided by New Brunswick



WBro. Larry Ross, Master of Alexandra Lodge No.87 conducted the business meeting



After the meeting the brethren paraded to the Baptist Church ball for fellowship and a meal.

THE DAY THE WAR STOPPED

Up the steep hill they trudged, sweating in the sticky June heat, staggering under the weight of the coffin, the white flag of truce flying before them in the hot summer sun. The guns of their federal gunboat, the USS Albatross, anchored in the Mississippi off Bayou Sara, fell silent behind them as the ship's surgeon and two officers struggled toward St. Francisville atop the hill.

The procession was not an impressive one, certainly not an unusual event in the midst of a bloody war, and it would no doubt have escaped all notice but for one fact... this was the day the war stopped, if only for a few mournful moments.

Lt. Commander John E. Hart, the federal commander of the Albatross, was a valiant naval officer whose skill and bravery were renowned. Commander Hart would have even more lasting impact through his death, which occurred as the Albatross lay at anchor near Bayou Sara, having shelled both that low-lying port settlement and the city of St. Francisville atop the bluffs.

Masonic and U.S. Naval records list Hart as having "suicide," died by his own hand "in a fit of delirium". Perhaps he suffered from dementia induced by yellow fever, for a mere four days earlier he had certainly exhibited no depression or despair in a letter home.

Hart was a Mason, and aboard his ship were other officers also "members of the Craft," desirous of burying their commander ashore rather than consigning the remains to the river waters. A boat was sent from the Albatross under a flag of truce to ascertain if there were any Masons in the town of St. Francisville.

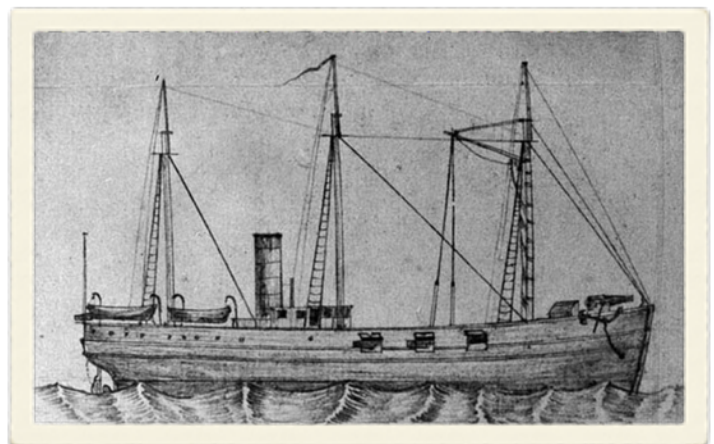
Now it just so happened that the two brothers named White were living near the river

and they were Masons. They informed the little delegation that there was indeed a Masonic lodge in the town, in fact one of the oldest in the state, Feliciana Lodge No. 31. Its Master was absent, serving in the Confederate Army and its Senior Warden, W.W. Leake, was likewise engaged. But, according to Masonic correspondence, "Brother Leake's headquarters were in the saddle," he was reported to be in the vicinity, and he was soon found and persuaded to honor the request. As a soldier, Leake reportedly said "He considered it his duty: to permit burial of a deceased member of the armed forces of any government, even one presently at war with his own, and as a Mason, he knew it to be his duty to accord Masonic burial to the remains of a brother Mason without taking into account the nature of their relations in the outer world."

The surgeon and officers of the USS Albatross, struggling up from the river with Hart's body, were met by W.W. Leake, the White brothers and other members of the Masonic lodge. In the procession was also a squad of Marines at trail arms. They were met at Grace Episcopal Church by the Reverend Mr. Lewis, Rector, and with full Episcopal and Masonic services, Commander John E. Hart was laid to rest in the Masonic burial lot in Grace's peaceful cemetery, respect being paid by Union and Confederate soldiers alike. And soon the war resumed.

But for one brief touching moment, the war had stopped at St Francisville.

Sketch of Albatross by William M. C. Philbrick, depicting her off Mobile, Alabama, on 25 September 1863.



WHAT MAKES A SUCCESSFUL LODGE (PART 3)

*By Wor. Bro. Frederic L. Millikeby
Worshipful Master at Plymouth Lodge, Plymouth,
Massachusetts in 1994 and then at Paul Revere Lodge,
Brockton, Massachusetts in 1999 & 2000. This is the
final part of this article.*

(5) KNOWLEDGE ORIENTATED

This model says that successful Masonry is a philosophical society that really makes good men better rather than just offering lip service to the performance of this important task. It says that it is this character building process that binds Brothers into the mystic tie and keeps them an active Mason. It says that the other Models are superficial, making superficial Masonry where style is honoured over substance. This model claims that the instruction, study, education and research into the symbolic meanings of Masonry is what stirs the soul of men to commit themselves to active participation, that Masonry is a way of life and that the effect that it can have on a man's life is so profound that he is forevermore bound to the Craft.

By the time I had switched to Prince Hall Freemasonry I had been through the first four Models with no success. I despaired for the future of Freemasonry. And what I initially saw at my Prince Hall Lodge did not lead me to think that I had found the answer.

We meet in a small rented one room building also used by a church. The Lodge has little Masonic furniture and what it does have is old and in need of repair. The air conditioning works when it feels like it. As I participated in the Prince Hall degrees I was surprised. The degrees are conducted in a much more informal manner than I was accustomed. The Lodge did not conduct a weekly or monthly practice. It did not do anything special together as a Lodge in acting out its Masonry other than social functions.

Absolute heresy, I thought. This goes against everything I had been taught as a Mason. Ritual has to be memorized and delivered to perfection. Lodge buildings need to be stately affairs appropriately decorated and furnished. Masons needed to be knowledgeable! BUT WAIT; wait just one minute! **The Prince Hall Masons of my Lodge are at least twice as knowledgeable about Freemasonry as their**

counterparts in mainstream AF & AM Freemasonry. How could that be?

My eyes were really opened when I sat through the questioning of the Entered Apprentices, Fellow Crafts and newly raised Master Masons in open Lodge. It's all your fault Deputy Grand Master Michael Anderson! Yup, you are to blame. Your teaching standards and questioning of the candidates caused a light bulb to go off! I finally figured it out – what really does make a

successful Lodge. It's understanding the symbolism, the mysteries of Freemasonry and how that intertwines with the living of one's life, with one's religion, work, relationships with other people, with God – it's tying it altogether. And I witnessed that **and** my own ignorance. After I couldn't answer a number of questions myself I began to see things in a different light.

This style of operating caused me to pause and reflect. Our last set of interviews netted us many applicants to take the degrees. The Brothers seem tight like one big family. There are some really good social functions. It doesn't matter that the building could be better. **The Lodge is not a building.** It doesn't matter that the Lodge is not well endowed. Money doesn't buy a successful Lodge nor create that special bonding. It doesn't matter that the degrees are informal and detailed explanation is offered in a teacher's own words. **Form doesn't matter, substance does.** What matters is that the Lodge is practicing Freemasonry and understanding it and that this knowledge, this practice from a deep understanding of it all has so inspired and so affected all who work at really doing Freemasonry that it has set their souls on fire. These men armed with this knowledge are born again Masons and what they possess is not able to be provided, bought or commanded. The greatness of Freemasonry is not in its lavishness, not in its strict adherence to form, not in its pomp and circumstance, not in the perfect articulation of its ritual, not in its events or social functions or charitable works but in taking it all in, assimilating it, understanding it, making it a part of you and then realizing how awesome, how profound and how life changing this process can be.

This Model is the one that makes a successful Lodge. Let me expound on that some more.

The knowledge of who you are and exactly what that means and how it affects you is vital to the pride, enthusiasm and workings of any organization. When an individual is part of a group that feeds on the interaction of its philosophy it creates an aura of appeal and a group identity that cannot be artificially created. The camaraderie comes as a result of the knowledge – the light – and is not an equal partner in the process. *The camaraderie does not create the thirst for knowledge; the thirst for knowledge creates the camaraderie.* The perks and amenities occur from the light (education) and the camaraderie as a result of them; not the other way around. When the light of your raising makes you born again into a new life, and what Masonry has imparted is so awesome and earth shaking that it has transformed you into something so wonderful that you will never forget it – well then such a group, a Lodge will never die. It will always grow and be successful. **But when a Lodge downplays the importance of the Light and the education to sustain it and turns the Lodge into a social Lodge or a Service Club, then the Lodge no longer has the real transforming power to sustain success.**

So depart from here today Brethren with a clear sense of what the priorities should be in operating a Masonic Lodge. I am going to recommend a book to you, no actually two. The first is *“The Meaning of Masonry”* by W. L. Wilmshurst who tells us **what Masonry and a Lodge should not be:**

“This is the stage of knowledge in which the Craft is regarded as a social, semi-public, semi- secret community (says Wilmshurst) to which it is agreeable and advantageous to belong for sociable or even for ulterior purposes; in which the goal of the Mason's ambition is to attain office and high preferment and to wear a breast full of decorations; in which he takes a literal, superficial and historic view of the subject-matter of the doctrine; in which ability to perform the ceremonial work with dignity and effectiveness and to know the instruction catechisms by heart, so that not a syllable is

wrongly rendered, is deemed the height of Masonic proficiency; and where, after discharging these functions with a certain degree of credit, his idea is often to have the Lodge closed as speedily as may be and get away to the relaxation of the festive board.”

Brethren we have a golden opportunity before us as there is a whole group of men who are “seekers”, longing for something substantial in their lives where they can live out their values.

Today's generation is a cyclical swing that is common; rebelling against their fathers they have rejected the values of the hippie generation of the 60s and the feel good drug culture. Make no mistake - Vietnam killed us. Free love, drugs, and acid rock created the ultimate drop out society and drop out they did. We missed two generations and more of Masons. This is all chronicled in the second book I will recommend to you today – *“Bowling Alone”* by Robert D. Putnam who will tell you **why we have been struggling with membership.**

But this is a new day with a new generation. We are the antidote to the drop out, drug crazed, promiscuous, tech-crazy, texting, twittering, face-booking society; --- **if we concentrate on our Masonic message rather than creating a feel good Brotherhood. The question is; are we going to feed them pabulum or are we going to give them the real deal, – Freemasonry?**

"By failing to prepare, you are preparing to fail." - Benjamin Franklin.



I have a question.....

In the first three degrees, the candidate is asked to become barefoot. Why is this?

Barefoot have several meanings. For example, nakedness of feet is a sign of mourning. God says to Ezekiel, the priest (Ezekiel 24:17) "Make no mourning for the dead.....and put on thy shoes upon thy feet." David is said to have gone from Jerusalem barefoot, when he fled from Absalom. It is also a mark of respect. In the Koran we find the passage "Surely I am your Lord, therefore put off your shoes....." (Ta Ha 20:12). Muslims do indeed leave their shoes at the door of a mosque before entering. In Christianity we find that Moses took off his shoes to approach the burning bush where the angel of the Lord called to Moses (Exodus 3:5); priests serving in the Tabernacle (a tent sanctuary used by the Israelites during the Exodus) did so with their feet naked, as they did afterwards in the Temple. This is likely what is referred to in our rituals.

The foot is said to represent the soul, as it serves to support the entire body and keep it upright. Demonic beings, for this reason, were often depicted with feet that differed to those of man, or were turned the wrong way.

The foot being planted upon the earth, signified to many that the foot left a personal emanation of that being on that spot, especially in Buddhism where footprints, purported to be left by the Buddha, are revered in several places. Perhaps this is one explanation why we admire those Hollywood stars' hand and footprints on the sidewalk? Ancient cultures throughout the world put significance to many rock formations (often of natural origin, such as erosion) that looked like footprints, or hollows of feet that had been left there, often interpreted these as those left by holy, or supernatural beings. The mother to the founder of the Chinese Chou dynasty was said to have become pregnant by stepping on a stone that had a foot imprint of a God - which also linked the child-to-be-born from the divine. It is for a similar thinking that explorers were able to claim entire territories by merely "setting foot upon it".

Masonic Trivia

The Grand Master of Mass. commanded rebels at Bunker Hill while the grand master of England commanded English forces. The G.M of Mass was killed.

On August 23, 1879, Lodge #239 of France held a meeting in a balloon flying over Paris, at which time a brother was initiated.

On his famous solo flight across the Atlantic, Charles Lindbergh wore a square and compasses on his jacket as a good luck piece. He was a mason.

Richard E. Byrd and his pilot Bernt Balchen, both brothers, dropped Masonic flags over the north and south poles. Brother Balchen also tossed his shrine fez on the South Pole.

Gordon Cooper, in his Mercury capsule, carried a Masonic coin and a blue Masonic flag on his 22 orbit flight, which he later presented to his mother lodge.

Montana's first livestock brand was a square and compasses and is still in use. It was registered by Pointdexter Orr of Beaverhead County, MT in 1872.

Andrew McNair, a Philadelphia Mason, rang the Liberty bell in Independence Hall of July 8, 1776 to call the people together to hear the reading of the Declaration of Independence. The bell developed a crack when it was rung for the death of Chief Justice Marshall, Past Grand Master of Virginia.

Grand Masters generally have the power to make "masons at sight," which means the Master can do away with the formalities such as filing of petitions, waiting periods, etc. Some famous Masons who were made include: William H. Taft, General George Marshall, and General Douglas Arthur.

MY NAME IS:

MATT RENNIE

We at Elm Lodge have recently been fortunate to have some new young members.

In March of 2015 we unfortunately lost a great Brother and Secretary, Rt.W. Bro. Harold Brenton to the Grand Lodge above.

Brother Rennie, a 2 year member stepped up and volunteered to fill the office of Secretary. Brother Rennie is in month 6th of performing the duties of that office in an efficient manner.

Brother Rennie recently moved to our Lodge area with his wife and young family and both have become very involved in the Community. Brother Matt is the District Manager of a Door Company, is a member of the volunteer Fire Department, Home & School Association and involved in the Church and any other Community event he has time for.

We often feel that without these new members, our Lodge would have closed. Thank you Brother Matt.

*George O'Leary
Deputy Grand Master*



The 70th Gala Day Parade in Berwick, September 7th. 41 masons paraded including RWBro. Jim Luddington, JGW; RWBro. George O'Leary, DGM; MWBro. George Grant, PGM; MWBro. Roy Lively. PGM ; and the MWTGM, MWBro. Peter Ponsford.

THE LETTER G BY H.L.HAYWOOD

The letter "G" is so intimately related to the symbolism of the Middle Chamber and all connected therewith that it will be wise, just here, to attempt an explanation of that mysterious letter. "Mysterious" is used advisedly because there has been very little agreement among our scholars either as to its origin or to its meaning. Usually, we can hit upon the manner in which a symbol was introduced into the Ritual by studying the records of the early eighteenth century in England, at which time and place the Ritual was cast in its modern form, but such a study cannot help us here because the eighteenth century Masons were themselves confused about the matter. This confusion survives to our own day with some authorities holding to one theory, others to its opposite, and still others, like the Grand Master of one American Jurisdiction, inclined to throw the symbol out altogether. Mackey, who was always so conservative, was quite as radical as this Grand Master, as is witnessed by this statement of his: "It is to be regretted that the letter G as a symbol was ever admitted into the Masonic system."

One writer believes that the G stands for the Greek rendering of "geometry"; another, that it is the initial of the Greek name for "square"; Brother J. T. Lawrence thinks that it may be an old Egyptian snake emblem; others hold that it was originally the square made "gallows shape," and that this gradually became corrupted into a G. The most common theories, however, are that it stands for Geometry; or that it is the initial of our word "God." It will be necessary to examine these last interpretations more at length, for the evidence seems to favour one or the other, or perhaps both together.

One cannot read the old Masonic Constitutions without being struck by the prominence given to Geometry in their descriptions of Masonry. The oldest copy of them makes Masonry to spring from Geometry, as may be seen in the following excerpt:

"On this manner, through good wit of geometry Began first the Craft of Masonry."

Brother Hextall ("A.Q.C.," vol. xxv, p. 97) has pointed out that in every one of the hundred or more copies of these Old Charges, or Old Constitutions, Geometry is placed first among

sciences. How can we account for this? The most reasonable explanation would seem to be that Operative Masonry was nothing other than applied Geometry. The builder in that early day had no architectural handbook, no blue prints, no tables of construction; his art was based on Geometry alone, and his skill consisted in knowing by heart many of the processes of Geometry, and his secrets were nothing other than these same processes and the knowledge of applying them. This being the case, it was natural that he should hold his science in high reverence and make its name, represented by its initial letter, to serve as a symbol in his lodge. Such, at any rate, is the reading of the matter as held by a majority of our best modern scholars.

These scholars believe that when Freemasonry became stagnant in the seventeenth century, so that very few lodges remained in existence, Freemasons themselves lost the old explanation of the letter G though they retained the symbol because it was a part of the system which they inherited. This, so it is believed, accounts for the confused explanations made by eighteenth century writers.

How did the letter G ever come to stand for Deity? It is almost impossible to answer this question with any degree of certainty, because the available evidence is so slender, but it is thought by some that an explanation may be found in the connection between Freemasonry and Kabbalism, for it is believed that some of the non-operatives "accepted" by the lodges in the seventeenth century brought a certain amount of Kabbalistic lore with them.

The symbolic system of the Kabbala centres mostly about the Divine Name. According to ancient Jewish traditions the real name of God, given to the Jewish people through Moses, was not permitted to be written, except with the consonants only. At the time of the Exile the pronunciation, and consequently the true spelling, of the Holy Name was lost. The consonants, J (or Y), H, W, H, remained, but what the vowels were nobody could discover; to find the Lost Name became one of the great ambitions of Jewish priests and scholars, and this search became one of the principal subjects in the literature of the Kabbala. Not having the Name itself the

Kabbalists were wont to inscribe a Hebrew "Y" to the centre of a triangle with equal sides and make this stand for it.

It is supposed that this symbol was brought into Masonry by the non-operatives who were Kabbalists, but that, in the course of time, the common men who made up the lodges substituted for the Hebrew initial of the Divine Name the English initial. Inasmuch as the initial letter of God was the same as the initial letter of Geometry the two symbols became confused, and at last the old Masonic meaning of G was forgotten.

If this history of the matter be correct—I have pieced it together from the opinions expressed by many of our scholars—I do not see that we need to make any choice between G as standing for Geometry and G as standing for Deity; the two conceptions merge naturally together because men have always seen in the Geometry which is everywhere found in Nature the clearest unveiling of the Infinite Mind. The Greek philosopher, Pythagoras, who was the first to raise Geometry to the rank of a science, built his philosophical system on numbers and their relations. "All things are in numbers," he said; "the world is a living arithmetic in its development—a realised geometry in its repose." Of a similar mind was Plato, king of Greek philosophers. When

asked how God spends his time, he replied, "God is always geometrising." "Geometry rightly treated is the knowledge of the eternal." "Geometry must ever tend to draw the soul towards the truth."

In spite of the enormous increase in knowledge, we who live twenty-five hundred years after those thinkers can still agree with them; science has made more apparent the lucid order, the geometric symmetry, of the universe. The very elements of which matter is composed gather themselves together in regular order; crystals are a solid geometry; the plant, the tree, the construction of an insect's wing, are all symmetrical in their proportion and rhythmical in their motions; the stars move in curves, the wildest comet inscribes a spiral, and the whole universe is one vast realm of order and design.

As science builds itself on the orderliness of Nature so does Masonry seek to build itself upon the equally certain laws of the human mind. Human beings are not exceptions to the universal reign of law. There are laws of brotherhood, laws of the ideal, as certain in their operations and as undeviating in their processes as the law of gravity. When men learn these laws, and when they adjust their actions to them, they will discover that the face of God has been made plain, they will have learned the secret of the letter G.



Brothers that attended DDGM official visit at Temple # 57 September 23rd. 7 members and 12 visitors! Sad to say but this is probably the last official visit for Temple # 57.

submitted by RWBro. Jack Ronalds

100TH BIRTHDAY CELEBRATION

On September 8, 2015 a number of brothers from Alexandra No.87, Amherst, plus Grand Lodge brethren made the trip to see our brother, Robert "Bob" Danson at the Melville Heights Residence in Halifax to celebrate with him his 100th birthday. We were pleased to be there with him, his family and friends to see this very active and much loved brother become a centenarian.

Bro. Danson is a very interesting man to talk with as he was one of the brothers who was active as a mason in Amherst in the 1950's and who actually worked on the lodge building we now have. His main contribution was designing and working with the construction of the "East" part of our lodge room.

Below is a shot of Bro. Danson and his masonic family.

Standing:

VW Bro. Mike Gaul , Alexandra Lodge secretary; Bro. Alfred Fisher, our newest brother mason at Alexandra; MW Bro. Peter Ponsford ,The Most Worshipful the Grand Master of Nova Scotia; MW Bro. Barry Imber , PGM ; and W Bro. Larry Ross, WM of Alexandra Lodge No.87.

Seated:

MW Bro. Owen Walton, PGM; and the guest of honour, Bro. Robert Danson.

*Submitted by
VW Bro. Mike Gaul , Secretary
Alexandra Lodge No.87*



INITIATION

Initiation - what does that word really mean? The OED defines it as "Admit a person into a society, an office, a secret especially with a ritual". In Masonry we often refer rather obliquely to the Eleusinian Mystery cult. This cult originated in Greece and here, briefly, is the story.

In 547 BCE, Peisistratos constructed a new cult hall in the city of Eleusis, twenty miles west of Athens where it was said, the goddess Demeter had stayed while searching for her daughter Persephone. The Eleusinian mystery cult now became an integral part of the religious life of the Athenians. It was an initiation in which participants experienced a transformed state of mind. Because the rites were shrouded in secrecy, we have an incomplete idea of what went on, but it seems that initiates followed in the footsteps of Demeter; they shared her suffering - her grief, desperation fear and rage - at the loss of her daughter. By participating in her pain and, finally, the joy of her reunion with Persephone some of them found that, having looked into the heart of darkness, they did not fear death in the same way again.

The Initiation Took Place as Follows:

The candidates (mystai) fasted for two days; they stood in the sea and sacrificed a piglet in honour of Persephone; and then in a huge throng set off on foot for Eleusis. By this time they were weakened by their fast and apprehensive, because they had no idea what was going to happen to them. The ones who had been initiated the previous year made the journey with them and their behavior was threatening and aggressive. The crowds called rhythmically and hypnotically upon Dionysus, god of transformation, driving themselves into a frenzy of excitement so that when the mystai finally arrived in Eleusis, they were exhausted, frightened and elated. By this time the sun was setting; torches were lit and in the unearthly flickering light the mystai were herded to and fro through the streets until they lost their bearings and were thoroughly disoriented. Then they plunged into the pitch darkness of the initiation hall. After this the picture becomes very confused. Animals were sacrificed, there was a terrible "unspeakable"

event, which may have involved the sacrifice of a child who was reprieved only at the eleventh hour. There was a "revelation"; something was lifted out of a sacred basket. But finally the reunion of Kore and Demeter was reenacted and the mystery was concluded with rhapsodic scenes and sacred tableaux that filled the initiates with joy and relief. At Eleusis they had achieved an ekstasis, stepping outside their normal workaday selves and experienced new insight*.

Initiation means a whole lot more than simply admitting a person into a society - if it did not, then simply paying a fee would suffice. As in Eleusis, the idea of Masonic initiation is that the candidate is in some way transformed by the experience, entering a higher plane of awareness, especially of himself. He is expected to feel uplifted as though he was purged of his old bad habits and renewed as a better man. He enters the lodge in the first degree with personality traits developed over many years, some of which may be unpleasant or antisocial. His initiation is intended to drive home the need to rise above that former personality, leaving it at the door and adopting a new one, more gentle and considerate of others. In the first degree he enters in darkness and is perambulated about the lodge thus inducing in him confusion and apprehension, before the bright revelation at the altar when his hoodwink is removed. In the third degree he has a somewhat similar experience designed to reveal to him a new personality.

Masonry serves a twofold purpose. Firstly it attempts to help a man improve his own character by giving him the tools to do so, if he will only use them. Secondly, it gives him the opportunity to make contact with that part of the eternal being that resides within him, the sanctum sanctorum in his head. Throughout the ages men have tried to make contact with the Supreme Being through contemplation and self-denial. This has been as true in China as it has in India, Israel and Greece: and now in Canada, Freemasonry offers the same opportunity to those who are willing to undertake the journey. The ritual, which we practice and the symbols we use are all directed to these two ends. The Eleusinian mystery cult had a system designed to achieve

ekstasis (ecstasy) and we do also. To achieve the desired effect on the candidate however it is vital that the ceremony be approached with the utmost seriousness. Those performing ritual must be able to deliver their words with conviction and sincerity. There must be no awkward pauses or stumbling over words or actions. All must know their parts if the candidate is to be suitably impressed by the ceremony as is our hope and expectation. Let us try to understand our system and take advantage of the many opportunities it puts in our way.

* Karen Armstrong "The Great Transformation

By V.W. Bro. Iain Bruce Mackenzie of the Curriculum Group The Committee on Masonic Education May 2008



The Grandmaster's 82nd birthday cake after the Seaside Festival Parade at Eureka Lodge No. 42, in Sheet Harbour:



*I bet not many Brethren at Welsford No. 26 have seen this monument in Windsor's Old Parish Burying Ground.
Submitted by W.Bro. Kel Hancock*



Freemasonry is an institution founded on eternal reason and truth; whose deep basis is the civilization of mankind, and whose everlasting glory it is to have the immovable support of those two mighty pillars, science and morality

Dr. William Dodd

IN AND AROUND THE JURISDICTION



The Masonic Foundation of NS and the Freemasons of Lodge #115 presented a cheque for \$2,000 to Upper Stewiacke Elementary for its breakfast program. In the photo are from left to right: Principal Pam Ellis, RWBro. George O'Leary DGM, Aiden Canning, Jesse Graham, Lyndsay Miller, Isabella Rennie and Bro. Matt Rennie.

VWBro. Barry MacLean together with the Freemasons of Elm Lodge #115, Upper Stewiacke, presented a cheque for \$300 to Trudi O'Connell (left) and Erin Falkenham for the Stewiacke Valley Barn Quilt Trail project.



July 12th was a very special day. Most Worshipful Brother George Grant, PGM and his Lady Winnie, visited the home of Most Worshipful PGM Ian Scott Robb and his Lady Sheila. MWBro. Grant was very surprised and honoured to be presented by Most Worshipful PGM Ian Scott Robb with his regalia, in the presence of Right Worshipful Brother Ken Pineo. What an Honour - he will wear it with Pride!



Eastern Light No.72 when Brother Mitchell Grant was raised to the sublime degree of a Master Mason. Bro. Mitch is standing next to his grandfather PDDGM Ed Grant(right). It was a proud day for the Grants and for No.72. Participating in the degree work were Bro Justin Grant as Jr. Steward, and next to him is his father PDDGM Donald Grant who obligated his nephew and presented him with his new apron, next to Bro Donald is DDGM Darrel Grant, Bro. Mitch's father, who acted as Sr. Deacon during the degree and drama work. All in all a good day for freemasonry in the Ant-Guys Masonic District as over 35 brothers came to witness and participate on this warm summer afternoon.



Presentation of a Masonic Foundation and Annapolis Royal Lodge shared funds cheques: (left) to Jane DeWolfe of the Annapolis Heritage Society by WBro. Brian Murray - for the assistance of the Annapolis Heritage Society in preserving and cataloging the artifacts and history of Annapolis Royal Lodge; (right) cheque made to Jeannie Allen of the Annapolis Area Food Bank Society in support of the important and vital work done everyday by the Annapolis Area Food Bank Society.



On the afternoon of Sunday, Aug.9 the Cumberland District Masonic Association and Alexandra Lodge No.87, co-hosted the visit of a group of RV'ers from the USA to our region. The get together was held at the Amberst Temple with a Meet and Greet at 4pm and a delicious Pot Luck Supper at 5pm.

This year the caravan, made up of masons and their wives, was some 10 caravans strong from all over the USA lead by their seasoned leader Bro. John Lehmann of Lake City, Florida.

Brothers from several of the district lodges were present for the get together which was lead by our district's chairman, RW Bro. Alan Linkletter.

We were also pleased to have two brothers from outside the district with us, W Bro. Gerald Settle, WM of John Albro Lodge #122 and W Bro. Chris Lucas, IPM of Bedford Lodge #104.



(submitted by V.W.Bro. Mike Gaul).



Bro. Lehmann thanks the brothers for hosting them and presents RW Bro. Linkletter with Pins for our GM and other lodge masters involved.

The brethren provided a pot luck supper for their visitors.





The Guysborough Come Home Parade Masonic July 25th, 2015 (see also the Message from the Grand Master.)



Large crowds in Annapolis Royal for Natal Day Weekend - and a visit and photo opportunity with the 2015 Royal Party. Rt. Worshipful Brother Holger Mueller-Sparenberg was dressed in period clothing, to reflect the 1738 origins of Freemasonry in Annapolis Royal.





'Art Blooms Here' was the theme for Annapolis Royal's Natal Day Parade - so the float included works of art by the grandsons of Rt Worshipful Brother Holger Mueller Sparenberg



THANK-YOU to the Digby Masons for their contribution of \$200 to the Skate Park build!! RWBro. Richard L Parry District Deputy Grand Master, WBro. Bill Hilden on the left.



A sunny day for the Halifax / Dartmouth Natal Day Parade



In Beaverton, Ontario, Canada at Murry Lodge, MW Bro. Lawrin Armstrong, PGM GLNS, received his 50 Year Jewel from the RW Richard W. Wackernagel, D.D.G.M. of Victoria District, Grand Lodge of Canada In The Province Of Ontario. Congratulations Most Worshipful Brother!



2015 Kings/Annapolis District Quarry Degree. Over 115 Master Masons were on hand to help raise 7 new Brothers from 7 different lodges within Nova Scotia. An excellent time was had by all, a day to remember!



August 3rd, 2015 - Halifax / Dartmouth Natal Day Parade

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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



W. Bro. Craig Leonard Desjardins
Ruling Master, King Edward Lodge No. 86,
River Hebert

V. W. Bro. Stewart N. MacMillan
Ad Astra Lodge No. 130,
Halifax

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