



MASONIC

MAGICIANS



From the Editor

I must apologize for the lateness of this issue and to all the contributors who sent in their material by the deadline. Family reasons demanded that I spent the last three months in the UK and have only just returned. Happily things are back to normal and the next issue should be with you at the appropriate time.

In this issue we recognise two eminent members of the Craft in Nova Scotia receiving their 50 Year Jewels as well as a change in meeting place for a number of lodges in Dartmouth.

On a sad note, this past week I was informed of the passing of M.W.Bro. Raymond Daniels, Past Grand Master of the Grand Lodge of Canada in Ontario. It was my privilege to have met M.W.Bro. Daniels and his Lady Brenda during my term as a Grand Lodge officer on several occasions. He was great representative of his Jurisdiction and of the Craft wherever he went. He was an exemplar of the masonic gentleman, a wise counsellor and a friend to all he met. For all of those who had the honour of knowing him he will be greatly missed.

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

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Those who become Freemasons only for the sake of finding out the secret of the order,run a very great risk of growing old under the trowel without ever realizing their purpose.

Yet there is a secret, but it is so inviolable that it has never been confided or whispered to anyone.Those who stop at the outward crust of things imagine that the secret consists in words, in signs,or that the main point of it is to be found only in reaching the highest degree.

This is a mistaken view: the man who guesses the secret of Freemasonry,and to know it you must guess it, reaches that point only through long attendance in the lodges,through deep thinking, comparison, and deduction.

He would not trust that secret to his best friend in Freemasonry,because he is aware that if his friend has not found it out,he could not make any use of it after it had been whispered in his ear.

No, he keeps his peace, and the secret remains a secret.

Giovanni Giacomo Casanova, Memoirs, Volume 2a, Paris, p. 33



THE GRAND MASTER'S MESSAGE

Brethren All,

An important part of my duties as Grand Master is representing The Grand Lodge of Nova Scotia in other jurisdictions. I always feel very proud and privileged to be able to bring greetings from N.S. on your behalf. I have already travelled to the Grand Lodge of Vermont, the Grand Lodge of Prince Edward Island, the Grand Lodge of Canada in the Province of Ontario, the District Grand Lodge of Newfoundland and Labrador Grand Lodge of Scotland and The Grand Lodge of Newfoundland and Labrador.



One of the most interesting visits was the one to the District Grand Lodge of Newfoundland and Labrador which is the only District Grand Lodge under the Grand Lodge of Scotland in Canada. A new District Grand Master is installed every five years.

The Grand Master Mason (*that* is his official title) came over from Scotland with his Grand Director of Ceremonies and his Grand Secretary to perform the installation Ceremony. The ceremony was performed in an excellent manner. The new District Grand Master was Right Worshipful Brother Walter Scott Bartlett. This unique District Grand Lodge was formed in 1868 at which time the first District Grand Master, Right Worshipful Brother Alexander M. MacKay, remained in office for thirty eight years. Since then seventeen District Grand Masters have served various terms. However, since 1985 the term of five years has been adopted.

There are eleven Lodges in this District Grand Lodge. Many are very spread out and visits require a great deal of travel. Regalia worn by the members of this District Grand Lodge is quite distinctive having a pale green background with gold trim.

I had the opportunity to talk to the Grand Master Mason and he was very interested to hear what we are doing in Nova Scotia, particularly regarding the Inter-Provincial Meetings we have held with our brothers in New Brunswick and Prince Edward Island. Since this occasion only occurs every five years, I was so glad that I was able to be there and represent Nova Scotia.

*Sincerely and Fraternally,
Peter J. Ponsford G M*

The Grand Lodge of Antient, Free and Accepted Masons of Scotland was founded in 1736. This was some years after the formation of the Grand Lodges of England and Ireland. The reason for this may have been the fact that the Grand Lodge of Scotland had approximately 100 Lodges to deal with whereas the others had comparatively few. As can be imagined, trying to obtain the agreement of 100 independent Lodges all jealously guarding their traditions was no easy task. Only 33 of these Lodges were represented at the foundation meeting which implies that 67% did not see the point of having a Grand Lodge when some of those Lodges had already been in recorded existence for almost 140 years! Of the 33 Lodges a substantial minority did not consider the formation of a "Headquarters" worthy of further support and did not continue to participate in Grand Lodge affairs preferring to continue as local, independent Lodges. Sadly many of those 100 original Lodges have disappeared and very little is known of them. Indeed many are only known by their village or town name. It can be seen, therefore, that The Grand Lodge of Scotland began as a 'bottom - up' organization - that is with many Lodges pre-existing Grand Lodge. Other Grand Lodges were formed at a time when there were relatively very few Lodges and began from a 'top - down' position.



The Grand Master Mason of The Grand Lodge of Scotland, Brother Charles Iain Robert Wolrige Gordon of Esslemont.

THE PILLARS OF THE PORCH

By Frank Skelton, M.P.S., Montreal, Quebec, Canada

WHEN ONE stops to count the number of places in our ritual where the pillars of the porch are mentioned, one cannot help but wonder what is the purpose of this seeming repetition. When we are told further that their names are highly prized among Masons, and we are given the trouble of spelling rather than halving or syllabizing, we wonder why. The Preston lecture explanation is neither sufficient nor plausible enough to satisfy our wonder. The unsatisfactory triteness becomes more irksome, when we are given an indication of depth of meaning in one of the Capitular Degrees, by the casual mention of the great Kabbalist's Ezekiel's quotation: "Mark well the entering in of the house with every going forth of the sanctuary."

By association of ideas, the thought of Ezekiel as a Kabbalist, the thought of his guarded reference to the pillars, and the thought of Capitular Masonry on whose medal is inscribed: 'Nil nisi clavis deest' (Nothing but the key is missing), all leads to the hypothesis that perhaps the true significance of the pillars is the missing key, and that the key is Kabbalistic.

If ever there was a Masonic hierarchy, who could and would deliver such a key to the worthy, it certainly does not exist today. In fact, we students of the Philaethes Society constitute the nucleus of such a body, and with that thought in mind I frankly desire to place before you the facts I have gathered that lend to the support of the hypothesis.

The confusing descriptions of the pillars shown in Kings, Chronicles and Jeremiah are perhaps wilful distortions. To support this assertion, let me call to your attention that the Septuagint version of the Bible was given grudgingly and hesitantly to Ptolemy, by the Sanhedrin, through the intercession of Eleazar. The High Priest Eleazar was persuaded to grant Ptolemy's request - tantamount to a command - by the freeing of certain Jewish slaves and by an appeal to his national pride - for would it not be a dishonor to the Jewish nation not to have copies of their sacred scriptures in the famous library at Alexandria? The Greek translation requested was

difficult to procure, not because of lack of capable translators, but because it was a received opinion among the Jews that God severely punished those who dared to translate the sacred books into vulgar tongues. The Talmud reports that Jonathan, on the issuance of his Chaldaic paraphrase of the sacred scriptures, was severely reprimanded by a voice from Heaven for having dared to reveal to men the secrets of God. Faced with the request, the Sanhedrin were placed in the dilemma of flouting the religious law which prohibited the divulgence of divine mysteries or else of displeasing Ptolemy. They were not sons of Solomon for nothing, for in their deliberations they learned that their scriptures consisted of body and spirit - 'body' meaning the material sense of the Hebrew language, and 'spirit' meaning the spiritual sense, that Lost Word so deplored by the vulgar. It was decided that by giving the body of their scriptures they were able to obey their civil rulers; by keeping the spirit they were able to obey their consciences. Further to shield themselves from the reproach of profanation, they used the Samaritan texts every time the Hebrew was not sufficiently obscure in itself. As an example of obscurity, consider Amos IX, 1 ". . . Smite the lintel of the door that the posts may shake." The Hebrew reads not "lintel" but chapter, and chapter does not mean a pommel or a globe, but an artificial pomegranate. In this quotation, Amos is referring to the Pillars of the Porch, and means: 'deprive the Hebrews of the fruit of their secret knowledge.'

I will leave the tangled descriptions of the Pillars in the Bible to the crossword puzzle enthusiasts, and will give them the necessary indications by mentioning that they can find them in I Kings, VII, 13 seq.; II Kings, XXV, 13 seq.; II Chronicles III, 135 seq.; II Chronicles IV, 12, and in Jeremiah LII, 17. Josephus mentions them in his Antiquities, but he is not a Hebrew authority, for it is rumored that he did not understand the language.

Further indications are that Kings is attributed to Jeremiah, a priest and a Kabbalist; and that Chronicles is attributed to Ezra, an erudite profane, a governor of Israel after the captivity. Should they be inclined to the opinions

of the fundamentalists, let them remember that at the dawn of Christianity, the Rabbis publicly declared that the Septuagint version of the Bible was false, and that the Hellenizing of their scriptures was a disaster more baneful to Israel than the worship of the golden calf; and that the Talmud records that a mourning period of three days was instituted to atone for the error.

We may look for clearer descriptions of the Pillars elsewhere than the Bible. In the year 1861, Eliphaz Levi (Abbe Louis Constants a Mason, confided manuscript lessons on the Kabbalah to his disciple Baron Spedaliere. The latter, on the death of his master, entered occult circles, and communicated the lessons only to initiates of high degree. The lessons became public only in 1916 when a great part of the library of a distinguished occultist was sold. In this manuscript, entitled "Les Mysteres de la Kabbale," we find a most enlightening description of the Pillars of the Porch. Levi was an accomplished Hebrew scholar, and a genuine initiate of the oral tradition known as the Kabbalah. Two of Levi's illustrations are particularly revealing. The Lily work is a single large lotus lily. The pomegranates and set work are a single large pomegranate having net work upon it and in each mesh of the network is placed a small pomegranate.

Around the shaft is the wreathen work consisting of alternate pomegranates and lilies, and at the head of the shaft are the two rows of pomegranates.

The Bible accounts now fall into place, with this reconstruction, and our fanciful tracing board designs look foolish in comparison. He goes further however, and tells us that the total height of the pillar and chapter, when erected, was twenty-two cubits, one whole cubit of the shaft being concealed by the lily. This makes the Chronicles version of thirty-five cubits to need smart explaining away by those who insist that every word of the old testament is true. For twenty-two was the number of letters in the Hebrew alphabet, and with this figure the final piece of the jigsaw puzzle falls into place. For each letter of the Hebrew alphabet was the symbol of a dogma.

Somewhere, referring to the method of the oral tradition which demanded thorough mastery of each dogma before proceeding to

consideration of the ensuing one, Jesus says: "I will not say Beth before I can say Aleph." The pillars and chapter now give an additional key to the meaning of these dogmas. The eighteenth letter is repeated by being both the head of the pillar and the bottom of the lotus lily. and the last five letters, Fzaddi, Resch, Qoph, Schin, and Thau are made to represent the flower and the fruit of the dogma, the other seventeen letters representing the stalk and the support. Only one thoroughly familiar with the Kabbalah, can appreciate the full importance of Levi's reconstruction, but a slight indication can be given by a sketchy outline of the meaning of the first letter.

First, let it be said, that the letters of the Hebrew alphabet are formed from a pantacle called the 'Garden of Eden.' This pantacle is formed by four circles inscribed in four squares concentrically, the whole traversed by two diagonals. Horizontals are negative and passive; perpendiculars are positive and active; diagonals are neutral and in equilibrium; circles and arcs of circles represent movement, life and/or spirit.

Aleph partakes of both diameters and circumference but does not enter into form represented by the sides of the square. It contains circular movement in both ascending and descending directions. It indicates Unity of Being, of Movement, and of Equilibrium or Harmony. Two arcs represent evolving and devolving organic life, organic life is cellular and curved. Straight lines represent mineral life-crystals are sexed, grow and have straight edges.

In Aleph we have one 1
 We have two 2
 We have three 3
 We have four 4
 Total 10

Consequently, all numbers are contained in one, since Aleph is also number one.

In Aleph is symbolized all that is one - Being conceived in its universality; the Spirit of God; the spirit of Man; Humanity; the principle of thought.

The letter Aleph written out, aleph, lamed, phe, represents God and Nature; for aleph and

lamed form 'Al' (pronounced El), the Hebrew name for Deity. Lamed has the hieroglyph of the outstretched arm and signifies extension.

When Joshua held his arm in the position of Lamed, he was making with his body (the hieroglyph of Aleph is Man) the living sign of Unity extended to Infinity. Phe has the hieroglyph of the Blazing Star, and represents the intelligence of Nature. This outline could be extended for several pages but for further details consult: "Lettres au Baron Spedalieri," by Eliphas Levi. If you reread the foregoing carefully, and think of our first, second and third Degrees, you ought to agree that Masonry is Kabbalistic, or at least it was before Preston, Hemming and Webb.

The last letter, Thau, is best represented by Hiram Abif's pomegranate. The fruit containing fruits is a symbol of the atomic universe containing in the molecule, in earth, in the solar system, in the galactic system, in the nebulae of the star-cities, in the universe, and in God. The fruit contains the seed of its own beginning again. The end and the beginning are one!

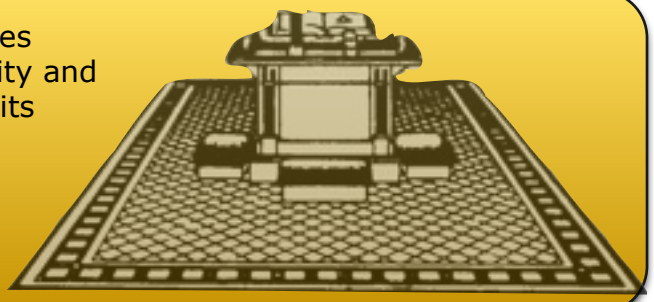


Bro. Dr. Frederick N. Burgess, Nova Scotian, Freemason and Surgeon in the Union Army during the US Civil War, buried in Riverbank Cemetery, Hantsport, County Hants, Nova Scotia.



Its laws are reason and equity; its principles benevolence and love; and its religion purity and truth; its intention is peace on earth; and its disposition good-will toward man

Rev T.M. Harris



MASONIC MAGICIANS

In the world of professional stage magic, few names resonate with such acclaim as Harry Keller, Howard Thurston, Harry Houdini, Charles Carter, and Harry Blackstone, Sr. In addition to being brothers in the fraternity of American magicians, each was also an active Freemason. Nearly amazing as the magic acts these great illusionists are famous for is the fact that all of the great magicians made time in their busy lives for Freemasonry: Despite the extensive travel entailed in their careers and all the allurements to the vices of the world, each recognized the value of the Masonic brotherhood.

Masonic Bro. Harry Keller (1849-1922) was the founder of what has been described as the Royal Dynasty of American Magicians. Keller began the tradition of passing the mantle of "Greatest American Magician" to a successor, his Masonic Brother, Howard Thurston. The lineage of the Keller dynasty has over the years passed from Bro. Thurston to Masonic Bro. Dante (Harry Jansen, 1883-1955), to Lee Grable (1919 - present, especially famous for floating and revolving his wife in mid-air as she plays the piano - a variation of Levitation made famous by Bro. Keller), and to the current successor, Lance Burton. However, much of what we know of Keller is learned from his friend Bro. Harry Houdini who was a frequent guest at Keller's Los Angeles estate and interviewed the great magician to document the history of their craft: Long after Keller had retired and just a few years before his death, Houdini cajoled his friend on stage for a mammoth show to benefit the families of the men who died when the troop transport Antilles was sunk by a German U-boat. Houdini arranged for Keller to be carried off in triumph after his final public performance, as six thousand spectators sang Bro. Robert Burns poem "Auld Lang Syne."

An amusing anecdote related to Bro. Keller's Masonic membership was when he was shipwrecked in the Bay of Biscay and his Blue Lodge diploma went to the bottom of the sea. It was later recovered by divers who brought up baggage from the sunken steamer. Bro. Keller later remarked it had been viewed by Grand Master Neptune and returned.

Bro. Howard Thurston (1869-1936) was initiated in Manitou Lodge No. 106, New York City, on July 22, 1907. He received the 32° in New York City on July 10, 1910, and later became a Noble of New York's Mecca Shrine Temple (Mecca is the first and oldest Shrine Temple, having been established in 1871 by actor Bro. William J. "Billy" Florence, Bro. Dr. Walter M. Fleming, and others). During Thurston's stage show, he was known to say, "pronounce the magic word 'Hiram Abif' and the rooster and the duck will change places." Through this patter, he prepared his audience to be amazed and, also let his Masonic Brothers know that a fellow Freemason was on the stage.

Bro. Thurston said of Freemasonry: "I sometimes think that the traveling Masons have more opportunities of being both proud and glad of the social distinction designated by the Square and Compasses than those who remain home most of the time. This is certainly true of a public entertainer, and especially of a magician.... What a wonderful thing for a stranger to be able to meet the best men of the community as a brother and a friend!"

Bro. Keller and Thurston's contemporary, Bro. Harry Houdini (born Erich Weiss, 1874-1926) passed his own secrets only to his biological brother Theodore Weiss who performed under the name, Hardeen. The brothers began their magic act playing lodge banquets, beer halls, dime museums and any other bookings they could obtain.

By 1919, Bro. Houdini's fame as an escape artist had spread world wide. One illusion he never attempted was the bullet catch, of which his friend, Bro. Harry Keller warned Houdini that there were too many things that could go wrong and requested that he not do the stunt: Houdini had announced that he would try the stunt after well known headlining magician Chung Ling Soo (also a Bro. Mason whose real name was William Ellsworth Robinson) had been killed performing it, but assented to Bro. Keller's sage advice.

Harry Houdini was initiated in St. Cecile Lodge No. 568, N.Y., July 17, 1923, Passed July 31, and Raised August 21. In 1924 he entered the Consistory. Houdini gave back to the Masonic

fraternity of which he was so proud, including giving a benefit performance for the Valley of New York which filled the 4,000 seat Scottish Rite Cathedral and raised thousands of dollars. In October 1926, just weeks prior to his untimely death on that Halloween, he became a Shriner in Mecca Temple.

Last rites for Bro. Houdini were held November 4, 1926 at the Elks Clubhouse in New York. Services were conducted by Rabbi Tintner who joined in the Elks "Hour of Remembrance," a tribute was delivered by Rabbi Bernard Drachman and eulogies by Loney Haskell of the Jewish Theatrical Guild and Henry Chesterfield of the National Vaudeville Artists, followed by a service by the Society of American Magicians, and concluded, as by tradition of the fraternity, with Masonic Rites.

Another contemporary was illusionist Charles Carter (1874-1936), who hailed from San Francisco: He started his career as a magic journalist and prominent lawyer. Because of stiff competition in America, he chose to concentrate his magic career abroad, where he achieved great fame. His magnificent home in San Francisco is presently used as a foreign embassy headquarters.

Famed magician and Bro. Mason, Maurice Raymond, himself an escape artist, had a long running professional feud with Bro. Houdini. The Great Raymond proved his devotion to the Masonic fraternity when, on retirement, he toured the United States lecturing at Masonic Temples about his life in Magic: A favorite anecdote was performing in Ecuador, where he used two authentic shrunken heads as props.

Other great Masonic Magicians included: John Henry Anderson (1814-1874, who like Bro. Chung Ling Soo was famous for the bullet catch), Alexander Herrmann (1844-1896), Frederick Eugene Powell (1856-1938), Chung Ling Soo (born, William Ellsworth Robinson, 1861-1918), Dante (August Harry Jansen, 1883-1955, who appeared with his Masonic Bro. Oliver Hardy in Laurel and Hardy's films A-Haunting We Will Go and Bunco Squad), and Okito (born Theo Bamberg, 1875-1963).

The tradition of Mason Magicians represented by these great vaudeville era illusionists has been perpetuated by the "Invisible

Lodge" founded in 1953 by Bro. Brewerton H. Clarke who performed under the stage name Sir Felix Korim (1905-1986). The "Invisible Lodge" was not actually a Lodge, but rather a club for Masonic Magicians which convenes its sessions at major Magic Conventions. The club follows its own ritual, which encompasses elements from both Masonry and the world of illusion: The preferred time for the Invisible Lodge's sessions has been midnight. Members of the Invisible Lodge have included, Blackstone (born Henri Bouton, 1885-1965), Okito (born Theo Bamberg, 1875-1963), Ballantine (born Meyer Kessler who, as an actor played Lester Gruber on McHale's Navy with his fellow Mason, Bro. Ernest Borgnine), and Jack Gwynne (1895-1969).

The brethren of Mill Valley Lodge No. 356 have supported this tradition in 2000 when Masonic Magician David Lowenstein (stage name of Bro. Michael Tomofeev of Sotoyome Curtis Lodge No. 123, Healdsburg, CA) entertained the Lodge and guests at the Lodge's Pillars of the Community dinner in honor of Marin's new Eagle Scouts. As a further homage to our brethren of yesteryear, the green room of the Lodge's vaudeville era stage has been decorated with the lithographs appearing on this page, celebrating the careers of these great Masonic conjurers.

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DO YOU KNOW.....?



Why the Holy St. John's are part of the masonic ritual?

The early history of Freemasonry in France?

Why we are masons?

What are the landmarks of Freemasonry?

Whether King Solomon's temple actually existed?

The real meaning of the biblical verses in our masonic ritual?

The origins of Freemasonry?

That Rudyard Kipling wrote a poem about Freemasonry?

The Scottish Rite had its early beginnings in Avignon France?

That Rosslyn Chapel in Scotland contains many masonic symbols?

The early popes had their seat of power in Avignon France and that the papal palace still stands today?

What the political consequences were of the Morgan Affair in the USA?

If you had attended the Loge la France meetings you would have found out!

These are just a few of the items of masonic education presented at Loge la France No.138 at their regular meetings held on the 4th Friday of March, May, June September and November at the Masonic Temple in Bible Hill commencing at 7pm.

A lodge of affiliated masons, we concentrate on education and the festive board!

We welcome all visitors and perhaps you will consider affiliating with Loge la France No. 138 and support us in our efforts to make a difference.

PURPOSES OF A MEETING OF A LODGE OF MASONS.

Masons meet in Lodges and have done so for centuries. Questions often arise as what the purposes of a Masonic Lodge meeting may serve. Several of the basic purposes are essential to the operations of Freemasonry as an organization. First, it allows the administrative requirements of the Lodge to be completed such as handling finances, planning for the activities of the Lodge, electing officers, and completing other duties necessary for the functioning of Freemasonry as an organization.

A second purpose is the conferral of the ritual and ceremonies of Freemasonry. Periodically, men seek light through Masonry and seek admission to our Lodges for the purposes of enlightenment. Lodges then meet to perform the rituals set forth by those who came before us and we bring men to light as Entered Apprentices.

Modern Lodges have focused their energies in these two areas assuring that the operations of the organization of Freemasonry are functioning smoothly and that those seeking admission to our roles are added through initiation.

Reading Masonic scholars suggests that a Lodge meeting can and, in some minds, should be much more.

Our Entered Apprentice catechism tells us that we have gathered to 'learn, subdue our passions, and improve ourselves in masonry.' This charges us as brothers and as a Lodge to assure that ongoing training and exploration of Freemasonry is an integral part of our Lodge meetings. As the operative craftsmen, in whose footsteps we are walking, continued to improve their skills in their trades, so should we, as speculative masons, strive to continually improve our skills. A simple recitation of the words of the ritual only shows that we have learned. As the goal of our craft is to improve the man, we need to assure that we not only learn, but understand those lessons contained within our ritual and apply them in our daily lives based on that fuller understanding.

A meeting of Freemasons further provides us an opportunity to separate ourselves from the trials and tribulations of daily life and enter a place where the superficial qualities of mankind are left behind and the truly important qualities of

mankind become the focus. As we are told in our Entered Apprentice degree, we are to focus on the Internal qualities of a man, not the external.

Others have suggested that the meeting of a lodge of masons consists of the symbolic building of a temple for the work of the lodge, the work of the lodge, and the sealing of that temple to protect the secrets of Freemasonry from the profane providing for us a secure and sacred space for our Labors.

As we prepare ourselves for a meeting of a Lodge of Freemasons, we should shift our focus away from the 'external' qualities of man such as the demands of society including schedules, work projects, bills, meetings, and the demands of others. We should instead shift our focus to the 'internal' qualities of men 'who best can work and best agree.'

As we enter the Lodge room, we are about to embark on several important duties. First, we meet to begin the process of separating ourselves from the profane world outside the Lodge. We begin this process by purging the room of those who are not qualified or worthy to participate in the sacred ceremonies about to be portrayed.

The ceremonies used to open a Lodge of Masons then proceeds with instructing the brothers of the degree being opened. We remind ourselves of our duties of various officers as we prepare ourselves for the labors of the Lodge of the evening. This recitation of the duty of each officer reminds us that we have a duty of our own to make the best use of the time allotted to us. May we also be reminded we are participating in the ceremonies that have been performed thousands of times over hundreds of years for the purpose of supporting Brotherhood and the values that are the foundation of freemasonry as all brothers and fellows have done before us.

This ceremony of opening a Lodge of masons transforms the room from a simple space within a building to a sacred space whose sole purpose is to focus our attentions on Light through Freemasonry as we fulfill our responsibility to 'learn, subdue our passions, and improve ourselves in Masonry.'

As we take note of the many purposes of the meeting of a Lodge of Masons can and should

serve, then we must take note of the comments expressed by Bro. Preston in his Second edition of 1775. He states “Though ceremonies are in themselves of little importance, yet as they serve to engage the attention and to impress the mind with reverence, they must be considered as necessary on solemn occasions. They recall to memory the intent of the association, and banish many of those trifling amusements which too frequently intrude on our less serious moments.”

He goes on to state “The ceremony used at the opening of our assemblies answers two purposes; it reminds the Master of the dignity of his character, and the brethren of fidelity to their truth. These are not the only advantages resulting from it; a reverential awe for the Deity is inculcated. Here we are taught to adore the God who made us, and to supplicate his protection our well-meant endeavors.

“The closing of our meetings teaches us to offer up the proper tribute of gratitude to the beneficent Author of life; and here the less important duties of the society are not passed over unobserved. By this ceremony we are taught how to support the regularity of our assemblies, and the necessary degree of subordination which takes place in the government of our lodges.”

“Such is the nature and utility of this ceremony, that it becomes our duty never to omit it; hence it is arranged as a section in every degree in Masonry, and takes the lead in all our illustrations.”

Our review of the purposes a meeting of a Lodge of Freemasons may serve reminds us that what can be seen as simply a meeting can and should be conducted with the solemnity and respect due such an important occasion. As we construct our temple of virtue during the opening of each meeting, and pursue Light through Freemasonry during our labors, we should do so with a strict observation to not only the letter of the ritual, but also to honor the spirit of the ceremony in our manners and demeanor.

Thus we shall render ourselves worthy of the light available through Freemasonry and impress on those with whom we gather the possibilities that exists when we convene a meeting of Brothers.



About the Author

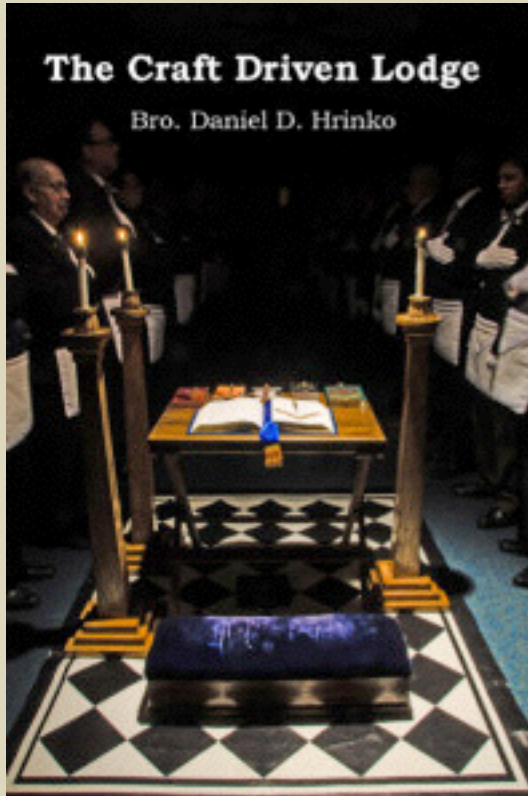
Brother Daniel D. Hrinko was initiated January, 1977, passed March, 1977, and raised April 1977 in Clark Lodge # 101 Springfield, Ohio, Grand Lodge of Ohio. He has served as Worshipful Master of Clark Lodge #101 in 1982-1983, and again in 2004-2005. He was the Worshipful Master of, Arts & Sciences Lodge Under Dispensation in 2009-2020, and served as the Charter Master of Arts & Sciences Lodge #792 in 2010-2011. He has served on the Grand Lodge of Ohio Committee on Education and Information from 2007 through 2014 and served as a District Education Officer 2013 and 2014. He currently serves as a District Deputy Grand Master.

Brother Hrinko lives in Springfield, Ohio with his wife Lisa. He has two children and enjoys spending time with his grandchildren. Among many hobbies, Brother Hrinko has a love for photography and personally took the 21 beautiful color photographs included in The Craft Driven Lodge.

Brother Hrinko received his Doctor of Professional Psychology from Wright State University in Dayton, Ohio. He is a Psychologist in private practice specializing in psychological evaluations for the courts.

THE CRAFT DRIVEN LODGE

By Bro. Daniel D. Hrinko



About the fundamental principles that are essential to the long-term health and well-being of Masonic Lodges. The Craft Driven Lodge approach allows brothers to identify their particular interests, their particular resources, and empowers them to create a Lodge experience that is to their liking without being tied to any particular set of actions, ceremonies, or even fundamental beliefs beyond those universal to Speculative Freemasonry across the globe. 21 beautiful color photographs. by: Bro. Daniel D. Hrinko ISBN 978-0-88053-108-5

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The real Freemason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in the fear of the punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine, except those which are written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received, and in humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is not certain that he can discharge, because he is honest upon principle."

- Source: Farmer's almanac 1823



THE PROPRIETY OF VOTING ON ANY DEGREE

Should you ballot on the EA or FC Degree with an EA or FC in the Lodge room? Using the due guard and sign of the EA or FC Degree?

My answer to both questions is “No”.

Unfortunately, this and many other questions have arisen and not been addressed since the 1996 Annual communication of Grand Lodge when a motion was made and carried that “the business of the Lodge, except for the conferring of degrees and instruction therein, may be transacted in the First, Second or Third Degree, at the discretion of the Master of the Lodge.” There was no extended thought, direction or instruction given regarding the pitfalls and ramifications that have resulted, or what are and what are not the entitlements of EAs and FC’s. The “business” of the Lodge is not even defined. All was left to interpretation within the Lodges. Let us now address the question.

Only members of a Lodge can legally decide by ballot who will be eligible to receive the three degrees, affiliate or be re-instated. The following is a definition of membership.

Regulation I, “Constituent Lodges”

Section 2, “Membership”

“Every brother whose petition has been favourably received in a Lodge and who has received his Master Mason Degree therein or in another Lodge, or who has been elected for affiliation, shall sign for receipt of a copy of the Bylaws of the Lodge and shall thereby become a member of the Lodge and shall be liable for Lodge dues from that date. Newly raised brethren will also receive a copy of the Constitution and Regulations of Grand Lodge.”

The membership of the Lodge shall consist of all those on whom the Master Mason Degree has been conferred, those who have affiliated with it, and those who have been elected to Honorary Membership, so long as they are in good standing on the records of the Lodge.”

As can be seen by the above definition, EAs and FC’s are not members of a Lodge and further, Regulation I, section 3 (e), states; “None but Master Masons may vote on any subject.”

The Ballot Box Lecture states that on the Altar of Masonry rest the three Great Lights of Masonry and it is surely significant that another

object to be regarded worthy of a place upon the Altar is the ballot box. Voting is a serious duty; one that you should learn to do with absolute correctness and understanding.

The dg and s is a silent but visible signal to the WM and all brethren present that the particular signs given correspond to, and are a reminder of, the obligations of that particular degree. The EA dg and s. corresponds with the EA obligation. The FC dg and s corresponds with the FC obligation and is inclusive of the EA as well. Similarly, the MM dg and s corresponds with the MM obligation but is also inclusive of the EA and FC. So, the dg and s of a MM affirms you have cast your ballot in accordance with the great principles of all your obligations.

If the Lodge is open on the EA or FC Degree, and the Lodge has been purged, and a brother gives the dg and s of an EA or a FC at the Altar, he only proves that he is an EA or FC. BUT, you must be a MM to vote (ballot) so you must prove yourself to be a MM by giving the dg and s of a MM.

We are not an Emulation jurisdiction although through the past years we have attempted to include the EA’s and FC’s into the lodge. This has caused some fundamental changes to the way we do the Work. The contradictions between when a mason becomes a mason, a member of the lodge and a member of the Grand Lodge has led to this confusion.

The argument that we all know who is entitled to vote in a lodge, even if open on a lesser degree, holds no water. We demonstrate to the lodge our qualifications to vote as well as reminding ourselves of the solemn obligation we have made as a Master Mason.

The idea that EAs and FC’s are entitled to observe the complete workings of the lodge is erroneous. One is not entitled to receive all the Light that is available in the lodge until becoming a MM. There is nothing wrong with keeping some of the “mystery” of the Craft until the mason is qualified to fully participate.

“Should you ballot on the EA or FC Degree” - not if you understand the Ritual of voting.

Barry Imber, PGM

CLANDESTINE - SHORT TALK BULLETIN - VOL.XIII DECEMBER, 1935 NO.12

Every Master Mason knows that he must not visit a clandestine Lodge, not talk Masonically with a clandestinely made Mason, but not all Master Masons can define clandestinism.

The dictionary (Standard) gives "surreptitious, underhand" as synonyms for the word, and while these express the Masonic meaning to some extent, they are not wholly clarifying.

Mackey (History of Freemasonry) states:

"The (Anderson) Constitutions declare, Section 8, that where a number of Freemasons shall take upon themselves to form a Lodge without a Grand Master's Warrant, the regular Lodges are not to countenance them nor own them as fair brethren, and duly formed. In other words, Lodge formed without a Warrant from the Grand Master (we now say Grand Lodge) is "clandestine," and so a "clandestine Masons" is one made in a Lodge without a Warrant."

Even this definition will not wholly serve; many old Lodges began and worked for a while without a Warrant yet were never Clandestine. "The Lodge at Fredricksburg" in which Washington was initiated, had no Warrant or Charter until long after the First President was made a Mason.

Haywood states of the several terms used to indicate those whom Masons may not officially converse:

"A "cowan" is a man with unlawful Masonic knowledge; an "intruder" is one with neither knowledge nor secrets, who makes himself otherwise obnoxious; a "clandestine" is one who has been initiated by unlawful means, an "irregular" is one who has been initiated by a Lodge working without authorization."

An "irregular" Mason is sometimes, unfortunately, confused with a "clandestine" Mason; "Unfortunately," because some men are "irregularly" made Masons even today - usually in all innocence. George Washington was initiated before he was twenty one years of age; according to modern ideas, this was an "irregular" making, but there was never a taint of clandestinism attached to "The Lodge at Fredricksburg." North Dakota permits the reception of a petition of a man under age, although he must be of age when he is initiated; that their law differs from other laws does not make the North Dakota

minor, who receives his degrees after he is twenty-one, either irregular or clandestine. In a Jurisdiction in which all the membership must be notified of the degree to be conferred and upon whom, the Worshipful Master may forget to list one candidate in his monthly circular; if the unpublished candidate, regularly elected, is initiated, it is an "irregular" making, and the Grand Master may well order him "healed" by being reinitiated, but no power could make such a Mason clandestine.

When a Lodge makes a Mason of one not "freeborn," not of a "mature and discrete age" one who is a bondman, in his dotage, a Mason is made irregularly, but not clandestinely.

When the Mother Grand Lodge separated into two, in 1751, each termed the other clandestine, and this polite name-calling continued even in this country, between Lodges begun here under authority of the two rival Grand Lodges in England. The following is from "Washington's Home and Fraternal Life" published by the United States Government:

According to the "Proceedings, Grand Lodge of Pennsylvania, February 3, 1783:" "A petition being preferred to this Grand Lodge on the 2nd of September last, from several brethren of Alexandria, in Virginia, for a warrant to hold a Lodge there, which was ordered to lie over to the next communication, in consequence of Brother Adam, the proposed Master thereof, being found to possess his knowledge of Masonry in a clandestine manner, since which the said Brother Adam, having gone through the several steps of Ancient Masonry in Lodge No.2, under the Jurisdiction of this R.R. Grand Lodge, further prays that a warrant may now be granted for the purposes mentioned in said petition.

"Ordered, That the prayer of said petition be complied with, and that the Secretary present Brother Adam with a warrant to hold a Lodge of Ancient Masons in Alexandria, in Virginia to be numbered 39. "Brother Robert Adam who was then duly recommended, and presented in form to the R.W. Grand Master in the chair, for installation as Master of Lodge No.39, to be held in the borough of Alexandria, Fairfax County, Virginia; and was accordingly installed as such." "The word 'clandestine' falls with unhappy

significance upon modern Masonic ears, but it did not in those days mean quite the same thing as it does to Masons of this age. Prior to the 'Lodge of Reconciliation' and the formation of the United Grand Lodge of England in 1813, the two Grand Bodies of England, the 'Moderns' (who were the older) and the 'Antients' (who were the younger, schismatic body) each considered the other 'clandestine.' Brother Adam's Mother Lodge is not known, but as he lived for a time in Annapolis, where a 'Modern' Lodge worked, it is probable it was here that he received the degrees which the Grand Lodge of Pennsylvania ('Antients') considered 'clandestine.' Transition of Masons from Lodges of one obedience to those of the other was neither infrequent, so that 'clandestine' could not have had the connotation of irregularity and disgrace which it has with Freemasons of today."

Today the Masonic world is entirely agreed on what constitutes a clandestine body, or a clandestine Mason; the one is a Lodge or Grand Lodge unrecognized by other Grand Lodges, working without right, authority or legitimate descent; the other is a man "made a Mason" on such a clandestine body.

More widespread than effective, more annoying than dangerous, only continual vigilance by Grand Lodges keeps clandestinism from becoming a real problem to legitimate Masonry. Clandestinism raises its ugly head periodically in many Grand Jurisdictions, and in some States it is always more or less of a trouble. Either now, or in the immediate past, some clandestine Freemasonry had affected Arizona, California, Colorado, Missouri, Nebraska, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, South Dakota, Texas, Utah, West Virginia and the District of Columbia; a list too long to minimize altogether by saying that clandestine Masonry is too weak to do much harm. Arizona and California suffer to some extent from clandestine Mexican bodies. Colorado and adjacent States have had with them for some thirty years a curious organization known as The American Federation of Human Rights; with headquarters at Larkspur, Colorado; which is the seat of "Co-Masonry," an organization purporting to make Masons of men and women alike. Missouri has a number of spurious Italian alleged

Masonic organizations, and the "Masonic Chauffeurs' and Waiters' Club" with headquarters in Chicago. In 1929 there was filed in the office of the Secretary of State of New Jersey a Certificate of Incorporation of "The Grand Lodge of Ancient Free and Accepted Masons of New Jersey," under which certificate the incorporators claimed the right to:

"Practice and preserve Ancient Craft Masonry according to the Ancient Charges, Constitutions and Land Marks of Free Masonry; to create, organize and supervise subordinate Lodges of Ancient Free and Accepted Masons, granting to them dispensations and charters, empowering them to confer the degrees of Entered Apprentice, Fellowcraft and Master Mason; and to do all things necessary to carry into effect the objects and purposes of this incorporation."

The regular Grand Lodge instituted suit in the Court of Chancery against this spurious Grand Lodge with the result that in 1932 there was entered a decree restraining and enjoining this "Grand Lodge of ancient Free and accepted Masons of New Jersey," its officers, agents, members and employees,

1. From using the name or designation "The Grand Lodge of Ancient Free and Accepted Masons of New Jersey."
2. From using any name or designation containing the words "Free and Accepted Masons," or word "Mason," or "Masons," in conjunction with either or both of the words "Free and Accepted."
3. From practicing, or pretending to practice Ancient Craft Masonry, according to the ancient Charges, Constitutions and Land Marks of Free Masonry; from creating, organizing or supervising subordinate Lodges of Free and Accepted Masons in the State of New Jersey, or pretending to do so; from conferring or pretending to confer the three degrees of Free Masonry known as Entered Apprentice, Fellowcraft and Master Mason, or any of them.

In New York are now, or have been recently, as many as fifteen spurious Masonic Organizations. North Carolina is not now troubled, but twenty years ago they won a case in court against the Cerneau bodies. Ohio has the "National Grand Lodge of the Independent Order of Free Masons for the United States of America," but has been

successfully fighting it in the courts.

Pennsylvania has had troubles with spurious Ohio bodies and some of her own, but her vigilance is such that these do not get very far in deceiving the public. For instance, in 1927 was heard the case of Phillips against Johnson. A portion of the opinion in that case reads:

“This was a proceeding in mandamus instituted by the realtors to compel the Secretary of the Commonwealth to register certain emblems and insignia, such registration having been refused by the Secretary of the Commonwealth. The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania and Masonic Jurisdiction Thereunto Belonging and the Pennsylvania Council of Deliberation were permitted to intervene as defendants, no objection being raised thereto by the plaintiffs. On the trial of the case a verdict in favor of the defendants was returned by the Jury. The plaintiffs moved for a new trial which was refused by the court.”

South Dakota once had an Italian spurious body, but it has disbanded. Texas has to contend with the clandestine Mexican bodies. Utah has had some experiences, but her most famous contribution to the history of clandestine Masonry was the trial of the notorious McBain and Thompson. That Masonic fraud was there exposed and the perpetrators sent to jail. M.W. Sam H. Goodwin, Grand Secretary, writes of this: “Grand Lodge has not entered the arena against clandestinism, but a great battle against clandestinism was brought to a successful conclusion in the Federal Court in Salt Lake City, and the chief promoters of the Thompson Masonic Fraud (three in number) heard a jury declare them guilty, on ten counts, of using the U.S. Mails to defraud.

“Grand Lodge did not get into this, neither did any other Masonic organization. But Masons furnished the funds which made the trial possible. It was necessary to send investigators across the water to look up records in France, and to interview certain important witnesses in Scotland, and to secure their promise to come over for the trial. Utah brethren furnished the money for this work, also for the expenses of the three men to come and return, as the U.S. does

not pay to bring witnesses from outside the United States. “The men engaged in this fraud were each sentenced to serve two years in Leavenworth and to pay fines of \$5,000.00 each. This destroyed the organization - so far as I am aware, no fragment of it is left. “The Scottish Rite Bodies published a book of some 260 pages and an index, giving an accurate and most interesting account of Thompson’s methods, and of the trial of that case.”

A spurious Grand Lodge of Thompson extraction was, and perhaps still is, alive in Wyoming.

The District of Columbia has had to contend with various would-be incorporators who desire to attach themselves to legitimate Freemasonry, but has always been successful in heading off clandestines who desire legal status under papers of incorporation. In many States Prince Hall or other varieties of so-called Negro Masonry is in existence, but this variety of clandestinism is seldom if ever harmful to regular Masonry. As a general rule, the legitimate Grand Lodges of the southern States do not quarrel with the so-called Negro Lodges, although they are” clandestine. Grand Secretary James M. Clift, of Virginia, puts the general attitude very clearly in writing about colored Masonry in the Old Dominion. He says:

“The Negro (Prince Hall) Grand Lodges, organized just after the war between the States, can hardly be said to be clandestine, as it in no way interferes with Lodges in Virginia. As a matter of fact, the then Grand Secretary of Virginia, Dr. John Dove, aided the leading colored members of this organization in establishing it in Virginia, believing it would be helpful to Negro citizenship. His text book was used as their guide for some years. No recognition could be given them, but so far it appears that Dr. Dove’s conclusions were correct. Occasionally, however, clandestine Negro Masonry gets in trouble with regular Grand Lodges. Colorado, in common with many other States, has for years had colored “Masonic Lodges” which usually give regular Masons no trouble. A few years ago a colored man there organized “Masonic Lodges” and a “Grand Lodge of Masons,” which became a rival of the old coloured “Grand Lodge”.

These organizations became involved in litigation in which one sought to restrain the other from use of a name which in essence was the same as the name of the regular Grand Lodge. If a decision had been obtained, one of these Negro organizations would have had the legal right to use the name of the regular Grand Lodge A.F. & A.M. of Colorado, and the use of the Masonic emblems. The danger lay in the fact that if such a decision had been rendered, some degree-monger and organization of spurious "Masonic Lodges" might have obtained control of the successful colored "Grand Lodge" and converted it into a clandestine Grand Lodge for white men, and his organization would have been fortified with a decision of the court that it was entitled to the name of "Grand Lodge of Ancient Free and Accepted Masons" and the use of the Masonic emblems.

The regular Grand Lodge of Colorado therefore intervened in the suit. After trial, the District Court issued a writ of injunction, permanently restraining and enjoining both Negro organizations and their subordinate Lodges from using the names "Mason," "Freemason," "Masonic" and "Free and Accepted" (together with various other names), and the name "The Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Colorado," and the members from using, displaying and wearing emblems and insignia of Freemasonry. The decision would be of value to Colorado in case it should become necessary for the Grand Lodge to enter into litigation with clandestine Masonic organizations. In a majority of States legislation has been passed making it an offense against the law to use the emblems of a fraternal organization without a right, or to adopt and use the name of a pre-existent fraternal, charitable, benevolent, humane or other non-profit making organization. Some of these laws are very elaborate, others are less specific, but in States where such legislation has been invoked by regular Masonry against usurpation by clandestine bodies, the courts have upheld, or are now in the process of upholding the regular and recognized Grand Lodges of the nation against those who would profit at their expense. Clandestine Masonry of today is wholly profit-making, begun and carried on by individuals who have nothing but duplicity to sell

to their victims. Unfortunately, many honest men have been persuaded to pay fees for the "degrees" of such spurious organizations, in the innocent belief that they were becoming regular Masons. Some pathetic cases form a part of the literature of clandestinism. The charity of Masonry, however, is usually extended to the honest victims of misrepresentation, and such "Masons" may apply, and if they can pass the ballot in a regular Lodge, their misfortune in innocently entering a clandestine body seldom acts as an objection to their receiving the blessings of genuine Masonry.

For a lodge to be recognized as "Regular" the following qualifications are required:

1. Regularity of origin; i.e. each Grand Lodge shall have been established lawfully by a duly recognized Grand Lodge or by three or more regularly constituted Lodges.
2. That a belief in the G.A.O.T.U. and His revealed will shall be an essential qualification for membership.
3. That all Initiates shall take their Obligation on or in full view of the open Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular individual who is being initiated.
4. That the membership of the Grand Lodge and individual Lodges shall be composed exclusively of men; and that each Grand Lodge shall have no Masonic intercourse of any kind with mixed Lodges or bodies which admit women to membership.
5. That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control; i.e. that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft, and Master Mason) within its Jurisdiction; and shall not in any way be subject to, or divide such authority with, a Supreme Council or other Power claiming any control or supervision over those degrees.
6. That the three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square, and the Compasses) shall always be

exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law.

7. That the discussion of religion and politics within the Lodge shall be strictly prohibited.

8. That the principles of the Antient Landmarks, customs, and usages of the Craft shall be strictly observed.

There have been numerous “innovative” Grand Lodges that have arisen in past years. Most have been started by disgruntled masons who for diverse reasons have started their own form of masonry. Several GL have been founded purely as business ventures and unscrupulous individuals have used their version of the craft to line their own pockets. Unfortunately many men have joined these bogus groups thinking that they were part of the ancient and honourable tradition that can trace its history back through the regular formation and recognition of Grand Lodges.



Whence Came You?

"Among various theories as to the origin of modern Freemasonry, the following have had many advocates: (1) That which carries it back through the medieval stone masons to the Ancient Mysteries, or to King Solomon's Temple; (2) not satisfied with the foregoing, that which traces it to Noah, to Enoch, and to Adam; (3) the theory that the cradle of Freemasonry is to be found in the Roman Colleges or Artificers of the earlier centuries of the Christian era; (4) that it was brought into Europe by the returning Crusaders; (5) that it was an emanation from the Templars after the suppression of the Order in 1312; (6) that it formed a virtual continuation of the Rosicrucians; (7) that it grew out of the secret society creations of the partisans of the Stuarts in their efforts to regain the throne of England; (8) that it was derived from the Essenes, and (9) from the Culdees."

Cyclopedia of Fraternities, compiled and edited by Albert C. Stevens

What is your personal favourite?



GUIDELINES CONCERNING THE USE OF THE SWORD

There are three basic positions for the sword:
 The **Carry** --- to move about or to stand to attention.

The **Salute** --- to make a salute.

The **Present** - to honour a dignitary.

The sword may be **Offered** to another to **Carry**:

See the below for the basic positions, and the procedure for offering the sword to another.

Some history:

The **Present** - - an oath (of allegiance or service) was sealed by symbolically kissing one's sword.

The **Salute**- to demonstrate to a dignitary that you are at their disposal; you place your sword in a submissive mode with no protection.

Offering --- the sword to another - A (defeated) person may **Offer** his sword to the Victor. The Victor may then take the sword and break it (thereby relieving the vanquished person of his prior allegiance). - and thus allow him to re-ally himself with another!

Recommended procedure during installation:
(This Is Not Obligatory!!)

The brother attending the Regalia should pick up the collar and place it on his left arm. Then pick up the sword by its hilt with his right hand.

Then **Carry** the sword to the brother who will be giving the Charge. Hand over the collar.

The (Inner Guard/Tyler) is **invested** with his collar and jewel. The sword is then **Offered** to the

brother making the Charge (**without the Salute**). He takes the sword and faces the (Inner Guard/Tyler) and **Offers** the sword to him (**without the Salute**).

The (Inner Guard/Tyler) takes the sword and assumes the **Carry** position. The Charge is given to the (Inner Guard/Tyler).

The Presenting Officer takes his position on the right of the (Inner Guard/Tyler). The IG and Presenting Officer **do not salute**; but turn right and the perambulation is done once around the Lodge to the place of the IG.

FOR THE TYLER ONLY - When the Presenting Officer takes his place to the right (South side) of Tyler at the Altar, the Tyler will **Salute** the WM with his sword. (It is not necessary to give him the **Present**.) They turn right and he follows the PO once around the Lodge and to his place outside the Lodge during the singing of Auld Lang Syne.

When the sword is offered, it is grasped by the left hand and tucked under the right arm thus presenting the grip of the sword to the receiver, resting on the right wrist.

This maneuver takes some dexterity and should be practiced to ensure that it can be done fluidly.

The **Salute** is made from the **Carry** to the **Present** then dropping the sword point to the right floor, then return to the **Present** to the **Carry**.



*Left: The Carry; Right: The Present
 Above: Offering the sword*

SHARING FUNDS WITH THE CHILDREN 2015

On October 6th Brother "Scottie" Fraser, a member of the Queen's Lodge No. 34, attended St Mary's Education Centre/Academy in Sherbrooke in support of the SMECA Breakfast Program. At that time he presented a cheque for \$2000.00 to Principal Jack MacDonald. The funding is made available through the Masonic Foundation of Nova Scotia Shared Funds Program.

Also present for the presentation was Lodge Master, Russ Mayne and additional members of St Mary's Education Centre, Richie Tobin (Teacher), MacKenzie Mason (Student), Brenda MacDonald (Teacher), Dan Arpin (Teacher), Patricia Thompson (Student) and Merissa Hirschfield (Student).

"The breakfast program at St. Mary's Education Centre Academy is a real priority at the school" says Principal Jack MacDonald. "All students have the opportunity to obtain a healthy breakfast on a daily basis. The program is an established routine and many of our students look forward to beginning their day in the cafeteria with their Primary to Grade 12 peers. We serve approximately 170 students on a daily basis. The cost to run the program is approximately \$9000. Your generous donation towards the program is greatly appreciated.

As principal of the school, it is satisfying to know that no student will begin their school day hungry".

The Members of Queen's Lodge are proud to be of ongoing assistance to the Breakfast Program and welcome the opportunity to be involved with the youth in our community. We wish each student, at the combined St Mary's Education Centre every success, as we continue our support for your future endeavours.



BROTHER BRENT ELMER MACDONALD CELEBRATES HIS 100TH BIRTHDAY

VWor. Brother Brent MacDonal was born in October 27, 1915 in Halifax, Nova Scotia. He became a member of Ad Astra Lodge No. 130 in 1982. Ad Astra Worshipful Master WBro John Fawcett and his Lodge members together with MWar. Brother Peter Ponsford Grand Master of the Grand Lodge of Nova Scotia, Wor. Brother Daryl Rozon Worshipful Master St. John's Lodge No.2 and many visiting guests from other Lodges of the Halifax area, met at Freemasons Hall Fairview Wednesday evening, October 21st to congratulate Bro. MacDonal on his 100th birthday and to honour him for his service to his Lodge and to the community.



MWBro. Peter Ponsford, WBro. John Fawcett and visiting Grand Lodge Officers



Ad Astra Lodge Worshipful Master John Fawcett on behalf of his Lodge presents the Meritorious Service Medal to VWor. Brother Brent MacDonal, accompanied by his son, VWor Bro. Arthur MacDonal.

Brother Brent MacDonal was born on October 27, 1915 in Halifax, Nova Scotia. When Brent was four years old his mother died during child birth. He was sent to the Protestant Orphanage in the south end of Halifax (present day container pier). He ran away twice, the second time spending overnight in Point Pleasant Park.

At age 10 his aunt and uncle took him in and raised him. He attended Chebucto and Bloomfield schools. During this period he found out that he had one brother and two sisters from his original family.

In 1936 Brent went to Sheet Harbour to work in one of his uncles grocery stores. While there he met and married the love of his life Martina 'Tina' Malay. They raised four boys, happily together for 63 years.

In 1940 Brent enlisted in the Royal Canadian Air Force, attended flying training schools, graduated as a pilot having learned to fly several types of aircraft from Anson bombers to Hudson bombers. He served during the war in a coastal command squadron doing submarine searching along the Atlantic coast from Sydney Nova Scotia to Bermuda until the war's end.

Brent and his family moved to Halifax in 1946 where he worked for Leamans (a large grocery wholesaler and retailer) for four years. In 1950 he set up his own business buying a store in Rockingham and then adding a second store under the banner of SaveEasy (Rockingham and Lower Sackville).

It was during this time that he joined St. John's Lodge No. 2 progressing to the station of Worshipful Master of the Lodge and then District Chaplain of the Grand Lodge of Nova Scotia. Brent also served many years as Secretary of St. John's Lodge. He affiliated with Ad Astra Lodge No. 130 in 1982 and served as Secretary and Historian for many years. He is a life member of both Lodges.

Upon retiring from business in 1982 Brent continued to stay active in several adventures and in volunteer work leading to his major desire, helping out at the IWK Children's Hospital assisting in several areas, and in particular with the babies of the hospital, which lasted for 35 years.

Brent has been recognized for his volunteer work during his retirement by a number of associations: Kiwanis International 2003-4 for dedication to the children of the world, IWK Certificate of Appreciation New Borne Unit, CTV Live at Five 2006 Maritimer of the Week, St. John's Lodge No. 2 Fifty Year Jewel, Halifax Mainland North 2011 Nova Scotia Government of Nova Scotia, and the Halifax Regional Municipality for volunteerism to his community.

Brent has lived at Parkland Estates for the past 15 years enjoying his time with his new friends in an independent living facility. He keeps in touch with and enjoys very much his children, grandchildren, great grandchildren, sister and her family, his late wife's family and their offspring.



M.W.Bro. Peter Ponsford presents V.Wor. Bro. MacDonal with a Certificate of Appreciation from the Grand Lodge of Nova Scotia

FIFTY YEAR JEWEL AWARD TO M. W. BRO. GERALD GORDON VICKERS”

M.W. Bro. Gerald Vickers was born June 19th, 1925 in Blackville, New Brunswick.

He was Initiated January 25th, 1965; Passed on May 10th, 1965, and Raised on December, 1965 all in Gateway Lodge No. 171, Grand Lodge of Manitoba, in Winnipeg, Manitoba.

M.W. Bro. Vickers Affiliated with Wentworth Lodge No. 108 on March 19th, 1975 and served as the Lodge Worshipful Master 1979-1980.

He also served as the Grand Secretary of the Grand Lodge of Nova Scotia for ten years (1985 – 1995); as well as Grand Treasurer temporarily in 1985.

M. W. Bro. Vickers was recognized for his outstanding contribution to the Craft by being made an Honorary Grand Master in the Grand Lodge Of Nova Scotia.

During the Second World War, M. W. Bro. Vickers served in the Canadian Army, joining at the age of 16 on July 7th, 1941 and found himself on a troop ship to England in 1942. He returned to Canada as a member of the Carlton York Reserves in 1946 and transferred to the Princess Patricia Light Infantry as a Reservist for four years. He then rejoined the Regular Forces in 1950 until 1980, retiring as an Army Major.

Recalled for one year in 1982, he was finally “Called Out” as a Class “C” with the rank of Lt. Commander (Navy) at HMCS Scotian in Halifax.

M. W. Bro. Vickers is married 69 years to his gracious wife Reta with son Martin and daughter Tenny as well as 3 grandchildren.

MWBro. Vickers is married 69 years to his gracious wife Reta with son Martin and daughter Tenny as well as 3 grandchildren.

The 50 Year Jewel was presented to our Brother on Monday, November 23rd at his home, by MWPGM, M.W. Bro. George A. Grant and Worshipful Master of Wentworth Lodge No.108, W. Bro. Norm Lewis.

*RWBro. Phillip M. Randall, PGH, PGP
Secretary, Wentworth Lodge No. 108*



50 YEAR JEWEL AND CERTIFICATE PRESENTED TO M.W.BRO. HARALD R.K. WEILAND

On October 03, 2015 several brothers from Hillcrest Masonic Lodge #93 and the Grand Lodge of Nova Scotia gathered at the Evergreen Long Term Care Facility at Coldbrook, NS with PGM Harald R.K. Weiland and his family.

At that time Most Worshipful Grand Master Peter J. Ponsford presented PGM Harald R.K. Weiland with his 50 Year Jewel and Certificate.

This was an event that PGM Weiland had looked forward to with great anticipation. It was well deserved and appreciated.

*Present were from left to right - Back row RWB John Cody, RWB Brenton E. Wagner, MWGM Peter J. Ponsford, VWB Hiram J. Carver, Reinhard Weiland and VWB Hartley Frank.
Front row - Angelika Weiland, Dorle Weiland and PGM Harold R.K. Weiland.*



The Nova Scotia Freemason

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Halifax, NS, Canada B3N 2N2.

MASONRY ON THE MOVE

After more than 25 years serving the Dartmouth Masonic Community, the Dartmouth Masonic Center in Woodside has closed its doors.

At one time, five masonic lodges met there regularly; Eastern Star No. 51, Cornwallis No. 95, Wentworth No. 108, Fidelity No. 119 and Woodlawn No. 131. Other concordant bodies also called the DMC home; Dartmouth Shrine Club, Renown Chapter, Order of the Eastern Star and others. Lots of parking and an elevator to the second floor were amongst the perks enjoyed by those who regularly took part in the masonic activities held there.

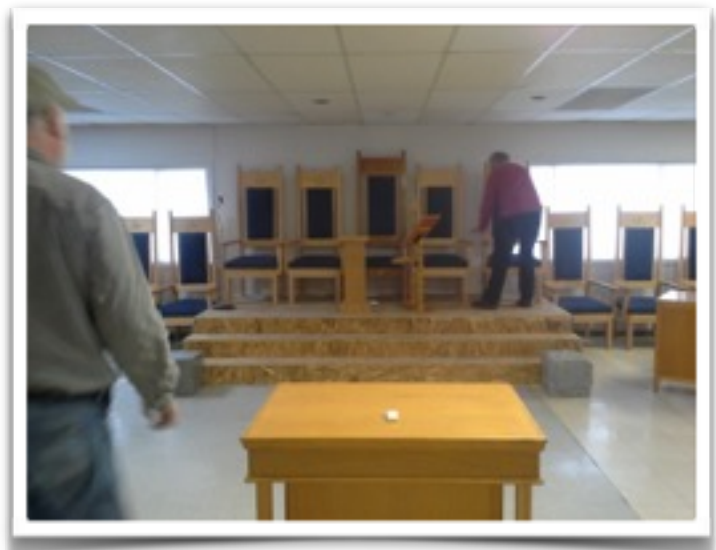
Early in 2015, the DMC management called a meeting of the executive of all the concordant bodies to announce that due to a downturn in the economy, it was getting harder to make ends meet and that the building would be closed as of December 31st. Shortly afterwards, a committee was formed by the four remaining lodges to look into finding a replacement meeting place. Through many committee meetings, monthly reports back to the lodges, decisions on finances, possible buildings and location, it was finally decided and agreed to by all four lodges, to lease the second floor of the Army Navy Air Force (ANAF) building at 137 Main Street in Dartmouth. It provided plenty of areas for lockers, kitchen, wash rooms, a banquet room and a large lodge room.

Many alterations were going to be necessary to complete all of the masonic needs and volunteers were asked to spend many hours in creating new lockers, modifying the lodge room, replacing many fixtures, hanging drapes, etc. Bro. Ken Conrad was elected chairman of the committee and Bro. Dave Whynot kept things going on the renovations area.

Many brothers and some non masons contributed many hours in making the new Dartmouth Masonic Center ready in one month, for the scheduled January meetings.

Eastern Star Lodge No. 51 held the first lodge meeting in the building on Tuesday evening, January 12th to be followed in turn by the other three. The Order of The Eastern Star has also moved into the building to be followed by Renown Chapter and others making for a complete masonic community again.

Once things have settled down into a normal routine once more, it is planned that the committee will begin to consider a permanent location for the future of masonry in Dartmouth. For the time being, it is masonic business as usual in a new Dartmouth location with visitors welcomed as usual.



*RWBro. Phillip M. Randall,
Secretary,
Wentworth Lodge No. 108*

FLYING HIGH AT THE TOP OF THE WORLD

In 2013, the Grand Lodge of Nova Scotia celebrated 275 Years of Masonry in Canada; having first begun at Annapolis Royal in 1738 under the direction of Erasmus James Philipps. Each of the Constituent Lodges purchased a Masonic flag with their own Lodge name embossed on it. The flags were to be flown at various Masonic events throughout the year to celebrate this auspicious occasion.

At the Annual Invitational Dinner of Hillcrest Lodge # 93 we invited our neighbours, Captain Roy Lockyer and Kelly Hansen to join us at dinner. During the evening Captain Lockyer asked if our village had a flag. He told my wife Ruth, he was sailing shortly on the icebreaker Louis S. St. Laurent to the North Pole and that he would gladly take our village flag and fly it on the yardarm of the icebreaker.

Not having a flag for our village we at Hillcrest suggested that he take our Masonic flag with him to the North Pole. He carried it with him to Norway and from there he took it by ship to the North Pole. On October 22, 2015 Captain Lockyer and Kelly Hansen attended our Ladies Night Banquet as special guests of Hillcrest Lodge.

During the evening Captain Lockyer showed a video taken on August 28th which included photos of our Masonic flag flying at the top of the yard arm on the Louis S. St. Laurent icebreaker while she was moored in ice at the true North Pole.

At the conclusion of the video and his remarks on the ice conditions they faced in the North he presented Worshipful Master Brother Kenneth Jones PPAGDC with our flag, along with a framed picture of the Louis S. St. Laurent. The picture frame was made by the ship's carpenter. It was made of teak from some of the original railings on the Louis S. St. Laurent that were 50 years old.

Our flag together with the framed photo of the Louis S. St. Laurent will be proudly displayed in our Lodge Room.

*VWB Hiram Carver
Hillcrest Masonic Lodge # 93 New Germany, NS*



Captain Roy Lockyer standing alongside the Louis S. St. Laurent on the ice displaying our Masonic Flag at the North Pole on August 28, 2015



Hillcrest Masonic Lodge's Flag flying proudly at the top of the yard arm of the Louis S. St. Laurent at the top of the world – August 28, 2015.

IN AND AROUND THE JURISDICTION



A full house at Annapolis Royal Lodge No. 33 for the Official Visit of the District Deputy Grand Master, Rt. Worshipful Bro. Bill Hilden, and the initiation of Terry Hamilton, a new brother.



RWBro. Robert Yorke, DDGM of Cumberland County, being received in Alexandra Lodge No.87, on his official visit.



RW Bro. Peter Buschmann, DDGM, visiting Thistle Lodge in Port Morien. Just another great example of travelling brethren bringing fraternal greetings and sharing in good fellowship. Three districts represented, Cape Breton Central, Cape Breton North/South and Antigonish Guysborough.. Missing from photo RWBro. Jack Ronalds who took the photograph as usual!



Heather Lodge No 124 presents Jewels and Pins to members at October meeting.

In October 2015 several jewels and pins were presented to members of Heather Lodge No. 124. The recipients were (Photo front row L to R) Bro Normandy MacLeod (Sixty Year Bar) Bro Alfred MacLeod (Twenty Five Year Pin) Wor Bro Angus MacLeod (Sixty Year Bar), Rt. Wor Bro Neil Tonet (Fifty Year Jewel) V. Wor Bro Duncan MacLeod (Twenty Five Year Pin), Rt. Wor Bro David MacDonald (Past District Deputy Jewel), and Wor Bro Lauchlin MacDonald (Secretary Service Award and Twenty Year Five Pin). Presentations were made by DDGM Rt Wor Bro Peter Buschmann assisted by DGDC V Wor Bro Robert Hodge and V. Wor Bro Gary Pretty. Several family



Here is a picture of visitors to our Kings District Grand Lodge meeting. It was nice to have the Grand Master visit.



A great pre-Christmas visit with M W Brother Ian Scott Robb and his Lady Sheila by M W Bro. Grant, his Lady Winnie and R W JGW Jim Luddington.



Meeting of Wentworth Lodge No.108, in Dartmouth.



Sunday October 18th 2015 - Antigonish-Guysborough District Church Service



Sunday October 18th 2015 - Virgin Lodge Church Service



Wednesday October 14th was a special night at Valley Lodge No.90. Bro. Gerry Patterson was presented with his 50 year jewel by RWBro. Jack Hamilton, DDGM.



The first lodge meeting in the new Dartmouth Masonic Center of Wentworth Lodge No.108 held Thursday, January 21st.

Receiving their 25 year Pins are MWBro. George A. Grant, RWBro. Ronald Charlton, and VWBro. Murray Bissett presented by RWBro. Peter Douglass, PDDGM.

Also receiving their Master Mason Certificates are Bro. Michael Tesfaye and Bro. Jannsen Ramiscal presented by MWBro. George A. Grant, PGM.

Master, WBro. Norman Lewis is seated in the East with RWBro. Peter Douglass and MWBro. George A. Grant.



V.W.Bro. Ken Smith ,
Bedford Lodge No.104 ,

R.W.Bro. Myles Ruston ,
Truro Lodge No.43 ,

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