



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

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The Official Bulletin of the Grand Lodge of Nova Scotia

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THE GRAND MASTER'S MESSAGE



As I start my last 2 months as your Grand Master, and attending a lot of Installations and Grand Annual of our Sister Jurisdictions. I am pleased to see our fraternity is on an upswing. We are taking in new younger members, we are enhancing programs of retention and education. We are putting our Lodges out in the face of our Communities.

The Installations I have attended are being well done according to the Ritual, with pomp and ceremony. It is so gratifying to set in full Lodge rooms and see the enthusiasm of the membership. There seems to be a lot of interest in holding social events that involve our families and communities. I realize we are a private fraternity and some things need to be kept private, but I think opening ourselves up to the public in ways that do not conflict with our ritual and constitution will go along way to erase the myths that seem to surround us in the general public.


The Grand Lodge Annual meeting of our Jurisdiction will be held on June 2nd and 3rd, 2017 at the Best Western Hotel in Truro. We are changing our program somewhat to make it more interesting, so please come and tell us if we are going in the right direction. Grand Lodge will open Friday at 3:00 p.m. and we will do some business before closing. On Friday evening, we will have a short church service, followed by the Empty Chair Ceremony and the reading of the names of the Departed Brothers in the year of 2016. Your partners and families are certainly invited to the Friday evening session. We are also trying to add something to the Saturday program to make it more interesting, together with the necessary business. There will also be a ladies program on Saturday at the hotel. We would appreciate pre-registration for events so we can calculate numbers.

Last but not least, I would like to thank the Brothers of this Grand Jurisdiction as your Grand Master. It has indeed been a wonderful experience. Thanks to all for the help, large or small.

George O'Leary
Grand Master

Freemasonry is an institution calculated to benefit mankind


Andrew Jackson




I ASKED
BUT ASKING WAS NOT ENOUGH.
I HAD BEEN SEARCHING FOR LIGHT
MY ENTIRE LIFE AND TRYING TO BE
A GOOD MAN. WHEN I FINALLY
KNOCKED AT THE DOOR, I WAS
GIVEN AN OPPORTUNITY TO BUILD
A BETTER VERSION OF MYSELF.



I AM A FREEMASON



I am a member of one of the oldest and largest fraternities for men in the world.

The square and compasses I wear on my lapel has for centuries been recognized throughout the world as a symbol of truth, morality and brotherly love; and are the virtues that we strive to exemplify throughout our lives.



M.W.Bro. Gerald Vickers
Wentworth Lodge No. 108

Born in 1925 in Blackville, New Brunswick. Deceased on February 3, 2017, in Camp Hill Veterans Memorial Building, QEII. Served in the Princess Patricia's Canadian Light Infantry and the Medical Corps of the Canadian Armed Forces, 1941 to 1982.. Past Grand Secretary and Past Grandmaster (Honorary) of the Grand Lodge of Nova Scotia, AF and AM. Long time member of Wentworth Lodge, he was Grand Secretary from 1985-1990 and 1993-1995. Loving and beloved husband of Rita Catherine (Powys), and father of Penelope and Martin. Predeceased by his son, Anthony "Tony" 1965. His final resting place is at the Heritage Oak Columbarium, Christ Church, Dartmouth.

V.W.Bro. Edward Kemp
Solomon Lodge No.46

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

FROM THE DEPUTY GRAND MASTER



My brothers:

As most of you are no doubt aware, my year started out under a bit of a cloud when I suffered a mild stroke on the 21st of May 2016. I am happy to report that due to the combined efforts of the

marvelous stroke team at the VG

Hospital in Halifax, my Grand Lodge colleagues who filled in magnificently in my absences, my Director of Ceremonies who did the lion's share of the driving to the meetings I was able to attend, and to my wife Jackie who kept me on the straight and narrow, my recovery has been almost complete. I found that fatigue is my enemy, and I rather suspect it will be so for the rest of my life.

I have noticed that many of us are getting a bit older. No surprise there is there? I have also noticed that Masonry is a bit unforgiving when it comes to handing out the jobs that are required to run a normal lodge program. I have also observed that some of us are truly immersed in this work in our local Lodges and Districts, and I might opine that this may be to the detriment of at least some of us.

So I have this to say. I am a very healthy 73 year old, 33 year military veteran. I led a very physical lifestyle during my career, and despite that, I have indeed found that fatigue is now my enemy. I suggest that my biological clock is trying to tell me something. SLOW DOWN AND LIVE!

So I say to our brotherhood, please be aware that we do ourselves no good, nor our beloved brotherhood no good, if we are beating ourselves up continually over missed deadlines, forgotten memory work (it's funny how that can happen to elder brains), or our inability to make those long drives to our cherished visitations that we have engaged in for so long.

So please my brothers, take care of yourselves. Discuss your issues with your Doctors if you have any issues at all, and who doesn't at our ages, and

live to enjoy your families and Freemasonry, and to be able to contribute your hard won knowledge to those who are following along behind you. And watch those late night Masonic egg sandwiches!

THE MORAL FIBRE OF THE GRAND LODGE OF NOVA SCOTIA

It was at the Grand Lodge meetings in 2016 that the true meaning of Masonic Brotherhood presented itself to me. The Grand Master in particular was exceptional, in that he realized I would have to take things very easy for the initial few months. He put me totally at ease with regard to my situation, and the other line officers as well stepped up to the plate, covering for me when and as necessary. Not enough can be said about how this allowed me to concentrate on my own recovery. I did start to travel a bit in October, restricting myself to two nights per week initially, and I have finally shed some of those annoying volunteer tasks that I have been accepting for many years, by just saying no!

MASONIC WORK

While the number of Installations I attended was down in quantity, I would like to observe that in the vast majority of cases, the work was handled in an exceptional manner. So my congratulations go out to the vast majority of you for great Masonic ritual work. Other than the occasional nervousness that one experiences at such occasions, particularly when there are Grand Lodge Officers in attendance, I would have to observe that the quality of the Installations I attended was equal to if not better than previous year's visits.

NEW MEMBERS CONTINUE TO JOIN

In one of the Lodges that I visited (Wentworth 108), there were an astonishing number of new Masons initiated. They all seem to be well motivated and eager to learn so they might be able to progress in Masonry. It is refreshing to see this when most lodges are complaining of not being able to find new members.

When asked, the Master of Wentworth stated they were following basic procedures, advertising their existence by wearing clothing and Ball Caps with Masonic emblems emblazoned on them, and letting nature take its course. The public is apparently coming and asking them about Masonry without further prompting, and these new members are in turn recruiting their friends and associates. I believe these figures are correct: It was 10 or 11 new members that this one Lodge initiated this year, and I believe I heard just this weekend that they now have ANOTHER 14 READY TO GO. It seems to be a successful formula in Wentworth Lodge, and I encourage others to copy the example of Wentworth Lodge.

CONGRATULATIONS TO MOST WOR. BROTHER GEORGE GRANT AND MS. WINNIFRED BENTON

Jackie and I had the pleasure of attending George and Winnie’s wedding ceremonies held at the Shrine Temple on the 15th of April. It almost felt to me that I was up there taking my wedding vows all over again. The Minister was magnificent in the words he chose, the bride and groom were both radiant, and the entire affair seemed like one big love in. So to Winnie and George, I end this note to the Masons of Nova Scotia and beyond, as we extend our thanks to you both for allowing us the absolute pleasure of attending your wedding ceremonies. A truly wonderful event and I feel very confident that all Masons in Nova Scotia wish you the very best as well.

Sincerely and fraternally,



*R. Wor. Brother John M. Cody
Deputy Grand Master
Grand Lodge of Nova Scotia*



On April 15, 2017, RWBro. George Grant, JGW, married Winnie Benton. We wish the happy couple all the very best in the years to come.



A FOUNDATION STONE

This Short Talk Bulletin has been adapted from a pamphlet published by the Grand Lodge A.F.& A.M. of Illinois, entitled, What Can a Mason tell a Non-Mason About Freemasonry.

The ancient traditions of Freemasonry permit you to influence your qualified sons, friends and co-workers to petition for the degrees. There is absolutely no objection to a neutrally worded approach being made to a man who is considered a suitable candidate for Freemasonry. After the procedure for obtaining membership in a Masonic Lodge is explained, there can be no objection to his being reminded once that the approach was made. The potential candidate should then be left to make his own decision and come of his own free will.

One of the most misunderstood of the laws of Freemasonry is the rule that prohibits the solicitation of a candidate by any Mason. Every man who enters the portals of a Masonic Lodge must come of his own free will and accord but he can only come if he knows of the opportunity.

So far ingrained in our Masonic law is the rule against solicitation that it has unquestionably caused most Masons to refrain completely from discussing Freemasonry with friends and acquaintances who are not Masons. Don't let that happen to you.

The failure of the Masonic institution to make known to the public, that is to non-Masons, its principles and its purposes has, in the past, resulted in both suspicion and antagonism toward Masonry. People are naturally inclined to be suspicious or fearful of those things of which they are ignorant.

Freemasonry is not a secret society, but is rather a society which possesses certain secrets. A really secret society is one in which the membership is not known. Freemasonry is quite well known to the uninitiated. We do not attempt to hide our membership. A large percentage of our membership wears pins or rings bearing well-known emblems of the Craft. We do not meet in secret places. We meet in Temples which are well marked as Masonic - often times with neon signs bearing the square and compasses - and we meet at meetings which are quite well advertised.

What is actually supposed to be secret about the institution of Freemasonry is its ritual. Dr.

Mackey's 23rd Landmark, The secrecy of the Institution, embraces nothing more than its ritual, which we must conceal and never reveal. The fundamental principles of Masonry which are taught by that ritual, however, are, or could be, well known, and most of them are not even principles peculiar to the Masonic institution.

The candidate for the mysteries of Masonry must always come to us of his own free will and accord, unbiased by friends and uninfluenced by mercenary motives, and he must so formally declare before he enters a Lodge room. It must be his own personal desire which has brought him to the point of petitioning for the degrees of Masonry. An explanation of the charitable and character building attributes of Freemasonry to a worthy and well qualified person is not solicitation.

Probably the first question that would come to the mind of the uninitiated would be What is Freemasonry? We define it as a progressive moral science divided into different degrees. This definition probably would not satisfy and would mean practically nothing to the Non-Mason. Freemasonry might be defined to such a person as a fraternal society which is based on certain moral and religious doctrines; the moral doctrines including Brotherly Love, Relief, Truth; Temperance, fortitude, Prudence, and Justice; and the religious doctrines comprising a belief in god and a future existence; sometimes shortened to the statement of a belief in the fatherhood of god and the brotherhood of man.

There is no reason at all Why this subject should not be discussed quite freely with a non-Mason. The fact of the matter is that the philosophy of Masonry is freely discussed in thousands of printed volumes available to Masons and non-Masons alike.

One question which often comes from non-Masons is this: How does one become a member? Why have I not been asked to join? In any such discussion, of course, the non-Mason should be told that, unlike the members of other fraternal organizations, Masons are forbidden to solicit any one to become a member, and that any prospective member must apply of his own free will and accord; and further, that he must pass a unanimous ballot for admission. It must be free will and accord on

both sides.

One question which any non-Mason might ask, and which can be freely discussed with him, is the relationship of Masonry to religion and to the churches of any denomination Masonry has two fundamental religious tenets - a belief in God and a belief in a future existence, or, as it is phrased in Mackeys Land-marks, a belief in the resurrection to a future life.

The inquirer should be told that Masonry is not a religion in any sense of the word; but it is religious, and that no atheist can ever be made a Mason. As the Old Charges approved in 1723 put it, If he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. In those charges, under the heading of Concerning God and Religion it was said:

But though in ancient times Masons were charged in every country to be of the religion of that country or nation, what-ever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true. or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must else have remained at a perpetual distance.

Masonry does not require membership in any church as a condition of membership in a Lodge. On the other hand, membership in any church is no bar to admission to Masonry. There is nothing in the requirements of Masonry to prevent a Roman Catholic, a Mohammedan, a Buddhist, a Mormon, a Protestant, or a member of any religious sect from becoming a Mason. Any bar is one prescribed by the church to which he may belong. For in-stance, while Masonry is not anti-Catholic, nevertheless until recently the Roman church had itself set up the ban of excommunication of any of its members becoming Masons, which edict had been repeated by the Popes since the year 1738. There is nothing wrong in telling a non-Mason that, or telling him that the discussion of sectarian religion is prohibited in every Masonic Lodge.

One might also ask whether Masonry is a political organization. He should be told that no political discussion would be permitted in any Masonic Lodge.

Here again we might refer to the Old Charges, where we are told:

A Mason is to be a peaceful subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutiful to inferior magistrates; for as Masonry hath been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen because of their peaceable ness and loyalty, whereby they practically answered the cavils of their adversaries and promoted the honor of the fraternity, which ever flourished in times of peace.

In our jurisdiction, the rule that the discussion of politics and religion in Lodges is to be avoided has the force of an Ancient Land-mark.

Another question a non-Mason might ask is whether Masonry is a benefit society, like the many fraternal societies offering insurance and death benefits. This is something which can and certainly ought to be discussed, to avoid any misunderstanding by a prospective candidate. The inquirer should be told that we have no insurance benefits, and that while Masons are second to none in their charitable endeavors, as is evidenced by our Homes for the Aged and for Children, nevertheless it would be financially impossible for the Fraternity to care for all of its members. The minimum dues of \$20 per year provide little surplus for any Lodge to render aid except to those in dire distress.

Another subject which could certainly be discussed with a non-Mason is the history of the Masonic society and its evolution from the Operatives, the builders of the Middle Ages, who created the great Gothic cathedrals, churches and other structures in the British Isles and on the continent of Europe. There are many interesting topics of Masonic history which are perfectly proper to be discussed and might possibly excite the interest of serious-minded listeners who are not Masons. The history of our Craft in America and the part which Masons played in the early history of our country is something of which we should all be justly proud. It is no secret and no Mason is prohibited from discussing it.

You should not discuss the ritual. Part of the fun of Freemasonry is the excitement and adventure of the ritual. You can explain that it is based in part upon the Holy Bible and that the ceremonies of

Masonry are of a serious and dignified nature, without levity or horseplay. Certainly every candidate should be told this, and should be asked not to listen to the remarks of unthinking brethren about riding the goat and similar intimations that the candidate is entering into something like a high school fraternity. Such intimations are unworthy and untrue. Explain that Freemasonry is divided into three degrees and what is required to progress. Explain about the catechism, questions and answers, and what is expected: 6,000,000 Masons learned and be sure they know they can. All they need do is ask to start their travel from friend to brother.

We are proud of our fraternity and want you proudly to explain Freemasonry to the worthy and well qualified people in your sphere of influence.



From the Editor

A heartfelt apology for the lateness of this issue. As some may know I have been out of the country and my return was delayed due to a family illness.

*Hopefully we are back on track again and I would like to thank the Grand Lodge officers and the members of the Craft for the support they have given to **the Nova Scotia Freemason** over the past year.*

Keep the photographs and articles coming in and we are always open to suggestions, comments and even criticisms. Remember - this is your magazine.
- Ed



What is the correct procedure for balloting?

It is the responsibility of the Senior Deacon to prepare the ballot box. He checks that the secret compartment is empty, that there are sufficient white balls for the number present, and that there are at least six black cubes.

The Senior Deacon moves, **without his wand/stave**, by straight lines and right angle turns, to the stations of the three principal officers, places the ballot box on their stands and steps back. After finishing at the Worshipful Master's station, the Senior Deacon is seated until again ordered to duty by the Worshipful Master.

The Senior Deacon may be asked by the Worshipful Master to attend to an infirm brother before placing the ballot box on the Altar. The ballot box must not rest upon any of the Three Great Lights. **To conduct the ballot he returns to his place and picks up his wand/stave**, the authority of his office.

The Senior Deacon instructs the brethren on how to vote in accordance with the Constitution and Regulations, Masonic custom and the procedure used in his Lodge.

The Senior Deacon oversees the balloting carefully to see that all who are entitled to vote do so and that nobody votes more than once.

The proper method of balloting is to stand on the step, give the due guard and sign of a Master Mason, cast the ballot and give the Sign of Fidelity.

The principal officers, on inspecting the ballot box, must ensure the secret compartment is empty and satisfy themselves that there are sufficient white balls and black cubes. On examining the box after balloting, the principal officers count the black cubes (it is not necessary to count all the ballots - Grand Lodge Proceedings, 1983.)

The Worshipful Master must be familiar with Regulation II, Membership, section 5, Balloting, items (c)(vi), (vii) and (viii) of the Grand Lodge of Nova Scotia Regulations before calling for a declaration on the ballot.

The Worshipful Master must destroy the ballot himself for boxes with the secret compartment visible to others.



For Immediate Release

March 27, 2017

The IWK Foundation Celebrates Generous Donation from the Masonic Foundation

Halifax, NS – On Thursday, March 23rd, the IWK Foundation celebrated a grant of \$10,000 from the Bedford Masonic Lodge 104 and the Masonic Foundation of Nova Scotia to the SeaStar Child and Youth Advocacy Centre (CYAC) Program.

The SeaStar Child and Youth Advocacy Centre (CYAC) Program provides a unique, multidisciplinary response to child abuse, bringing together multiple sectors and agencies to create an integrated and client-focused model that minimizes trauma and re-victimization for children and youth who have experienced abuse.

“This generous donation will allow us to deliver coordinated and timely care for more children and families who may have experienced trauma or abuse,” says Dr. Amy Ornstein, Medical Director, Suspected Trauma & Abuse Response Team. “The SeaStar Child and Youth Advocacy Centre aims to ease the trauma and stress that families may experience during this time by creating one clear path toward help and healing, with support every step of the way.”

The program offers a child and youth-friendly environment with one-stop services, personalized support and follow-up, Professional Therapy Dogs, workshops on understanding trauma, and more.

“It is with great pleasure on behalf of Bedford Masonic Lodge 104, in conjunction with the Masonic Foundation of Nova Scotia, that we present the SeaStar Child & Youth Advocacy Centre with a cheque for \$10,000,” says George W. Baxter, Worshipful Master, Bedford Lodge 104. “This donation is made possible by the efforts of the Membership of Bedford Lodge 104, with the support of the Masonic Foundation of Nova Scotia. Bedford Masonic Lodge & the Masonic Foundation take great pride in giving back to deserving organizations in our local community.”

The Free Masons are the world’s oldest and largest fraternity – their goal is to make good men better men. Their mission is to encourage the active practice of the Masonic Principles of Benevolence and Charity, and to promote a positive image of Freemasonry in the community. This year, the Masonic Foundation awarded \$400,000 in grants supporting several community projects, including the SeaStar CYAC.

“We are so grateful to the Bedford Masonic Lodge 104 and the Masonic Foundation of Nova Scotia for their continued generosity -- their past support went towards mental health care at the IWK,” says Lisa Doucette-Tassé, Relationship Manager, Individual and Corporate Giving, IWK Foundation. “These generous contributions have a tremendous impact on the lives of Maritime patients and their families. Together, we can make truly a difference.”



Left to right: Lisa Doucette, IWK Foundation; Christiana Shaffer, SeaStar; Laura Gillham, IWK Foundation; Dr. Amy Ornstein, SeaStar; George Baxter, Worshipful Master of the Bedford Lodge, 104; Bob Cowley; Dave Roberts; Dave White; Bob Dwyer; Michael Lutes, Chairman, Masonic Foundation. Front: Rocsie, the Therapy dog.

"OLD FASHIONED SMOKING STAND"

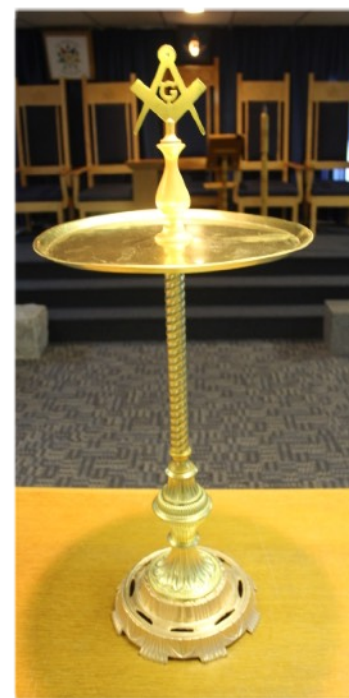
This Bronze Stand was crafted in 1940 by Brother Gerald Young Shortt, who, according to Grand Lodge records, was raised on August 9, 1929 in Eastern Star Lodge #51. He was a plumber by trade and lived here in Dartmouth, across from the old Dartmouth Masonic Building on Ochterloney Street.

The Smoking Stand was placed in the refreshment area of the lodge to be used after meetings. Three containers were placed on it's circular tray, one each for cigarettes, a portable lighter and an ash tray. The purpose of the smoking Stand was to make all three things available for standing groups of brothers during refreshment period.

This Smoking Stand had been returned to the family when Bro. Shortt passed to the Grand Lodge above in 1966. It was placed in the family home attic and forgotten until recently when his daughter Lyndell discover it and decided to donate it to Wentworth Lodge for safe keeping. It was refurbished by friends of Brother Craig Macfadgen, (SW) to its present, almost new state.

It will be used monthly as a "Peppermint Stand" at the entrance to our lodge room for all to see. Another revived addition to Masonic History in Dartmouth.

Phillip M. Randall Past Grand Historian



WHAT IS FREEMASONRY?

Ancient rituals, colorful aprons, hidden handshakes and obscure passwords. For many outsiders, Freemasonry is an enigma wrapped in one secret after another. But for its estimated six million members worldwide, Freemasonry is a serious engagement.

Conspiracy theorists be damned, say the [Masons](#). Contrary to popular notion, members of the world's oldest fraternal organization do not control world governments and the global banking system. Labeled as a 'secret' society, Freemasonry is far from such. Its iconic square and compass emblem, as recognizable as McDonald's arches, adorns their buildings, merchandise and most highway welcoming signs.

It's easy to answer the question of what Freemasonry is *not*. Answering what Freemasonry *is* and what Freemasons do is more difficult. 'The Craft' means something different to each member. Ask ten Freemasons what they do and you're likely to receive ten different answers, including the go-to spiel:

Freemasonry is a system of morality, veiled in allegory and illustrated by symbols.

AN ESOTERIC TRADITION

The creation of Freemasonry has no specific date. It is an ancient esoteric tradition of self-knowledge and personal improvement that has stood the test of time. In its current form, Freemasonry dates from the formation of the first Grand Lodge of England in a tavern in 1717, and before then to the Medieval stonemason guilds. Trace the origin of Masonic symbolism back further and it stretches all the way to the Roman Schools of Mysteries, the teachings of the Cathars, the Kabbalah, the Osirian Mysteries of Ancient Egypt the Sumerians, Phoenicians and the Socratic Mysteries of Ancient Greece.

The oldest existing written record of Freemasonry, known as the Regius Manuscript, dates around 1390. However, the contents of that

document shows that Freemasonry was in existence for a long time before its composition. During the Middle Ages all Freemasons were operative builders of the great European cathedrals and other such structures of the time in the Gothic style of architecture.

FROM OPERATIVE TO SPECULATIVE

Operative Freemasons designed the buildings, dressed the stone from the quarries and laid the stones in the walls. They set up arches, pillars, columns and buttresses. Laid floors and built roofs. They carved out decorations, made and fitted stained glass windows, and produced sculptures. Their work called for a high degree of skill and genius, and required a great degree of knowledge in mechanics and geometry. They were the great artists of the Middle Ages.

Freemasons organized themselves into lodges. They met in temporary buildings attached to the uncompleted structure. The lodge was governed by a Master assisted by Wardens. A Secretary kept minutes and a Treasurer dispensed funds for the relief of injured, sick or distressed Master Masons, their widows and orphans. Such lodges were the forerunners to the modern Masonic lodge system.

During the sixteenth and seventeenth centuries social conditions underwent a revolution and brought about a decline in operative Freemasonry. To increase their numbers, Freemasons began to accept non-Operative members. Gentlemen with no intention of becoming builders joined Masonic lodges for social purposes and out of curiosity for the Craft's ancient customs.

On June 24, 1717, at least four of the old lodges of London and Westminster met in London and organized a Grand Lodge. Speculative Masonry (i.e., Masonry in a moral and symbolic sense, as opposed to Operative Masonry) was born and, thus, the modern three degree system of

instruction was implemented.

MODERN BUILDERS OF THE MIND, BODY AND SOUL

Medieval stonemasons refined rough stones hewed from quarries to construct incredible buildings. Modern Masons refine their mind and spirit in a personal transformation from symbolic rough ashlar (roughhewn stone) to perfect ashlar (perfectly shaped building block).

Lessons are imparted in three separate stages, or *Degrees*:

- 1st Degree — Entered Apprentice
- 2nd Degree — Fellowcraft
- 3rd Degree — Master Mason

Each degree represents an advancement in moral and spiritual education, and a progression of self-knowledge. The third degree teaches physical death and spiritual rebirth through the story of Hiram Abiff, the master builder of King Solomon's Temple and central figure of Masonic education.

Erected in 970 BCE, King Solomon's Temple was considered the greatest structure ever built and an earthly symbol of man's creation through God's guidance. Freemasonry uses the Temple as a symbol of man who, with God's guidance, should strive to create a superstructure of himself, perfect in all parts: mind, body and soul.

IS IT A RELIGION?

Freemasonry as an organization recognizes the existence of supreme being, and new members are required to profess such a belief. Beyond that, Freemasonry has no religious requirements or dogma, nor does it teach specific religious beliefs:

- Freemasonry is not a religion nor a substitute for religion. It requires of its members a belief in a supreme being as part of the obligation of every responsible adult, but advocates no sectarian faith or practice
 - Atheists cannot be Freemasons
 - Masonic ceremonies include prayers, both traditional and extempore, to

reaffirm each individual's dependence on their supreme being and to seek divine guidance

- Freemasonry is open to men of various faiths but religion may not be discussed at Masonic meetings

Freemasonry lacks the basic elements of religion:

- It has no dogma or theology, no wish or means to enforce religious orthodoxy
- It offers no sacraments
- It does not claim to lead to salvation by works, secret knowledge or by any other means
 - The secrets of Freemasonry are concerned with modes of recognition, not with the means of salvation

KEEPING HUSH

Freemasonry is not a secret society but is a society of secrets. There are Masonic secrets, but despite popular belief, these secrets do not entail the location of the Holy Grail, the design of the Egyptian pyramids or the propagation of a New World Order. Freemasons don't know who killed JFK, are not aware of the entrance to hollow earth and are not taking orders from alien overlords.

THE SECRETS OF FREEMASONRY

They are, at their most basic, the signs of recognition, both physical and verbal, which Masons across the world use to prove and recognize one another.

Masonic ritual states that the peculiar handshake of a Mason is 'a certain friendly or brotherly grip whereby one Mason may know another in the dark as in the light.'

It's pretty simple, really. By shaking each other's hand in a variety of ways, a Freemason identifies another Freemason — a man he has a common connection to — and the level of learning he has attained.

Masonic modes of recognition — the handshakes and passwords — are readily found on the internet. But don't get too excited in thinking that a simple Google search will enable you to

crack the shell of this timeless organization. To know the signs of recognition — the physical secrets — is not to know Freemasonry, just as reading an article on how to perform an emergency repair of a leaking abdominal aortic aneurysm does not qualify you as a brain surgeon.

WHAT'S THE PURPOSE OF IT ALL?

Freemasonry is an experience of the heart, mind and soul and no man can make claim to know the heart, mind and soul of another. While the purpose and meaning of Freemasonry may be difficult to define due to personal nature of the Craft, a simple answer is found in the pages of Masonic ritual.

The purpose of Freemasonry is established during the opening of a Lodge, in an exchange between the two principal officers known as the Worshipful Master and the Senior Warden.

The principal officers of a Masonic lodge are: Worshipful Master (in charge), Senior Warden (second in charge), Junior Warden (third in charge). Other officers include: Secretary, Treasurer, Senior Deacon, Junior Deacon, Chaplain, Tyler, Marshall.

Worshipful Master: What came you here to do?

Senior Warden: To learn to subdue my passions and improve myself in Masonry.

Here is a clear answer to what Freemasonry is and what Freemasons do. Freemasons learn to subdue their passions and improve themselves.

Note use of the word 'subdue' rather than the word 'suppress'. The Merriam-Webster Dictionary defines the word 'subdue' as: to achieve a victory over. The definition of 'suppress' is: to hold back the normal growth of and to put a stop to. Freemasonry teaches that true mastership is obtained in keeping one's passions in check, not in stamping them out altogether.

FROM PYTHAGORUS TO SHAQ

The information contained within Masonic teaching has been around for centuries, some of it

dating back more than 2,000 years and employed by such great minds as Pythagoras, Lao Tzu, Plato and Aristotle.

In more recent times, figures like George Washington, Buzz Aldrin, Sugar Ray Robinson, Theodore Roosevelt, Yitzak Rabin, Winston Churchill, Jesse Jackson, and Billy Graham were all influenced by Masonic symbols. Walt Disney, Captain James Cook, Lewis and Clark, Mark Twain, Oscar Wilde, Wolfgang Mozart, Pat 'Mr Miyagi' Morita and Shaquille O'Neal all took part in Masonic learning. They were presented with symbols such as a pencil, a square, a circle, a beehive, a level, a chisel, skull and crossbones, and a sword, and taught to probe deep into the lessons conveyed by each.

SOMETHING DEEPLY PERSONAL

At its heart, Freemasonry is a deeply personal pursuit and means something different to each of its practitioners. It is a commitment by an individual to pursue a time-honored system of instruction for the betterment of the mind, body and soul.

Freemasonry is a science, a philosophy, an art and a universal knowledge that provides an understanding of how the individual fits into the universe and how the universe fits into him.

Through this knowledge, a Freemason comes to know themselves and their function in existence, and improve upon that existence for a better station in life.

Taken from <http://www.morelightinmasonry.com/2017/01/17/freemasonry-what-is-it/>

MICHAEL SCHIAVELLO

Michael Schiavello is a best-selling author, award-winning feature writer and an international television sports broadcaster. Known as 'The Voice' he has commentated sports events in more than 20 countries, including the 2008 Olympic Games in Beijing. He is the host of 'The Voice Versus' interview show on US television network, AXS TV, where his guests have included Steven Seagal, Sugar Ray Leonard, Hulk Hogan, George Foreman, Stone Cold Steve Austin and Dana White. His feature writing has appeared in more than 50 publications worldwide. Michael is a 32nd Degree Mason, Past Master of Daylite Lodge No. 44 in Las Vegas, Nevada, and holds a Certificate of Masonic Education. Michael's book, *Know Thyself: Using the Symbols of Freemasonry to Improve Your Life*, is available on Amazon.



 PRACTICE WHAT WE PREACH

One of the basic tenets of Freemasonry is that it is not a religion and that the promulgation of religious dogma is prohibited within the lodge. This is why we refer to the Volume of Sacred Law rather than any specific religious tome. Ritualistically we use the Old Testament in our allegories and degrees and historically in this jurisdiction the majority of brethren have been of the Christian faith, members of all denominations. It has become a practice of many lodges to have ministers appointed as lodge chaplains who are accustomed to invoking their particular version of God at the end of prayers. This has been a practice in Grand Lodge for a number of years. It is, however, totally inappropriate. Our membership is made up of brothers of many faiths and a number of them have found the practice insulting to their personal beliefs and faith. It should be the practice to ensure that any religious service conducted under the auspicious of the Grand Lodge of Nova Scotia, whether it be in the lodge room or the Grand Lodge, be ecumenical, encompassing all religions. The only reference to a specific creed occurs within the masonic funeral service which references the departed brother's religion. In all other circumstances the brother acting as chaplain must represent **all** faiths and beliefs. To be all encompassing and to truly practice respect of all faiths let us practice what we preach.



Barry Imber, Editor

BROTHER JOE TAPLIN OF WENTWORTH LODGE NO.108

Bro. Joe Taplin has been coaching football since 1991 at the High School level in Alberta and Nova Scotia. He joined the STFX University football program in 1999 and started my 18 coaching career at the University level. He has been lucky enough to coach 15 players into the CFL for pro football careers. He coached three years at St.FX and during that time put three linebackers into the CFL, Richard KariKari, Adam MacDonald and Mike McCullough who went onto to have a 12 year career with the Saskatchewan Roughriders

He became the linebacker coach at St. Mary's University in December of 2001 and won a National Championship in 2002 with the Huskies and numerous conference championships. He has coached with 4 head coaches at St. Mary's and is the longest serving coach at St. Mary's. He coached 15 Huskies linebackers into the CFL with seven linebackers still active in the CFL, Aaron Crawford and Jay Langa with the Hamilton Tiger cats, Nigel Romank with the Ottawa RedBacks, Marvin Golding, Jeff Hetch with Saskatchewan Roughriders and Ryan and Neil King with the Edmonton Eskimos.

Joe Bonaventura (Stampeders), Tim St. Pierre (Eskimos/Stampeders), Karl McCartney (Stampeders), Marc Beswick (Tiger cats), Andrew King (Eskimos), Marc Beswick (Tiger Cats) and Brian Ridgeway (Montreal) were also coached by him.

During his coaching career he has won the Atlantic University volunteer coach of the year in 2007, 2012, and 2013 and was named the top assistant coach in Canada for the Canadian Inter-university sport and was awarded the Gino Fracus Award for this accomplishment.



DUE FORM

“All ritual is fortifying. Ritual is a natural necessity for mankind. The more things are upset, the more they fly to it. I abhor slovenly ritual anywhere. By the way, would you mind assisting at the examinations, if there are many visiting Brothers tonight? You'll find some of em very rusty but - its the Spirit, not the Letter, that giveth life. The question of visiting Brethren is an important one. There are so many of them in London now, you see; and so few places where they can meet.”

So we read in the greatest of all Masonic stories, *In the Interests of the Brethren*, by Rudyard Kipling. It is a vivid picture of how our gentle Craft helped its wounded members in the days of the Great War, dark, dreadful and confused. No Mason can read it aloud; a lump will climb into his throat and choke him.

It tells of a Lodge of Instruction, formed by the Lodge of Faith and Works, No. 5837, for the benefit of wounded Brethren, under the guise of giving them a chance to rub up on the Ritual. The scene when the Lodge was called up at the sound of the Gavel; the rattle of crutches, the shuffle of feet - some with one leg, some with one hand - is a picture to break the heart, and mend it. The Signs were fearfully and wonderfully made!

“Do you like it?” said the Doctor to a one-footed Brother, as they sat together, after the Lodge had been seated with difficulty. “Do I? It's Heaven to me, sitting in Lodge again. It's all coming back now, watching their mistakes. I haven't much religion, but all I had I learnt in Lodge,” he said with flushed face.

“Yes,” he went on, “Veiled in allegory and illustrated in symbols - the Fatherhood of God an the Brotherhood of Man; an what more in Hell do you want. Look at em!” he broke off, giggling. “See! See!” cried the one-footed Corporal. “I could ha done it better myself - my one foot in France. Yes, I should think they ought to do it again!”

Yet, in the midst of all the tragic confusion, the Master insisted that the Ritual be followed as nearly letter-perfect as possible; as had been the manner of Masonry from the first. In the Constitutions of 1738 we learn that Grand Lodge may be opened in Form, in Due Form and in Ample Form; all alike valid and with the same authority. When opened by any other Officer than the Grand

Master, the Grand Lodge is opened only in Form. If a Past Grand Master, or the Deputy Grand Master presides, it is opened in Due Form. When the Grand Master himself is in the Chair, the grand Lodge is opened in Ample Form. And the same is true, with but slight variations, on this side of the sea.

Why does Masonry insist so strictly upon exactness in its Ritual? There is a profound reason, not to be forgotten or ignored. True, it is the Spirit, not the Letter, that giveth life; but the Letter does give a Body, without which the Spirit of Masonry would be a formless blur, losing much of its meaning, if not all of its beauty. Ceremony keeps things up; without form the spirit melts into thin air and is lost.

What is true of Masonry is equally true of religion, of manners and of art. The Poet Tennyson speaks of those, whose faith hath centre everywhere, nor cares to fix itself in form. That is, they believe in everything in general and nothing in particular. Their faith is like the earth in the story of creation, as the Bible tells it, without form and void; a vague sentiment, as flimsy as a mist and as frail.

Manners, it has been said, are minor morals. That is, they are forms of a social ritual in which the spirit of courtesy and amenity finds expression. So essential are they as a form of social fellowship, that, as Emerson said, if they were lost, some gentlemen would be obliged to re-invent such a code. The phrase, It is not done, has more than mere convention behind it. It bespeaks a standard, a sense of propriety, a fineness of feeling, a respect for the rights and feelings of others.

Some of our modern artists are trying to throw of fthe old classic forms of music, painting and poetry. The result is chaos, a formless riot of colour and sound, in which a horse may be green and a song a mere mob of notes, without melody. Without lovely form the spirit of beauty fades and is lost. Ages of experience have wrought out noble forms of art and life, which we cannot defy or ignore without disaster.

The same is true of Masonry. Gentle, wise, mellow with age; its gracious spirit has fashioned a form, or body, or an art; if we call it so, in which its peculiar genius finds expression. Its old and lovely ritual, if rightly used, evokes the Spirit of Masonry,

Lodge creates a Masonic atmosphere in which the truths of Masonry seem more real and true. It weaves a spell about us, making fellowship gracious. It is a mystery; we love it, without caring to analyze it.

By the same token, if the rhythm of the ritual is bungled, or slurred, or dealt with hastily or without dignity; its beauty is marred and its spell broken. Just imagine the opening of Lodge, or any one of the Degrees, jazzed up, rushed through with, and how horrible it would be. The soul of Masonry would be sacrificed, and its spirit evaporated. For that reason we cannot take too much pains in giving the ritual such a rendering as befits its dignity, its solemnity and its haunting beauty.

No wonder Masonry is jealous of its ceremonies and symbols. It hesitates to make the slightest change, even when errors have crept into the ritual, lest something precious is lost. Indeed, it is always seeking that which is lost, not alone in its great Secret, but in all its symbols which enshrine a wisdom gray with age, often but dimly seen, and sorely needed in the hurry and medley of our giddy-paced age.

Mere formalism is always a danger. Even a lofty ritual may become a rigmarole, a thing of rut and rote. Sublime truths may be repeated like a parrot, as the creed in a church may be recited without thought or feeling, by force of habit. Still, such a habit is worth keeping, and often the uttering of great words stirs the heart with a sense of the cargoes of wonder which they hold, for such as have ears to hear.

No matter; our fear of formalism - its mockery and unreality - must not blind us to the necessity of noble, stately and lovely form in which to utter and embody the truths that make us men. For that reason every part of the ritual ought to have Due Form, nothing skimmed or performed perfunctorily, in order that the wise, good and beautiful truth of Masonry may have full expression and give us its full blessing. Only so can we get from it what it has to give us for our good.

Take, for example, the Opening of the Lodge, so often regarded as of no great importance in itself, save as a preliminary to what is to follow. Not so. Nothing in Masonry is more impressive, if we see it aright. As a flower opens its Lodge, as one poet puts it, when it unfolds its petals and displays its centre to the sun, which renews its life; so the

opening of a Masonic Lodge is a symbol of the opening out of the human mind and heart to God. It is a drama of an inward and ineffable thing, not to be spoken of except in the poetry of symbol.

One sees more plainly in English ritual, in which the three Degrees, or grades as they name them, has each its stage. First is the stage appropriate to the Apprentice, a call to lift the mind above the level of external things. The second is a further opening, an advance in the science revealing greater things than Apprentices may know. It is an opening upon the square, which the first Degree is not.

By the time we reach the Third Degree, a still deeper opening of the mind is implied, upon the centre, for those of the Master rank, involving the use of finer powers of perception, to the very center and depths of being. How far and to what depth any of us is able to open the Lodge of his Mind, is the measure of what Masonry is to us. As an ancient manual of initiation tells us, urging us to an inward quest:

There lives a Master in the hearts of men who makes their deeds, by subtle-pulling strings, dance to what time He will. With all thy soul trust Him, and take Him for thy succour. So shalt thou gain, by grace of Him, the uttermost repose, the Eternal Peace. Such meaning, and far more than here hinted, lie hidden to most of us in the simple ceremony of opening the Lodge. How much Masonry would mean for us and do for us, if only it had its due form both of ritual and interpretation. It might not explain all riddles, but it would light many a dark path, and lead us thither where we seek to go.

Religion, untainted, here dwells;
Here the morals of Athens are taught;
Great Hiram's tradition here tells
How the world out of chaos was brought.
SO MOTE IT BE

Author Unknown



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MASONIC ETIQUETTE AND SCOTTISH USAGE

One of the most interesting experiences in visiting lodges in other jurisdictions is to note the differences in procedure and etiquette. One can trace the introduction of innovations in our own rituals and forms from influences from outside of our jurisdiction. It is these differences that fascinate us and cause us to reflect on our own proper procedures. This article deals with the usages in Scottish Lodges.

The word etiquette has been defined as the "established rule of procedure and ceremony in a court or in any official or other body". Perhaps for Masonic purposes it can be defined as "that set of convention, rules, customs and traditions by which Masons are expected to govern themselves when engaged in the rites and ceremonies of the Craft". Etymologically the word 'etiquette' means 'a la carte', that is 'according to the card'. It harks back to France when it was the custom to give each guest at court or formal reception a card bearing his name, rank and precedence. While this suggestion of a more or less arbitrary convention and formal ceremoniousness continues, even in our own use of the word, etiquette is by no means wholly a matter of formality. It is born out of the necessity of social contacts and has its roots in social realities.

Every society or group of human beings has its own code of etiquette. There is an etiquette of the streets as well as of the drawing-room. There is an etiquette of The Courts of Law, of clubs, of theatres, indeed of all manner of social and formal gatherings. In every form and degree of human intercourse there is this tacit reference to a code of manners without which human conduct would become unbearable. In having its own code of manners, its etiquette, Freemasonry is but following the example of other social groups.

1. By etiquette Freemasons acknowledge and express their respect for the Craft. It makes pleasant their contacts with their fellows, smooths the path of duty, establish an equality of treatment for all Brethren, protects the good name of the Craft and greatly assists in establishing that harmony and unity which should exist between all Freemasons.

2. When Masons act as a unit, as in a Lodge meeting, or at a Communication of Grand Lodge or District Grand Lodge, etiquette takes the form of proper decorum.

3. All Masons present at Regular Meetings must act in a manner appropriate to the occasion.

4. Loud talk, restless moving about, coughing, laughter or private conversations during ceremonial work, giving no attention to the work in hand is indecorous behavior and it disturbs the harmony of the Lodge.

5. It is in such an atmosphere, that ill-will and hard feelings, not to mention the more serious menace of schism and feud are most likely to take root.

6. The Master of a Lodge Who permits such things is recusant, unwise and not as faith(I as he should be in discharging the duties of his office.

7. Among the Old Charges, to which every candidate was required to swear obedience a prominent place was given to the portions dealing with "Behaviour".

8. The oldest of known records - the Regius Manuscript, written about 1390 -emphasises the necessity of paying due respect to the Craft.

9. Anderson, in his Book of Constitutions, published by the Grand Lodge of England in 1723, says "*You are not to hold private Committees, or separate conversation, without leave from the Master, nor to talk at anything impertinent or unseemly. nor interrupt the Master or Wardens, or any Brother speaking to the Master, nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious or solemn. but to pay due respect to your Master, Wardens, Fellows*".

10. Bearing this in mind the Master of a Lodge must be particular to see that nothing boisterous creeps into the ceremonial work of his Loge.

11. The Degrees must be conferred not only in as perfect a ritualistic form as is possible, but also with impressiveness.

12. The impression made upon a candidate in his First Degree will remain with him throughout his life.

13 In the conferring of the Master Mason Degree all crudity and ruffianism must be cut out.

14. A hum of conversation, restless moving about, have no place in the ceremonial work of any Lodge.

REGALIA

1. The regalia to be worn by members of the Scottish Constitution shall be that described in the Eighth Schedule to C & L.
2. When mourning has been ordered, tassels, rosettes and levels on aprons and jewels shall be covered with black crepe.
3. No regalia or jewels other than those appertaining to Craft Masonry shall be worn at meetings of Grand Lodge or District Grand Lodges or Daughter Lodges.
4. A Brother may only wear levels on the apron of a Lodge of which he is or has been the Master. (Law 285)
5. Scottish Freemasons in common with The Irish, normally wear the Apron under the coat. Not so long ago this was actually the Law on the matter, but with the advent of double-breasted suits the Law now reads "Aprons shall be fastened preferably under the coat and worn so that the flap is visible".
6. In many Scottish Lodges the Office-bearers wear sashes over the right shoulder and under the left arm. This is a relic of the days when all gentlemen wore swords suspended by a leather or cloth sash. On entering the Lodge the sword itself was removed but the sash was left in position. The sash is worn over the jacket, not, like the apron, under it.
7. In some Constitutions it is common for a Brother to wear at all times, the apron and regalia appropriate to the highest Masonic rank he holds. This is not so in the Scottish Constitution. However, all Office-bearers of District Grand Lodge and Daughter Lodges shall be entitled to wear the regalia of their rank at any regularly constituted Masonic meeting. On no account should two collars be worn at the same time.
8. It has been customary in Scotland for an Honorary Grand Lodge Office-bearer to wear his jewel of his Honorary Office on a thistle-green ribbon, one and a half inches broad, with his Lodge regalia.
9. It is the custom in many Lodges to present to the retiring Master a Past Master's Jewel as a mark of appreciation for the work done by him while in the chair of the Lodge.
10. It is but fitting that Past Masters should wear these jewels when attending meetings of the Lodge which has awarded them.

11. It is not, however, the Scottish custom to wear jewels when wearing District Grand Lodge regalia.
12. However, if a District Grand Lodge Office-bearer is attending a Lodge in his official capacity he should wear the Past Master's jewel or the Lodge jewel if he is entitled to either of them as a mark of respect to the Lodge.
13. There is nothing to prevent a Brother who is a Past Master of more than one Lodge wearing two or three Past master's jewels at the same time.
14. A Brother may also be a Past Master of a Lodge under another Constitution and shall be entitled to wear a Past Master's jewel of a Lodge under that Constitution in a Scottish Lodge. It is entirely a matter for the Brother concerned, remembering that in the Lodge all Brethren are of equal standing and that as little distinction in regalia and jewels as is possible should be the case.

DRESS

1. A Lodge may require its members to wear formal dress at its meetings although Grand Lodge lays down no ruling on this matter.
2. Before the Second World War many Lodges had the custom of wearing evening dress at all meetings. The advent of clothing coupons and rationing made the continuance of this custom difficult and, finally, impossible. Since the war some Lodges have returned to the old usage and there is something to be said for it - it is a mark of respect to the Craft.
3. A good criterion, if evening dress is not the custom of the Lodge, is to wear a dark suit and a dark tie.
4. There is nothing sombre about this, for the colourful Scottish regalia - which is unique in the world of masonry - looks much better against a dark background.
5. Attend your Lodge dressed soberly, for it is a sober meeting you are attending.
6. There is a philosophy in dress, as in so many other things, and the dress proper to Masonic meetings is no exception. Its principle is good taste, its practice is to wear such dress as shows respect to the Brotherhood and expresses the dignity of the Craft.

ADDRESSING

1. In the usage of the Scottish Craft "Brother" is neither a sentimental nor familiar form of address.

2. It is a title - as much as Right Worshipful Or Worshipful.
3. A man does not attend his Lodge in his capacity as a private individual; he is not John Frazer or Robert Anderson. He is there in his capacity as a Master Mason - A Brother. For this reason he should always be addressed in open lodge as "Brother Frazer" or "Brother Anderson".
4. It cannot be too strongly stressed that all Scottish Freemasons are Brethren -irrespective of their rank in the Craft.
5. The Scottish Craft knows no such form of address as "Right Worshipful Brother" or "Worshipful Brother", etc.
6. In the Scottish Craft the appellations "Right Worshipful" and "Worshipful" are appropriate only to the office, not to the person.
7. When addressing the Master of a Lodge it is correct to address him as "Right Worshipful Master" and to refer to him as "Right Worshipful Master, Brother Anderson".
8. It is incorrect and not in accordance with Scottish Custom to address him as "Right Worshipful Brother Anderson".
9. In the same way a Past Master is never, repeat never, addressed as Worshipful Brother John Brown. He is Brother John Brown, Past Master and on a "billet" - again a Scottish term - his name would be written as Brother John Brown, P.M.
10. A Past Master of a Lodge does not rank as such in any other Lodge of which he is a member but not a Past Master. He may be received in the last-mentioned Lodge as a visiting Past Master only if he comes clothed as such.
11. Visiting Brethren from another Constitution will be addressed in accordance with the usage in that Constitution.

ENTERING AND LEAVING THE LODGE

1. A Brother entering the Lodge after it has been opened should advance to a point about midway between the altar and the Senior Warden: salute the Master and quietly take his seat.
2. If the Lodge is working in a degree other than the first, only the sign of the degree in which the Lodge is working should be given. 'Working-up' is a custom under the English Constitution but is not Scottish usage.

3. If you are entering your own Lodge, and that the business of the Lodge has begun and you are late, go quietly to a seat after salutation.
4. Do not stop to exchange greetings on the way.
5. When visiting a Lodge and that the business of the Lodge has begun and you are late, after salutation you are to wait for the Director of Ceremonies to introduce you to the Master or conduct you to a seat.
6. If you are a visiting Master or Past Master you will probably be invited to take a seat in the East.
7. Accept this graciously if there is obviously room.
8. If the East seems a little crowded ask the Master's permission to take a seat on the floor of The Lodge.
9. If you must leave the Lodge before it is closed you should wait until you have an opportunity of rising in your place and asking the Master's permission to retire.
10. This given, you should go to mid-way point above referred to, salute the Master and retire quietly. In some Lodges it is customary on entering or retiring to salute the Wardens in addition to the Master. In this case salute the Master first, then the Senior Warden and last the Junior Warden.

SIGNS AND SALUTATION

1. Grand Lodge has no legislation regarding signs, but there are some signs, or manner of giving signs, which might be regarded as intrinsically Scottish. For example, a great number of Lodges made use of the D... G... sign.
2. The Brethren stand in this position while the Lodge is being opened in the First Degree.
3. Many regard this as being more fundamental than standing with the P... sign, which is aim given.
4. Within Scotland itself, every Mason will automatically adopt the sign of F... when he stands in Lodge.
5. In other Constitu6ons, the Brethren only use this sign when a prayer is being offered or a candidate is taking his obligation.
6. If at the business part of a Meeting, a Brother addresses the Chair, he should rise, give the sign of the Degree, return to the sign of F make his address and before sitting down give again the sign of the Degree.
7. The Grand or Royal Sign with which is associated Grand Honours is always given three

times.

8. The manner of doing this is absolutely uniform throughout Scotland and is always accompanied by the words "All Glory to the Most High".

9. There are no salutations given to The Most Worshipful Grand Master Mason, Grand Secretary or District Grand Master, etc., upon their entering a Lodge.

10. The only occasion when the Grand Master Mason is saluted - and once only as a Grand Master Mason is on the occasion of his Installation when he is proclaimed by the Grand Director of Ceremonies.

11. This point is stressed because in some Constitutions there is a specified number of salutes for a Brother with 'Most Worshipful', a lesser number for 'Right Worshipful' rank and so on.

12. After the usual business of the Lodge has been transacted, it is not the custom in Scotland to have 'risings' at the first of which the Master asks "I rise for the first time to ask if anyone in this Lodge has aught for the good of Freemasonry in general or this Lodge in particular."

13. The usual custom in Scotland is:-

R.W.M -Worshipful Junior Warden, have you any further business in the South ?

W.J.W - No further business in the South, Right Worshipful Master (or, if he has, he states this first.

R.W.M. -Worshipful Senior Warden, have you any further business in the West ?

W.S.W. - No further business in the West, Right Worshipful Master

R.W.M -I.P.M., any further business in the East?

I.P.M - No further business in the East, Right Worshipful Master except Distinguished Visitors may wish to give Greetings.

R.W.M. - Brethren, any further business on the floor of the Lodge (waits and may receive Reports, etc.).

R.W.M - There being no further business, be upstanding Brethren and assist me to close the Lodge.

THE GREAT LIGHTS

1. The position of the altar varies from Lodge to Lodge. Symbolically it should be cubical in shape. On it are placed the three great Lights of Freemasonry.

2. Since the V.S.L with the square and compasses thereon really constitute the "point within a circle" it follows that the altar should be fairly centrally situated in the Lodge and ideally with the "G" over it.

3. The altar may be suitably painted or carved provided this is done with good taste.

4. It may be covered with a cloth of the Lodge colour or in the case of a lodge of sorrow draped with black crepe.

5. The three Great Lights, of course, are on top of the cloth.

6. It is interesting to observe in most Lodges in the District several different volumes of the Sacred Law depending upon the religion of the Brethren concerned are placed side by side on the altar, the candidate being obligated on the one peculiar to his religion.

7. The Ballot Box may be placed on a small table beside the altar or may be placed on a pull-out slide attached to the altar.

8. Since the three Great Lights constitute the focal point of any Degree, it is felt in Scotland that it is quite in order for a candidate and his conductor to perambulate round the Lodge passing between the altar and the Master. This is mentioned because some Constitutions, for example the Irish, prohibit any Brother from passing between the altar and the Master, the reason possibly being that the Master in the East is in the Place of Light and his vision should not be obscured from the three Great Lights which are his responsibility.

LIGHTS

1. The position of the three candles or lamps varies from Lodge to Lodge. In some Lodges they are placed in tall candlesticks situated at three of the corners of the square pavement.

2. In others on a candelabra of three lights on the Master's dais whilst a third method is to see them displayed on the pedestals of the Master, Senior Warden and Junior Warden.

3. In some Constitutions quite a feature is made of the lighting of the candles when the Lodge is being opened and indeed the act of lighting may be accompanied by the words Wisdom, Strength and Beauty.

4. In the Scottish Constitution all three candles are lit in the First Degree, one is extinguished in

the Second Degree and two are extinguished, leaving only one alight, in the Third Degree.

5. A symbolism which has been suggested is that as the candidate progresses from Degree to Degree he acquires more spiritual light and there is less necessity for material light.

TRACING BOARDS

1. In Scottish Lodges the Tracing Board of the Degree does not lie on the floor. In some Lodges the Tracing Boards are placed on the wall, one being uncovered in each Degree.

2. Other Lodges place them in front of the pedestals of the Junior Warden, Senior Warden and Master respectively.

3- Others place them on an easel in some convenient part of the Lodge.

4. As some of the Tracing Board lectures are somewhat long, there is no objection to the candidate being seated during this lecture.



Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness, and the general good of mankind, creating, in all its varieties, universal benevolence and brotherly love.

Duke of Sussex

**UGLE
TERCENTENARY BREAST JEWEL**



In celebration of the 300th Anniversary of the United Grand Lodge of England a Tercentenary Breast Jewel has been issued. Any mason belonging to a lodge of the UGLE or a Grand Lodge in amity with the UGLE is entitled to purchase one. If you are interested in a souvenir of such an auspicious event check out the website of toykenningandspencer.co.uk/. Prices range from £25 (metal gilt - as illustrated) to £1,700 9ct gold.



BRANDING FOR INCREASED LODGE MEMBERSHIP

Call it marketing, branding, promoting or recruiting the fact stands today that lodges in Nova Scotia have to attract new brothers into the Fraternity if they hope to survive. What that entails is often a process unfamiliar to many Masonic Brothers, and can often lead to missed opportunities or mistakes made by not understanding the process. Here are some steps and help to better equip your lodge to attract new membership using some common branding and standardization techniques.

Establish your target

This step involves two parts the first is to determine how many candidates you lodge can handle, it sounds great to launch an awareness campaign where your lodge attracts ten new candidates however if your current membership cannot conduct the rituals and mentor these new brothers, many will leave prematurely, stopping this problem is one of the main goals of GLNS branding by developing the concept that “the brothers’ experiences in the lodge meet their expectations out of the lodge”. To ensure this concept happens determine a good target number for new membership, and focuses the lodge’s ability to target that number of candidates with an awareness campaign and development of this campaign based on their ability.

The second part of establishing a target is using the data available for your area through Statistics Canada Census data at (<http://www12.statcan.gc.ca/census-recensement/index-eng.cfm?HPA=1>). A simple search of your lodge’s community will give you a breakdown of the male population by age; this helps the first stage of determining your lodge’s desires for growth. The Census data which is often a few years old gives your lodge a start point, and the numbers should be adjusted by date a five year old census would require adding 5 years to the ages listed, An example would be if the population of Males 15 – 25 in your community is 3 or 4 in the 2011

Census there ages today would be 21 – 31 and your chance of attracting suitable candidates from that age group is very hard, based on such a small age group, on the other hand if the population of males ages 35- 45 is at 130 in 2011 you have a target age group of 41 – 51 which is has been proven to be a good age for new candidates as these men often have 20+ years ahead as brothers. These two steps now provide a guide for planning committees as to the type of awareness needed by your lodge. For example a Nova Scotia Town where the large proportion of men’s age range is 45 – 55 pictures of men in their 20s on promotional material will not help attract candidates as well as pictures men in their 40s and 50s, so know your target age. The same would apply to other branding tools like a masonic float in the community parade; stack the event with brothers representing the target age group.

Increase Positive Lodge Awareness

Masonry has an international brand our colour is Blue, the Square and Compass are our logo and “Making Good Men Better” is our slogan. How positive does your lodge display this, if the idea of attracting new candidates is part of the lodge’s plan have a good look at your presence. Is your lodge building in good shape? A shabby, poorly painted or dirty lodge in a state of disrepair does not brand the Fraternity well in your community and candidates will not want to associate in your building. Do you have a sign on the building letting people know who you are? Unlike some areas of the world Nova Scotia carries a positive and friendly atmosphere for Freemasonry, so it is a good idea to make our presence known. If your community allows roadside welcoming signs at the entrances to the area erect one this lets people know that a lodge exists the same goes for your lodge, if you are able to display signage do so.

Use local newspapers, social media to promote your Lodge’s good works, the day where word of mouth was the best method for getting out

what we do is no longer effective. Studies have proven that people still read small local interest newspapers. These provide the attachment that many large scale papers no longer reach; often small papers make space for community organizations to publish their information and purchase low cost advertising. If your lodge plans an open house or a fundraising event use this avenue to advertise. Facebook and other social media have many community awareness groups and pages. This can be a great idea to spread the news of a lodge event or fund raiser etc. The key to using social media is controlling the message and feedback. Make sure that where you post your Lodge information is well controlled, a good community social group will have a responsible administrator who deletes and blocks any negative or nasty comments about our Fraternity.

Using community festivals and events to attract candidates, if your community has a fair or exhibition with a parade, attendance either marching or float can provide a good venue to attract new candidates. The presence of a lodge in a parade is a great way of showing the public that you are active in their community, however if your lodge wants to gain full impact of these outings more effort is needed than just being there. Plan to handout lodge interest contact cards to men along the parade route, by using brothers who are in your target age group should be standard. If your lodge age group doesn't fit your target age ask some other lodges if they can help. Regardless every parade should have masons of various age groups to show we are a relevant to all men.

Lodge T shirts or golf shirts with a logo are a good way to promote your lodge when involved in a community event. Having the brothers wearing a matching shirt not only provides awareness but promotes unity among the group. If you are hosting a community Barbeque or Breakfast or Other event having members stand out not only looks good but

gives a modern professional casual appearance. This also can serve well in summer parades, many companies, political parties, and professional groups now promote their company, and organization by dressing in matching shirts. Society has adopted a more casual public appearance over the last 20 years and lodges should consider this in order to attract new candidates. Even traditional formal businesses like banks and Law firms will don branded T and golf shirts when in parades and at fundraising events.

Using Webpages and Social Media

This is probably one of the most misunderstood areas in Freemasonry, the internet is wroth with anti-masonic information and conspiracy theories often blocking out the good that Masonry provides to mankind. In order to counter act this Masonic Lodges should have a web presence and that being said now we need to look at the issues with using the web. The first issue is what type of web presence your lodge desires and what parameters you should operate it in.

Websites are the standard for organizations to put a presence on line, but are most commonly mismanaged, when your lodge wants to establish a website to brand your lodge in your community here are a few guide lines every lodge should be aware of.

1. Domain and website ownership, even though your lodge may be looking at spending several thousand dollars to have a website produced often companies and organizations do not have full ownership of their material. If your lodge has purchased a domain they should do so as a lodge through the secretary's position, having the domain paid by single brother risks the loss of the domain if he moves or leaves the fraternity. Once the domain is not paid it becomes ownership of the host company who will often charge expensive fees and have complex procedures to establish it under new

ownership. The same goes for the website's content, does your lodge have ownership to the program code or is it copyright of the website builder, often organizations have ownership of the material they can put into a website for example blogs, calendar entries, and pictures. The structure layout and programming codes remain the property of the website builder, this is important if your lodge wants to make changes to the structure of the site as often web developers will charge hourly rates to make these type of changes. If your lodge establishes a website have access to a safe backup copy of the site in case hacking takes the site down or a mistake causes similar issues. A good alternative to expensive site builds is the use of free hosting sites and these are worth looking into if lodge finances are of concern.

1. Material is a large concern and I could devote a whole article on it alone, if your lodge establishes a website Facebook Twitter or other electronic media presence, being aware of content is very important. The GLNS public relations committee are producing a Social media guideline for lodges, this talks about what should not be put online and provides a good test for all communicated material not just social media. Age of your material is also important when a visitor goes to a site and the first thing they see is an event out of date by 2 or 3 years they assume that your lodge is not very active and may fail to contact. The same goes for not providing a means of contact in the lodge, make sure that your electronic media has an email address where a potential candidate can inquire about the lodge.
2. Does your lodge Social Media and Website reflect the target age groups you wish to attract, this is most notable with the pictures on these sites. If your lodge would like to attract new

brothers in the 20 – 35 year old age group having your media with all older members getting 50 year jewels and brothers over 60 will not brand to your purpose. Electronic media is like a window into your lodge and what people see online is what impression they will take away from your lodge. Other things to consider are; smiles, happy looking pictures, and does the brother want his picture taken. Remember lodge is a private place and in today's world of ever increasing public surveillance and we should respect a brother's right to privacy in our Fraternity.

Where to Start

Your lodge has decided that they want to grow the membership by attracting new candidates to the Fraternity but are unsure how to start. This is a common issue and one that often wastes time and effort if not done correctly. A good method of rolling out an awareness campaign is to appoint one brother in the lodge to act as a Public Relations officer, by keeping this position to one member the lodge can maintain control of the messages being sent, and this also gives the GLNS PR committee a contact to work with in your lodge. Branding your lodge in the community should be a critical first step some lodges have excellent community brand and are widely recognized through the whole, others are known by their members and families only and require efforts to become better recognized. The development of the growth plan for the lodge should be part of the long and short term plans for your lodge; from this the lodge Public Relations officer can work with the Lodge advisory committee to develop a realistic goal for a new candidate awareness campaign. Once the plan is made it is only effective if put into action, and take advantage of opportunities. Something as simple as some Masonic brochures at a lodge pancake breakfast could attract a new candidate. The

Grand Lodge Public Relations committee is here to assist your lodge, and understands that grass roots branding in Nova Scotia will grow membership as well as an expensive corporate based awareness campaign and ensure that:

“The brother’s experience in Your Lodge meets their expectations out of the Lodge”

*James Logan
PR Committee Member*

Applause in open Lodge.

Brethren –

There is no place in Masonry for applauding degree/ritual work however well it may be presented. The conduct of a religious service is suggested as analogous. We attend as participants not spectators. If the audience is carried away by the glamour of the production it may indicate that the deeper lessons of the symbolism have been missed. It may also tend toward invidious comparison.

The time for congratulations and applause is at refreshment. Although applause has crept into many lodges for degree/ritual work it is, in fact, inappropriate.

*Submitted by:
V. W. Bro. Gerald Settle
Director of Ceremonies
Wentworth Lodge #108
G.L.N.S.*



The Tiler at Cariboo Lodge #469 in Barkerville, British Columbia, Canada, required neither sword nor trowel to perform his job. Cariboo had a “Silent Tyler” that was designed to keep out “wild men and some equally wild women”. Barkerville must have been an interesting town in the 1860s. When Cariboo was constructed in 1869, the brethren designed and installed an outdoor stairway that was the only avenue of egress into the second story Lodge Room. This stairway was hinged at one end, allowing it to be raised once the brethren were assembled on the upper floor. With the Silent Tyler raised, access into the Lodge was effectively cut off, thus thwarting any eavesdroppers and prying eyes. This safeguard acted in a manner one might liken to a drawbridge. The stairway on the left side of the building was raised and lowered by means of an operating wheel and pulley system installed in the Tiler’s room. A latecomer could petition for entrance by tugging a cord that ran to an upstairs bell. Due to the security of this arrangement, the Lodge’s Tiler served as both the Inner Guard and Tiler. In 1936, Cariboo Lodge and their Silent Tyler were destroyed by fire.

A Facebook Posting



FROM THE JUNIOR GRAND WARDEN



Djembe (jembe' or jem-bay)

The drum has always been represented as the heartbeat of creation or the heartbeat of life. Evidence is secure in the connection between our heartbeat and the energy outside of the body and the way our body responds to musical rhythms. It is said that the drum heals our connection with each other when we play.

The drum has historically been used in a variety of cultures more specifically in Native cultures the drum is considered sacred only to be used during special occasions. The djembe is being used in, special occasions such as weddings, communication between tribes.

The name of the djembe came from Bamana Mali who said "Anke dje, anke be" to call their people together, as the saying translates as "everyone gather together." "Dje" means gather and "be" means everyone, which gave the drum used in these calls to order its name.

The drum itself is hand-carved and made from a single piece of African hardwood and topped with a single piece of animal skin as the drum-head; either goat or cowhide. A djembe is normally 23-25" in height but can be smaller in many villages in Africa. We like to say the perfect height of a djembe is 24 1/2". Ropes of different color can be wrapped around the bowl of the drum as decoration. (To tune the drum, the rope wrap must be removed.) Djembes may also be decorated with **cowrie shells**, coloured paint, decorative tacks, or other metalwork.

Traditionally, carvings on djembes (if any) are limited to the foot. Depending on the country of origin, different patterns are

used; traditional carving styles are usually quite plain and restrained. In the 2000s, western demand and competition among carvers resulted in more and more elaborate carvings that can cover all of the foot and, in some cases, include the bowl of the drum.

The three basic sounds that can be produced with a djembe are bass, tone, and slap. Other tones can be produced using a combination of these, but these are the three building blocks. Bass is the lowest of the three notes and is produced by hitting the center of the drum. Tone has a soft, yet full sound and can be produced by playing the side of the drum with fingers that are relaxed, yet held together. Slap is the loudest and sharpest note and can be played by hitting the edge of the drum head with the center of your hand and then quickly pulling it away. The slap is generally considered to be the most difficult tone to perform.

Africans say that the drum contains three spirits. The belief is that the djembe drum contains the spirit of the tree from which it was made, the spirit of the animal whose skin is played, and the spirit of the carver or the one who cut the tree and the people who assemble the drum. I include the spirit of the djembe player who brings the spirits together. Others include the spirit the ancestors as being equally important or the most important.

Locally the djembe is sold in a variety of musical locations. I encourage those interested in djembe playing to try the drum and ask a lot of questions. Try and get a feel for the drum and the tone that you might like.

This presentation was given at Wentworth Lodge as part of their education programme.



Brethren of New Scotland.

The Scottish Rite Charitable Foundation's (SRCF) Learning Centre, the only one of its kind in Nova Scotia, will be once again hosting its Annual Charity Fundraising Golf Tournament at Avon Valley Golf and Country Club near Windsor on 11 July 2017.

Per my request last year, I seek the support of our Lodges throughout the area in supporting this incredible effort to improve the lives of the many children who are afflicted by Dyslexia. 51 of those children are current students, but we also have 162 of them on a waiting list.

Through the funds we obtain from SRCF and what we raise through events like this Golf tournament, we are able to address the exponentially growing needs of our region, by providing free tutoring through professionally trained tutors.

Please discuss this request with the brethren of your Lodge. If anyone would like more information, please PM me or go to our web site <http://www.dyslexiacentrehalifax.com/golf/>. Whether you choose to support us as a Lodge team participant or though a sponsorship, all support is welcomed. The winning team in 2016 was from Bedford Lodge.

Bill Gomez



MASONIC WAGES

Masonic labor is purely a labor of love. He who seeks to draw Masonic wages in gold or silver will be disappointed. The wages of a Mason are earned and paid in their dealings with one another; sympathy begets sympathy, kindness begets kindness, helpfulness begets helpfulness, and these are the wages of a Mason.

*By Bro. Benjamin Franklin
Grand Master of Pennsylvania, 1790*

THE SYMBOLISM THE GLOVES

The investiture with the gloves is very closely connected with the investiture with the apron, and the consideration of the symbolism of the one naturally follows the consideration of the symbolism of the other.

In the continental rites of Masonry, as practised in France, in Germany, and in other countries of Europe, it is an invariable custom to present the newly-initiated candidate not only, as we do, with a white leather apron, but also with two pairs of white kid gloves, one a man's pair for himself, and the other a woman's, to be presented by him in turn to his wife or his betrothed, according to the custom of the German masons, or, according to the French, to the female whom he most esteems, which, indeed, amounts, or should amount, to the same thing.

There is in this, of course, as there is in everything else which pertains to Freemasonry, a symbolism. The gloves given to the candidate for himself are intended to teach him that the acts of a mason should be as pure and spotless as the gloves now given to him. In the German lodges, the word used for acts is of course *handlungen*, or *handlings*, "the works of his hands," which makes the symbolic idea more impressive.

Dr. Robert Plott—no friend of Masonry, but still an historian of much research—says, in his "Natural History of Staffordshire," that the Society of Freemasons, in his time (and he wrote in 1660), presented their candidates with gloves for themselves and their wives. This shows that the custom still preserved on the continent of Europe was formerly practised in England, although there as well as in America, it is discontinued, which is, perhaps, to be regretted.

But although the presentation of the gloves to the candidate is no longer practised as a ceremony in England or America, yet the use of them as a part of the proper professional clothing of a mason in the duties of the lodge, or in processions, is still retained, and in many well-regulated lodges the

members are almost as regularly clothed in their white gloves as in their white aprons.

The symbolism of the gloves, it will be admitted, is, in fact, but a modification of that of the apron. They both signify the same thing; both are allusive to a purification of life. "Who shall ascend," says the Psalmist, "into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." The apron may be said to refer to the "pure heart," the gloves to the "clean hands." Both are significant of purification—of that purification which was always symbolized by the ablution which preceded the ancient initiations into the sacred Mysteries. But while our American and English masons have adhered only to the apron, and rejected the gloves as a Masonic symbol, the latter appear to be far more important in symbolic science, because the allusions to pure or clean hands are abundant in all the ancient writers.

"Hands," says Wemyss, in his "Clavis Symbolica," "are the symbols of human actions; pure hands are pure actions; unjust hands are deeds of injustice." There are numerous references in sacred and profane writers to this symbolism. The washing of the hands has the outward sign of an internal purification. Hence the Psalmist says, "I will wash my hands in innocence, and I will encompass thine altar, Jehovah."

In the ancient Mysteries the washing of the hands was always an introductory ceremony to the initiation, and, of course, it was used symbolically to indicate the necessity of purity from crime as a qualification of those who sought admission into the sacred rites; and hence on a temple in the Island of Crete this inscription was placed: "Cleanse your feet, wash your hands, and then enter."

Indeed, the washing of hands, as symbolic of purity, was among the ancients a peculiarly religious rite. No one dared to pray to the gods until he had cleansed his hands. Thus Homer

makes Hector say,—

"Χερσὶ δ' ἀνίπτουσιν Διὸλείβειν Ἄζομαι."—*Iliad*, vi. 266.

"I dread with unwashed hands to bring
My incensed wine to Jove an offering."

In a similar spirit of religion, Æneas, when leaving burning Troy, refuses to enter the temple of Ceres until his hands, polluted by recent strife, had been washed in the living stream.

"Me bello e tanto digressum et cæde recenti,
Attrectare nefas, donec me flumine vivo
Abluero."—*Æn.* ii. 718.

"In me, now fresh from war and recent strife,
'Tis impious the sacred things to touch
Till in the living stream myself I bathe."

The same practice prevailed among the Jews, and a striking instance of the symbolism is exhibited in that well-known action of Pilate, who, when the Jews clamored for Jesus, that they might crucify him, appeared before the people, and, having taken water, washed his hands, saying at the same time, "I am innocent of the blood of this just man. See ye to it." In the Christian church of the middle ages, gloves were always worn by bishops or priests when in the performance of ecclesiastical functions. They were made of linen, and were white; and Durandus, a celebrated ritualist, says that "by the white gloves were denoted chastity and purity, because the hands were thus kept clean and free from all impurity."

There is no necessity to extend examples any further. There is no doubt that the use of the gloves in Masonry is a symbolic idea borrowed from the ancient and universal language of symbolism, and was intended, like the apron, to denote the necessity of purity of life.

We have thus traced the gloves and the apron to the same symbolic source. Let us see if we cannot also derive them from the same historic origin.

The apron evidently owes its adoption in Freemasonry to the use of that necessary garment by the operative masons of the middle ages. It is one of the most positive evidences—indeed we may say, absolutely, the most tangible evidence—of the derivation of our speculative science from an operative art. The builders, who associated in companies, who traversed Europe, and were engaged in the construction of palaces and cathedrals, have left to us, as their descendants,

their name, their technical language, and that distinctive piece of clothing by which they protected their garments from the pollutions of their laborious employment. Did they also bequeath to us their gloves? This is a question which some modern discoveries will at last enable us to solve.

M. Didron, in his "*Annales Archeologiques*," presents us with an engraving, copied from the painted glass of a window in the cathedral of Chartres, in France. The painting was executed in the thirteenth century, and represents a number of operative masons at work. Three of them are adorned with laurel crowns. May not these be intended to represent the three officers of a lodge? All of the Masons wear gloves. M. Didron remarks that in the old documents which he has examined, mention is often made of gloves which are intended to be presented to masons and stone-cutters. In a subsequent number of the "*Annales*," he gives the following three examples of this fact:—

In the year 1331, the Chatelan of Villaines, in Duemois, bought a considerable quantity of gloves, to be given to the workmen, in order, as it is said, "to shield their hands from the stone and lime."

In October, 1383, as he learns from a document of that period, three dozen pairs of gloves were bought and distributed to the masons when they commenced the buildings at the Chartreuse of Dijon.

And, lastly, in 1486 or 1487, twenty-two pair of gloves were given to the masons and stone-cutters who were engaged in work at the city of Amiens.

It is thus evident that the builders—the operative masons—of the middle ages wore gloves to protect their hands from the effects of their work. It is equally evident that the speculative masons have received from their operative predecessors the gloves as well as the apron, both of which, being used by the latter for practical uses, have been, in the spirit of symbolism, appropriated by the former to "a more noble and glorious purpose."

Source: [*Mackey's Encyclopedia of Freemasonry*](#)

ON BEING ASKED TO JOIN

"I think it's an outrage," announced the New Brother with great emphasis, talking to the Old Tiler.

"Sure it is!" answered the Old Tiler.

"Why don't you have it stopped, then?"

"I dunno, what is it?"

"You just agreed with me it was an outrage. And now you don't know what it is!"

"No, I do not. But I am wise enough to agree with out-of-temper brethren. Then they don't get out of temper with me. So suppose you tell me what is an outrage?"

"All these brethren who try to get me to join things! Ever since I was raised they have been after me. Jones wants me to join his Chapter and Smith says as soon as I do I must come in his Council, and Robinson wants me in his Commandery and Jackson says I mustn't think of going York but must go Scottish Rite, and Brown tells of what he is going to have done to me when I join the Shrine, and Peters wants me to become a Veiled Prophet and Lem says I mustn't forget the Tall Cedars, and old Jerry tells me he'll never let up on me until I join the Eastern Star... it makes me ill."

"You sure do get sick easily," answered the Old Tiler. "But I'll attend to it. Tomorrow I will see to it that at least ten brethren tell you that you are not good enough for the Chapter, not wise enough to join the council, not brainy enough for the Rite, not sincere enough for the Commandery, not a good enough sport to stand the Grotto, Tall Cedars or Shrine initiation and not decent enough to join the woman's organization. That'll fix it all right and you can be well again."

"Hey, wait a minute! What do you mean, I am not decent enough for the women or good enough sport to stand the Shrine? I'm perfectly decent and as good a sport as--"

"Gently, gently! I did not say you were not- I said I'd arrange with a lot of brethren to tell you that you were not."

"But why?"

"You get peeved when they tell you the other thing- I thought that was what you wanted."

"Our wires are crossed somewhere!"

"No, it is you who are cross and therefore not able to see straight," snapped the Old Tiler. You say it's an outrage that many brethren invite you to join with them. What is there outrageous about it? The brother who wants you in his Chapter sees in you good material

out of which to make a Companion. The Knight who wants you in his Commandery thinks you will grace its uniform, live up to its high standards, conform to its usages. The brother who would like to have you in the Scottish Rite thinks you have brains enough to appreciate its philosophic degrees and believes that Albert Pike had such as you in mind when he wrote 'Morals and Dogma.' The Noble or the Veiled Prophet who asks you to come with him thinks you are a good sport, able to be the butt of a joke for a while that others may laugh, and that you may, in turn, enjoy the antics of others. They all take you for a regular fellow.

When you are asked to join the Eastern Star a great compliment is paid you--you are selected as a man fit to associate with fine women; you are accepted as a gentleman as well as a Mason, a man women will be proud to know. That is your outrage!"

"I never looked at it in that way. Masons do not ask others to join with Masons in Masonry and I suppose I thought--I felt--"

"You didn't think; you just thought you thought." The Old Tiler was smiling now. "Think again. There is every reason why Masonry should not ask the profane to be of it. Masonry is bigger than any man. It never seeks; it must be sought. But, once a Mason, the matter is different. The lodge has investigated you. You were found not wanting by your fellows. Why wouldn't your brother ask you to join another organization in which he is interested and which he thinks will interest you?"

"Well, but--"

"There is no 'but' which fits! There are many Masonic organizations, each filling its place. Chapter, Council, and Commandery extend the symbolic lodge story. The Scottish Rite tells it to the end in another way. Shrine, Grotto and Tall Cedars are happy places where Masons play. The Eastern Star practices charity, benevolence, kindness, the gentler side of life. None duplicate;

all have work to do. The better the workers, the better the work. It is no outrage that they pay you the compliment of asking you to join with them."

"But I haven't the time; I don't know if I could afford it."

"That is another story. All these organizations cannot make you more a Mason than you are now, but they might make you a better one. Whether you have the time or the means needed is your affair. It would indeed be an outrage if any one questioned you about that. These brethren who ask you to join with them think you have leisure enough to be a better Mason and of sufficient means to indulge that laudable ambition."

"Oh, of course, you are right and I am wrong, as usual. I guess I'm a—"

"A Mason," suggested the Old Tiler, gently.

"And a prospective, Companion, Knight or whatever it is they will call me when I join the Scottish Rite and all the rest!"

"Old Tiler Talks" by Carl Claudy -1924

THE ALLEGORY OF THE CAVE' BY PLATO

"In the Allegory of the Cave, Plato distinguishes between people who mistake sensory knowledge for the truth and people who really do see the truth. It goes like this:

Imagine a cave, in which there are three prisoners. The prisoners are tied to some rocks, their arms and legs are bound and their head is tied so that they cannot look at anything but the stonewall in front of them.

These prisoners have been here since birth and have never seen outside of the cave.

Behind the prisoners is a fire, and between them is a raised walkway.

People outside the cave walk along this walkway carrying things on their head including; animals, plants, wood and stone.

So, imagine that you are one of the prisoners. You cannot look at anything behind or to the side of you – you must look at the wall in front of you.

When people walk along the walkway, you can see shadows of the objects they are carrying cast on to the wall.

If you had never seen the real objects ever before, you would believe that the shadows of

objects were 'real.'

Plato suggests that the prisoners would begin a 'game' of guessing which shadow would appear next.

If one of the prisoners were to correctly guess, the others would praise him as clever and say that he were a master of nature.

One of the prisoners escapes from their bindings and leaves the cave.

He is shocked at the world he discovers outside the cave and does not believe it can be real.

As he becomes used to his new surroundings, he realizes that his former view of reality was wrong.

He begins to understand his new world, and sees that the Sun is the source of life and goes on an intellectual journey where he discovers beauty and meaning

The prisoner returns to the cave, to inform the other prisoners of his findings.

They do not believe him and threaten to kill him if he tries to set them free."

This is from a philosophical site, worded in plain English for better understanding, and is based on the The Allegory of the Cave by the Greek philosopher Plato in his work 'The Republic', around 380 BCE.



WENTWORTH LODGE JERSEY NIGHT

At the January 19th 2017 Regular Meeting of Wentworth Lodge No. 108, the Worshipful Master, WBro. Quentin Hardy added a very unique twist to the Masonic Education segment of the meeting agenda.

Dress Code for this meeting was announced as Business Casual with team jersey of your choice to be worn beneath your apron.

Following the regular lodge business, the Masonic education topic was presented; famous masons who had taken part or played in different sports on the semi and professional levels. A short five to ten minute lecture was given by different lodge brethren covering a description of the sport and highlighted those brothers who had become heroes in the sport.

Hockey included Maple Leaf defenceman Tim Horton, team owner Harold Ballard and of course Lord Stanley.

Baseball was described with a Masonic interpretation of the game; field shaped like the square and compass and certain numbers used such as 3 strikes, 3 outs, 3 bases, and 9 innings. Bro. Abner Doubleday invented baseball in the 1850's and had such great brothers as Ty Cobb, Babe Ruth, Cy Young, and Ted Williams play the game.

Football was represented by Brother John Elway of the Denver Broncos and by Wentworth Lodge Brother Joseph Taplin, winner of the Atlantic University Volunteer Coach of The Year and the Canadian Inter-University Assistant Coach Award(SMU).

Yacht racing of a World Championship level was described by Wentworth Brother Andre' Simoes re', who recently competed in the 2016 Meleges Class, World Yacht Racing Championships in Florida.

Arm wrestling competition had Wentworth Brother Trevor Sanipass describe his sport and competing for the Canadian

Championship in 2014; he won the Bronze Medal and proudly passed it around for all the brethren to see.

Boxing included Brother Sugar Ray Robinson as well as Equity Lodge Brother Dave Downey, Canadian Middleweight Champion for 10 years.

Basketball inventor Brother Dr. James Naismith and player Brother Scottie Pippen(Chicago Bulls).

The fifty two brothers in attendance displayed tremendous fellowship during and after this meeting, as was commented on by the Deputy Grand Master, RWBro. John Cody. He also drew the winners' name for a pair of Moosehead hockey tickets, WBro. Norman Lewis.

This type of meeting was designed to get our new and older members involved, with presenting the mini sports lectures, inviting other lodges to participate with their own members wearing jerseys, and building a better Masonic relationship among the brethren. This new meeting idea made the regular meeting enjoyable and interesting, while still keeping to our ancient ways of getting the lodge business done in a reasonable time. The tail-gating style of refreshment was also well received afterward.

A big Thank You to the Wentworth Lodge brethren and the visitors for their involvement, the great fellowship and meeting success that followed.

*Quentin Hardy (WM)
Wentworth Lodge #108*





RWBro. John Cody, DGM, being received at the Installation of Equity Lodge



New gavel for Bedford Lodge No.104



M W Bro Simeon Hardy received his 25 year pin at Virgin Lodge Jan 23, 2017. Congratulations.



Wentworth Lodge No.108 presented an Emergent Entered Apprentice Degree. One of the new Brothers, Axel Kurello, is being included as a "Courtesy Degree" during all 3 of his degrees. This was requested from his Mother Lodge, Victoria No.1 in Victoria, British Columbia, through the Grand Lodge of British Columbia and the Yukon, through the Grand Lodge of Nova Scotia to Wentworth Lodge No.108. Brother Kurello is a member of the Royal Canadian Navy currently posted in Halifax. He will be Mentored and Raised in Wentworth Lodge No. 108 under a copy of the Charter of Victoria Lodge No.1 as per the Courtesy Agreement between Grand Lodges. Worshipful Master, WBro. Quentin Hardy, will accommodate Brother Kurello's Degree as he is available between Navy Deployments. Mentoring of his degree proficiency lectures will also be included under this arrangement.

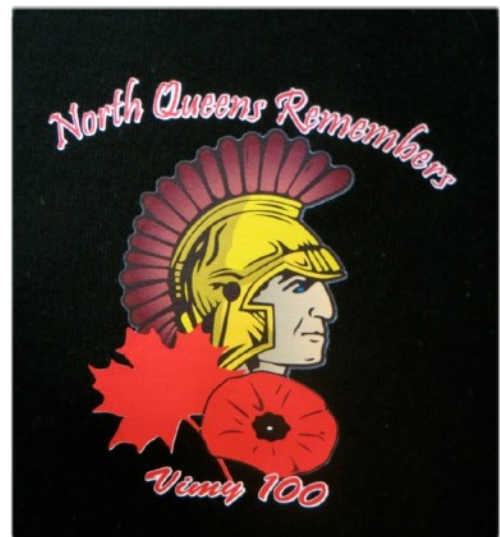


Receiving Certificate of Appreciation for our participation in the Broom & Gavel Bonspiel from the Grand Master of Nova Scotia. — with Robert Bianchi, Dennis Webster and Larry Gullett.



Two years ago **fourteen Grades 9-12 students** from North Queens started to plan a **twelve** trip to take part in the 100 Anniversary of Vimy Ridge plus visiting other sites in Germany, France, Belgium, The Netherlands and London. The amount each student had to raise was \$3820.00 That did not include spending money or taking part in going on the Eiffel Tower, costs to the Museums etc. They had raised the basic amount. Because of the work to rule they were not able to raise the extra money during that time. Yesterday was a day it was proud to be a MASON. Mechanics had applied for funding from Grand Lodge. Yesterday a representative from Grand Lodge and the Master from Mechanics presented a cheque payable to NORTH QUEEN'S VIMY RIDGE TEAM in the amount of \$ **17,000.00**

While on the trip the team will carry Mechanics Lodge's flag to all the important places. Besides that Holland will give each person on the trip (20) each ten tulip bulbs. They will be planted by the





RWBro. Jim Luddington, SGW, represented the MWTGM at the installation ceremony of Zetland Lodge in Liverpool



John Albro Lodge received a plaque in appreciation for a donation of a \$5000 special grant from the Masonic Foundation for Autism Nova Scotia's summer camp. Robyn Bradshaw on the left and Martha on the right.



Wentworth Lodge EA DEGREE & MM Q&A





Royal Sussex Lodge #6, Installation, March 2/2017



Woodlawn Installation February 11, 2017



St Andrews Lodge #1, March 7, 2017



Ad Astra Lodge #130, Installation, March 15, 2017



Wentworth Lodge #108, Installation, March 16/2017



Keith Lodge #17 Installation, March 9, 2017



Eastern Star #51, Installation, March 18,2017



John Albro Lodge #122,Installation, March 25,2017



Sackville Lodge #137, MM Degree & Drama, March 4,2017



St John Lodge #2, Degree work, March 6, 2017



King Solomon Lodge #54, Digby, Corn Beef & Cabbage Dinner, March 19,2017

