

**COMING**



**Grand Lodge of Ancient Free and Accepted Masons of Nova Scotia  
Masonic Education Day**

**October 28, 2023,**

**TO A LODGE NEAR YOU!**

"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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*Brethren , it has been a tumultuous month or two. As I prepare this month’s shortened issue of the NSFM I am shaking off the effects of Covid, which were not as severe as I thought they might be (thanks to all the shots I received I am convinced) . I am looking out at a beautiful late summer morning while waiting for Hurricane Lee to hit, and wondering if I will be able to fly out on holiday on Sunday to meet a tour group in the UK on the way to Italy! Whatever the outcome I have decided to treat the whole thing as an adventure. I think it must be the Covid talking.*

*As I grow older I have been trying to have a greater sense of perspective; to see what we can do to be proactive and not to worry and fret about what cannot be changed but must be accepted and endured. Looking at the natural problems we have had in the province this past year with fire, flood , hurricanes and pestilence one might be thinking we were living through the end of days! But this is the time for us as Masons to be there for each other and to keep in contact and assist our brethren in need.*

*Keep safe and well.*

*-Ed*

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 THE GRAND MASTER'S MESSAGE:
 

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Brothers, as I travel around our jurisdiction, I am seeing Lodges seeking help from other lodges to get things done, "Together We Can". Don't walk the road alone, seek help. Travel to other Lodges and travellers will come to your lodge. Visit other Lodges and you get visitors. I am a firm believer that we can do it and I have seen it at work. Here are a couple of thoughts that I would like to pass on to the Brothers to think about.

### **Choose the Happier Thought**

The next time you're faced with a challenging situation that gives rise to negative thoughts and bad feelings, find an equally true thought about the situation that makes you feel better and lean into it. This doesn't mean that you deny the negative it just says that you pay more attention to the positive part of the truth.

The classic measure of optimism, seeing the glass half full rather than half empty, is the perfect example of leaning into the equally true but happier thought.

Here is a real life example: Have you ever been on a deadline and thought, "I can't get this done on time"? The next time you are having this type of negative, self-defeating thought, search your mind for positive thoughts that are equally true.

Such as "I always manage to get things done" "I can always seek help with this" "The more I relax the more the ideas flow through me"

Lean into these Positive Thoughts and you will find yourself feeling better.

### **Friendship Believes All Things**

Friends are patient and kind, they are not jealous or boastful, they are not arrogant or rude.

Friends do not insist on having their own way, they are not irritable or resentful, they do not rejoice at wrong, but delight in what is right.

Friendship bears all things, believes all things, hopes all things, endures all things.

Friendship NEVER ends.

Brothers

It is my personal belief that each of us is a very special person, with very special needs and having said that, it seems to me that what we cherish most is the understanding of our family, friends and brothers. May we learn to always keep our hearts and minds OPEN to one another.

*Rick Crawford  
Grandmaster*

## FROM THE SENIOR GRAND WARDEN



## Cowans

During the opening of every Lodge meeting it is asked of the Inner Guard what are the duties of the Tyler. The response is: "To observe the approach of cowans and eavesdroppers, see that none pass or re-pass except such as are duly qualified and have permission of the Worshipful Master."

Historically the term cowans evolved in Britain for that group of craftsmen who built structures long before the Roman Conquest. In travelling the countryside of Britain today there are many places with stone walls used to divide fields and act as property lines. These walls are traditionally about three feet wide and five feet high and are built without mortar. Stones were cut and broken along their natural fissure lines, with each piece placed in such a way to interlock with its neighbour. Some of these walls have stood for centuries.

The cowans also built cottages, with the five foot walls being built in the same manner. The walls would then support rough wooden rafters to hold sod or thatching. No doubt many of the villagers had at one time or another stood against outside the wall of a cottage with their head up in the eaves of the thatching and listening or perhaps watching as to what was going on in the cottage. Hence the term eavesdropper.

These country stone workers, or Cowans, often had their own stone quarries where they would prepare stones for their next project. Generally, the stone work was performed as a bartered service for goods or livestock.

In the towns, there was a different kind of stone worker, the stone mason, skilled in cutting stones into blocks and using mortar to secure them in place. At first the stone masons used limestone which was easier to cut and used the limestone dust to create the mortar. Through time they learned to cut harder stone and by using the mortar were able to build larger structures. The skills learned were kept secret and only

passed on to their apprentices. The craftsmen formed tight-knit guilds through which they were able to maintain firm control over the members of their craft.

Conflict between the Cowans and stone masons did not seem to exist prior to the spreading of the Bubonic Plague, or Black Death, throughout Europe. While its cause and methods of control were unknown, the church hierarchy observed that those people living in the country seemed to have a better chance of avoiding the disease than those who lived in towns and cities. Thus, the church decided to build new cathedrals and monasteries out in the country.

Now for the first time Cowans and qualified stone masons were working in the same area.

The Cowans saw these stone masons come into their area and take all the work involved with the construction of cathedrals, using the rock from their quarries and earning wages they had never dreamed of. They wanted their share and a trades war evolved. The Cowans lacked the skills necessary to build the large cathedrals so eventually were given menial tasks in the quarries or as a helper but were denied entrance into the guilds.

The Cathedrals each took three or four hundred years to build with many generations of masons. The stone mason trade was kept within family lines so the local Cowan was never allowed to become an apprentice.

But what makes a Cowan today? It is their lack of faith and spiritual values. Just as the Cowan of long ago could not build a cathedral because he built without mortar, the cowan of today cannot build the spiritual temple of his life if he does not have faith and spiritual values, and therefore should not be admitted to Freemasonry.

Remember, this is one of the Landmarks of Freemasonry. If we admit a non-believer, a candidate without faith or spiritual values, we are admitting a Cowan.

(Summary of paper prepared by VW Bro. Bob Walker, Eastern Star Lodge #51, Feb. 1990)

*Frank Gammell*  
*Senior Grand Warden*

## FROM THE JUNIOR GRAND WARDEN

## THE "DASH" POEM



By Linda Ellis (Date unknown)  
 (Adapted for Freemasonry by R.W. Bro. Gerald Settle)

I read of a man who stood to speak  
 At the funeral of a friend.  
 He referred to the dates on his tombstone  
 From the beginning to the end.  
 He noted that first came the date of his birth  
 And spoke of the following date with tears,  
 But he said what mattered most of all  
 Was the dash between those years.  
 For that dash represents all the time  
 That he spent alive on earth.  
 And now only those who loved him  
 Know what that little line is worth.  
 For it matters not how much we own;  
 The cars, the house, the cash.  
 What matters is how we live and love  
 And how we spend our dash.

So think about this long and hard.  
 Are there things you'd like to change?  
 For you never know how much time is left,  
 That can be still be rearranged.  
 If we could just slow down enough  
 To consider what's true and real  
 And always try to understand  
 The way other people feel.  
 And be less quick to anger,  
 And show appreciation more  
 And love the people in our lives  
 Like we've never loved before.  
 If we treat each other with respect,  
 And more often wear a smile  
 Remembering the this special dash  
 Might only last a little while.  
 So, when your eulogy is being read  
 With your life's actions to rehash  
 Would you be proud of the things they say  
 About how you spent your dash?

There is a great deal of meaning in this poem in life in general and how we spend our "Masonic Dash".

*Respectfully submitted by,  
 Gerald Settle  
 Junior Grand Warden*



## FROM THE GRAND LECTURER

## Gaslighting is not Masonic Light



Continuing along my theme of Masonic civility this issue's article tackles the problem of gaslighting in society and makes us aware it's damaging, effects to our Fraternity.

The term gaslighting doesn't have any obvious tie to the flickering lights used before electricity. So, where does the term gaslighting come from?

The word comes from a 1938 play called "*Gaslight*," in which the protagonist's husband gradually convinces her that she's going crazy. He does this by dimming the gaslights and telling her the lighting hasn't changed. Since this is the definition of gaslighting in a nutshell, the term is fitting.

The drive to gaslight is not always conscious. A gaslighter may unconsciously want to have control and avoid accountability. It can stem from not trusting themselves or other people and exerting control to cope with this insecurity.

They may have learned this behaviour growing up in a family that engaged in gaslighting. This normalizes the behaviour, allowing it to occur below conscious awareness. In Masonry it can also be a survival mechanism that developed in a lodge where gaslighting behaviour has become the norm.

For some it might be a way to cope with an insecure attachment style. If a Brother with an avoidant attachment style feels pressured to be emotionally confidential, they may dismiss you "I don't want to talk about that" or they may not like to see you upset but are unsure how to be supportive and say, "you're overthinking it".

A person with an anxious attachment style might gaslight you if they feel there is a threat to the relationship. They might say "no one else will support you the way I support you" or "if you really liked me, you would not be angry at me". In both cases, the person is trying to cope with their insecurities, albeit in an unhelpful way.

These examples show that gaslighting can come from innocent or even caring intentions. A way to establish whether gaslighting is unintentional or malicious is to express to your

Brother how their behaviour makes you feel. You can tell them (with examples) how they are gaslighting you.

If their reaction is to listen, engage in what you are saying, and apologize, it is likely they were unaware of what they were doing. If they respond by denying, dismissing you, or trying to shift the blame, it's likely the behaviour is intentional.

If you're hearing rumours that are untrue, you should look to determine the root of the gossip. It may be your gaslighter. Regardless, you have a right to stand up for yourself and shut down harmful rumours.

Does lodge cause you to continually doubt your perception of reality in what Masonry is.

This is the biggest sign of Lodge gaslighting.

If you feel filled with self-doubt after a Lodge meeting and fellowship with your Brothers, you're probably experiencing gaslighting. Be it innocent or intentional some brothers unfortunately miss the Brotherly Love tenant of the Fraternity and belittle or cause a Brother especially new Brother to feel inferior. This usually comes with statements like "We didn't do it that way years ago." or "the lodge was always filled in our day." These statements although innocent enough, plant the seed to have a New Brother question his perception of reality in what Masonry should look like. When we investigate Lodge attendance over the years, we see that it has been somewhat the same over the last 75 years, only the numbers have changed, not the percentages. Take a lodge that in 1763 had 250 members on the books and lodge attendance was the average of 20% there would be 50 Brethren in Lodge, jump ahead to today where Lodge membership has declined to 50 members the 20% attendance would be 10 Brethren in the Lodge. In some cases, the reality is that the lodge is better attended today than 50 years ago when we examine the percentage of attending Brethren and not the actual number.

When we refer to Masonry being so much better in the day are we remembering a good ritualist of a bygone day. Or the often-autocratic leadership of "my way or the highway" style so often exhibited years ago. Unfortunately, many good Brethren choose the highway over Lodge's way, the brethren that accepted autocratic

leadership stayed thus forming a reality that we don't convey to the new candidate. The new candidate may come into a Lodge expecting an environment of growth and development only to find he is being told that things are not what he expected. Negative side comments whispered in Lodge about an Officer's proficiency conferring degree work or the attendance being so poor, are heard by our new Brethren and start them questioning the reality of what Lodge is. This then starts the new Brother doubting his abilities "will I be good enough" or "will I ever live up to what these men expect" and leaving the Fraternity far too quickly.

A lodge that is exhibiting gaslighting behavior belittles your efforts, emotions, or perceptions.

A common way that gaslighters make you doubt yourself is by belittling the effort you put into your work. Other examples of gaslighting could be a Brother belittling your emotions and perceptions.

You might be feeling proud of a piece of ritual you've just completed. A gaslighting Brother will find a way to make you feel like you should have completed it better or more dramatic. They'll leave you questioning whether you should be proud of your efforts at all. This can happen all too often, like parents comparing the ability of siblings we often find ourselves in Lodge comparing the abilities of our Brethren, and like families this behaviour belittles a Brother's efforts. One often gaslight used in Lodge concerns attendance, in a good lodge missing a meeting or so because of ones cabletow should be expected. The Brother who sent his regrets had good reason for not attending. Unfortunately, in our fraternity we have Brethren who believe they must be Lodge truant officers. Belittling or questioning a Brother for not attending by giving him the impression that he must attend every meeting destroys the line we fed him in his investigation where we say "Family, work and Masonry in that order", then we proceed to tell him he should attend more or using the line "you only get out of it what you put into it" as a shaming technique to try and increase attendance instead of what it really means.

Other signs there is gaslighting in your Lodge.

You apologize without knowing why or what you did wrong.

You feel ashamed and/ or incompetent after interactions with Brethren.

You are hyperconscious of your words and actions around the Brethren, second-guessing yourself and worrying about being misunderstood.

You feel like you cannot do anything right.

If you try to explain how you feel or ask a challenging question you are dismissed or worse laughed at.

You end up questioning everything you do in Lodge and why you are attending.

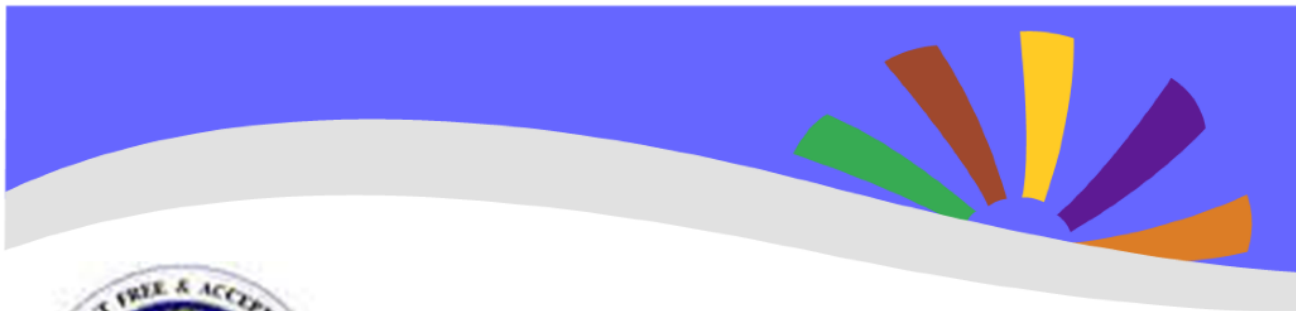
Your confidence and self-esteem have diminished because of Lodge attendance.

How gaslighting behaviour destroys Masonry

Where there is gaslighting behaviour in our Lodges we suffer, be it intentional or accidental. Incivility in Lodge is one of the biggest enemies of our Fraternity and comes from within, regardless of what conspiracy theorists or negative publicity have achieved in hurting Freemasonry, incivility has done far more damage in reducing our membership. Gaslighting behaviour is one such sample of incivility and when exhibited in a Lodge leads to members not attending, ritual being done poorly often by self doubting Brethren, officers having anxiety about their next office, and Lodge not being an enjoyable place. As Masons we should think consider and reflect on what we say in and out of Lodge. Telling a brother that "Masonry isn't what it once was," gaslights the Brother's reality of what Masonry should be. If we say statements like that, we should ask ourselves the questions; Why isn't it? and Why did we let this happen? If we can answer these questions honestly the statement too often becomes a falsehood.

Remember that our goal is self improvement of our Brethren to become personally better and respected members of society. Uncivil behaviour such a gaslighting a Brother destroys any ability to achieve such a goal and we as Masons need to take the steps needed to correct it in ourselves and our Lodges.

*James Logan*  
GL



# Grand Lodge of Ancient Free and Accepted Masons of Nova Scotia Masonic Education Day

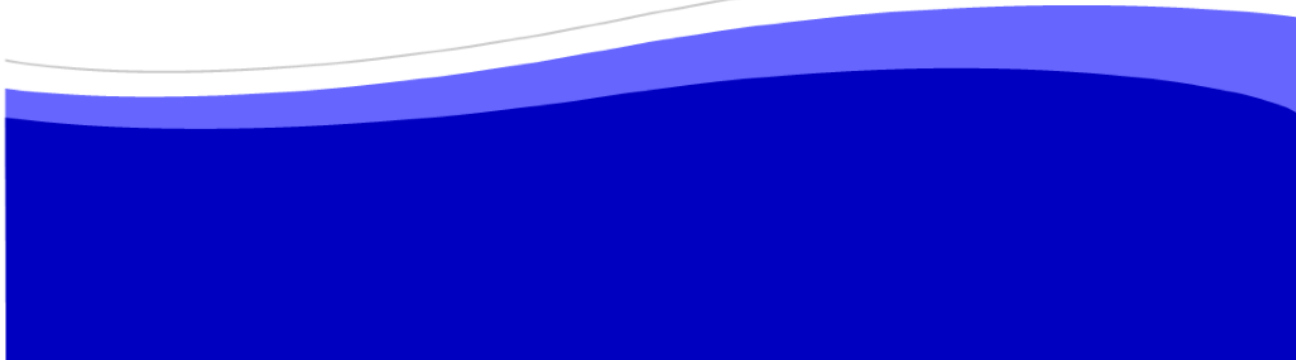
**October 28, 2023,**

In person event located at Lodges in different areas of the jurisdiction, so Brethren can attend a standardised Masonic Education program within a reasonable driving distance. Open and encourage all Masons: EA, FC, and MM.

This is not a virtual or online event.

## LOCATIONS

HALIFAX D 1 & 2	HALIFAX LODGE, 165 CORONATION AVE
LUNenburg -QUEENS	BRIDGEWATER LODGE, 93 DOMINION ST
KINGS	KENTVILLE LODGE 16 ABERDEEN ST
COLCHESTER	TRU-FEL LODGE BLD. 143 PICTOU RD, BIBLE HILL,
HANTS	WINDSOR TEMPLE 19 CENTENNIAL DR
PICTOU ANTIGONISH-GUYSBOROUGH	STELLARTON MASONIC HALL, 263 FORD ST
ANNAPOLIS-DIGBY	DIGBY LODGE 97 KING ST
CUMBERLAND	LAURIE LODGE, RIVER PHILIP
CAPE BRETON CENTRE	TBA
YARMOUTH-SHELBURNE	TBA
CAPE BRETON NORTH-SOUTH	TBA





## FROM THE GRAND HISTORIAN

## Historical Insights

*The Language of our Rituals*

We have now been back in Lodge long enough for most of you to have observed or been part of the conferring of at least one the three Degrees of Masonry, the annual Installation of Officers and Opening and Closing the Lodge in all three Degrees. As you know, the language used in our York Rite Ritual used in most Nova Scotia Lodges, and indeed in the Emulation Ritual, is far from the language we use in our everyday existence. I thought that I would spend a little time in this article giving you some background on the reasons for this and the advantages it might bring to our understanding of the teachings of Freemasonry.

But first I will take a slight diversion to give a little context to what I will say later. The book that lies upon our Pedestal, the Volume of the Sacred Law, is a copy of the King James Bible, also known as the Authorised Work. It was commissioned by King James I of England and VI of Scotland in 1604 and a group of 48 scholars were selected to deliver a new translation from earlier Latin, Greek and Aramaic texts. The final result was published in 1611. In much the same timeframe William Shakespeare wrote King Lear, MacBeth and The Tempest. Comparing the two sets of work, the language used in the Bible seems to come from an earlier time. This was no accident. The translators were all classical scholars long immersed in old texts and knew that to give the translation an appearance of age, and hence a heightened gravitas, use of language current some 50 years previously would achieve their goal. Shakespeare, on the other hand, wrote in the language of the day and indeed expanded that pool of words. Of the 20,000 words in Shakespeare's works about 1700 were either completely new or were used with a different meaning to that then current. So if you were to say "I will leave my bedroom and go downstairs to rant at an alligator for being a worthless critic of men",

you would have just used 6 words invented by Shakespeare.

Returning now to our Rituals. These Rituals are founded on two key works, *Constitutions* of 1723, and subsequent revisions, and *Illustrations of Masonry* of 1772, which had 12 editions in the authors lifetime and many more since. Both works can trace the origin of some of their material back to early Masonic manuscripts. Equally, both works have added significant amounts of material created by their authors. To understand these works it is important to understand a little about their authors.

*Constitutions* is better known as *Anderson's Constitutions* after its author James Anderson although there is strong evidence that he was not the sole author. John Theophilus Desaguliers made significant contributions to the work.

Anderson was a Scottish writer and minister born and educated in Aberdeen. He was an ordained minister of the Church of Scotland. He was commissioned in September 1721 to write a history of the Free-Masons which was published as the *Constitutions of the Free-Masons* in 1723. Some of the claims made in the work are undoubtedly incorrect but made to make the Fraternity date from time immemorial. The style of writing and the language used is clearly meant to achieve the same end.

John Theophilus Desaguliers was the son of a French protestant minister exiled as a Huguenot. His father was ordained as an Anglican minister by the Bishop of London. John was educated in the classics at Oxford University. While there he also became involved in giving lectures using demonstrations to illustrate the difficult concepts of Newtonian natural philosophy. He received a BA in 1709, a Master's degree in 1712 and an honorary Doctor of Laws in 1719. When in London he acted as a demonstrator at the Royal Society and was a close associate of Newton and other prominent scientists. He was ordained as an Anglican priest in 1717. That same year he was one of the three prime movers in the founding of the Grand Lodge of London and Westminster which became the Premier Grand lodge of England in 1721. He assisted Anderson drawing up the rules in

the Constitutions and undoubtedly was a major influence in the incorporation of the study of the seven liberal arts and sciences into our rituals. As with Anderson, his background in the classics and as an Anglican priest made him very aware of the power of language to convey history and permanence.

*Illustrations of Masonry* was authored by William Preston and is the primary source for many of the lectures still used in our Rituals today. Preston was yet another Scot who studied the classics in school and college before becoming secretary to Thomas Ruddiman, a classical scholar. From there he moved to finally become an editor at the King's Printer editing works by such as David Hume and Edward Gibbon. So here we have yet another scholar of language who, like Anderson and Desaguliers, used it to convey history and permanence.

So our Ritual, with its basic roots in that of the operative masons, was developed and embellished by these three men who put it in the language we still use. The English used was designed to support the idea that the Fraternity and its Rituals had existed from time immemorial. It is interesting to note that the formation of English Freemasonry owes much to two Scots and a Frenchman.

But why, you might ask, has it not been updated? Well, if you recall, one of the Ancient Charges and Regulations states that "It is not in the power of a man or any body of men to make innovations in the body of masonry". The "body" of Masonry is not defined anywhere so there is a school of thought that deems the ritual to be part of that "body". If it is part of that "body" then many men and bodies of men have broken that Ancient Charge and Regulation. Our York Rite used in most Lodges in Nova Scotia is now in its sixth edition with each one showing significant changes. The result in the NS York Rite is that some of the lectures now have some significant discontinuities in them resulting from changes and edits. The Emulation Ritual is the result of a merging and rewriting of two different rituals, Antient and Modern.

Having said that I still believe that updating the ritual to use today's language would be a

mistake. The fact that we have to work to understand what the ritual is saying to us is valuable. It makes us analyse the text and think about the lessons contained. Words that trip us up and cause us to delve for meaning add value. At the Annual Installation of Officers you hear the Charge to the Brethren which in part it states "may you long enjoy every satisfaction and delight that disinterested friendship can afford". Disinterested? How can friendship be disinterested? Well it can! Interest is used here in the sense of seeking a return on investment. What is being said is that we offer friendship without any strings attached. The Worshipful Master's Collar Badge is the Square which "forms the rude and proves the perfect mass". Rude! In the language of today that conjures up images of something naughty or titillating but in fact it is being used in the older sense of "unformed". At one point in Emulation Ritual we are invited to reflect on the "awful subject" of our ultimate demise. But here the word "awful" is not used in our current meaning of nasty, terrible or horrible but in the sense that it should inspire a sense of awe and wonderment about what is to come.

Our Ritual contains very valuable information but to get that insight it makes us work for it. That way we are much more likely to remember it. So please listen to the Ritual carefully, study it and do not be shy about asking learned Brethren about the lessons contained therein.

*Michael Day*  
*Grand Historian*



## OUR PAST GRAND MASTERS



**Most Worshipful Brother Arthur  
Bracette Archibald**  
**Grand Master 1902 – 1903**  
**April 12, 1849 – February 10, 1918**  
**Lodge: Truro Lodge #43**

Arthur B. Archibald was an active member and Past Master of Truro Lodge No. 43, Deputy Grand Master under Rev. D. C. Moore, 1888-89, he was elected Grand Master in 1902. He was in office for one year. An official in the Inter-colonial Railway he brought to Freemasonry a wealth of executive .One of the first members of the Board appointed to manage the of the Nova Scotia Freemasons Home, he gave generously of both time and talents. It was said of him that he completed difficult tasks with and efficiency. He died in 1918.



### What is Masonic Jurisdiction?

Grand Lodge jurisdictions are typically based on areas of civil government, with a separate Grand Lodge governing Masonic lodges within a particular national or state boundary. Each Grand Lodge functions independently of any other Grand Lodge, setting its own rules and rituals, and determining which other Grand Lodges to recognize. When two Grand Lodges recognize each other they are said to be "in Amity". "Amity" means that the two Grand Lodges recognize each other as being legitimate, and may allow Masons under one Grand Lodge to visit lodges of the other. A Grand Lodge that is not "in amity with" (or recognised by) another Grand Lodge will not permit its members to visit Lodges in the second Grand Lodge's jurisdiction, or vice versa. The cause of a lack of amity is usually due to a perceived or actual violation of one of the Landmarks of Freemasonry.

Historically, the United States had recognised one Grand Lodge per state, independent of the Grand Lodge of any other state. Today, most have two: a "mainstream" Grand Lodge and a Prince Hall Grand Lodge. All of the "mainstream" Grand Lodges in the United States of America are recognised by each other, and most recognise each other's Prince Hall counterparts.

Prince Hall Masonry, which was formed while Masonry in the United States was effectively segregated on racial grounds, has a predominantly black membership. Various philosophical and technical reasons historically prevented US "mainstream" Grand Lodges from recognising or acknowledging Prince Hall Grand Lodges as *regular bodies* operating in accordance with the Landmarks of Freemasonry. Originally having one Grand Lodge for the whole United States, separate Prince Hall Grand Lodges now operate in most US states and jurisdictions. Since the early 1990s onward, most, but not all, US Grand Lodges and Prince Hall Grand Lodges began to extend mutual recognition and promote visitations and fellowship between their members.



IN AND AROUND THE JURISDICTION



*Quarry degree 2023 starts us on a renewed era. Ionic Lodge No.73 hosted the event in Nictaux on August 19th. Four Master Masons were raised this afternoon, on a perfect day; and a father & son became true brothers with the presentation of a Lewis Jewel.*



*Waiting in the line up at the Gala days parade in Berwick on this day, 04 Sept 2023. Kings District Masons always ready to show their colours.*





*Zoom Brothers in person Jim Logan, George Grant, and Sylvain Rouillard, get to meet our Brother Moises Gomez from New York. One of the best things to come out of COVID was meeting brothers from all over the world online then made better meeting in person*



*Sunday Eureka Lodge's annual church service.*

**Don't forget! This is your bulletin so send in your news, adverts and photos, either directly to the Editor or through the Grand Lodge Office**