



# The *Nova Scotia* **FREEMASON**

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



**Most Worshipful Brother Roy Ernest Lively**  
**Grand Master 2008 – 2009**  
**March 30, 1942 – October 25, 2023**

“Freemasonry is an organization of like-minded men who accept a lifestyle based on a universal system of morality dedicated to the self-improvement of its members and thereby contributing to the building of a better community.”

**The Nova Scotia Freemason**

The Official Bulletin of the Grand Lodge of Nova Scotia

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**Contents**

	page
The Grand Master's Message	3
Questions Answered	4
Our Past GM's	5
In Memoriam	6
From the DGM	8
From the SGM	9
From the JGW	10
From the Grand Lecturer	10
Masons at War	12
From the Grand Historian	14
In and Around the Jurisdiction	17

*It is nice to be back after two months away in Europe. I had a great time in Italy, Ireland, Wales and the South West of England. It has been a busy time in the Jurisdiction with the Provincial Education Day as well as the Remembrance Day Ceremonies across the Province. Unfortunately I was away for the 90th birthday celebrations of MWBro. Owen Walton and it was very sad to hear of the passing of MWBro. Roy Lively. He was of particular assistance to me during my term as Grand Master and he always had the furtherance of the Craft in mind. I will remember the many times we were in lodge together around the Province with pleasure and particularly his predilection for Coconut Cream pie.. Rest in peace my Brother.*

*I would ask your indulgence for any errors in formatting in this issue. I have suffered a catastrophic failure of my trusty iMac after 11 years of faithful service and had to put this issue together on a Chromebok using iCloud.*

-Ed

## THE GRAND MASTER'S MESSAGE:

**THE WORKING TOOLS IN  
THE MASTER MASON  
DEGREE**

“The Working Tools of a Master Mason are all the tools in Masonry indiscriminately but more especially the TROWEL”  
“An implement of operative Masonry, which has been adapted by speculative Masons, as the peculiar working tool of the Master’s Degree”

The working tools of a Master Mason, which are all the tools of Masonry, especially the trowel, an instrument used by operative Masons to spread the cement which unites the several parts of the building into one common mass; but we, as Ancient Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

**THE TROWEL –**

The Trowel is an important symbol and working tool in Craft Masonry in many parts of the world, although it has become obsolete in England and in those rituals based on English workings. However, the Trowel was still being used in England in the 18th Century, when Masonry was being spread abroad, and, perhaps, as a result, American Lodges still use it as the only “Working Tool” in their Master Mason’s Degree.

An early English book, Preston’s Illustrations of Masonry dated 1792, says: “The Trowel is mentioned as one of the things presented to the W.M. on his installation.” But when the ritual was revived in 1813 the trowel appears to have been dropped from the English craft Masonry altogether and is now completely obsolete in the system.

However, in Scotland today (1966) the Trowel is used as the collar jewel of the Junior Deacon, and the Grand Junior Deacon also wears this jewel as part of his regalia. They explain the use of the Trowel this way: “The Trowel teaches that nothing can be united without proper cement, and the perfection of the building depends on the suitable disposition of the cement. So, Charity, the bond of perfection and social union, must unite separate minds and interests that, like the radii of a circle which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community.”

“As it is used by the operative Brother to spread cement which unites the building into one common mass, so the Freemason uses the Trowel emblematically for the noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites the members of the fraternity into one sacred band or society of Brothers among whom no contention should ever exist.”

However, in the Scandinavian countries, all Masons in Craft Lodges wear the Trowel as a jewel. Entered Apprentices and Fellowcrafts wear a silver Trowel and Master Masons wear a golden Trowel.

These countries use two sets of Working Tools, both sets being explained in the First Degree. The first set consists of the square, level, and plumb rule. The second set consists of the Trowel, hammer and compasses.

The Trowel is also well known in European Masonry. In one French working, (if not more) the candidate in the Fellowcraft Degree is made to take five ‘voyages’ around the Lodge and on each ‘voyage’ carries a different Working Tool, namely the mallet and chisel, the square and compasses, the rule and crowbar, the level, and on the fifth and last ‘voyage’, the Trowel.

In U.S. Lodges, and therefore also in those Canadian Lodges which have taken their ritual and form from the various American states, the Trowel is the only Working Tool used in the Third Degree.

To quote Mackey’s Encyclopedia: “This implement is considered the appropriate Working Tool of a Master Mason, because, in operative

Masonry, while the Apprentice is engaged in preparing the rude materials, which require only the gauge and gavel to give them their proper shape, the Fellow Craft places them in their proper position by means of the plumb, level, and square; but the Master Mason alone, having examined their correctness and proved them true and trusty, secures them permanently in their place by spreading, with the Trowel, the cement that irrevocably binds them together.”

Robert Macoy, in his book, *The Masonic Ritual*, informs us that “the Trowel is an implement made use of by operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work, and best agree.”

This charge, as Macoy gives it, has remained relatively unchanged to this day, and is still used by most American and some Canadian Lodges.

The Trowel has been, and still is, a respected Working Tool in the Craft throughout much of the world and, even though we may not use it ourselves, it may still provide us with much symbolism on which to moralize.

### **Friendship Believes All Things**

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

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

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

Friendship NEVER ends.

### **Conclusion**

Always pray to have eyes to have eyes to see the best in people.

A heart that forgives the worst.

A mind that forgets the bad,

And a soul that never loses faith in the Supreme Architect of the Universe.



## **What were the Mason's Wages at the building of the Temple?**

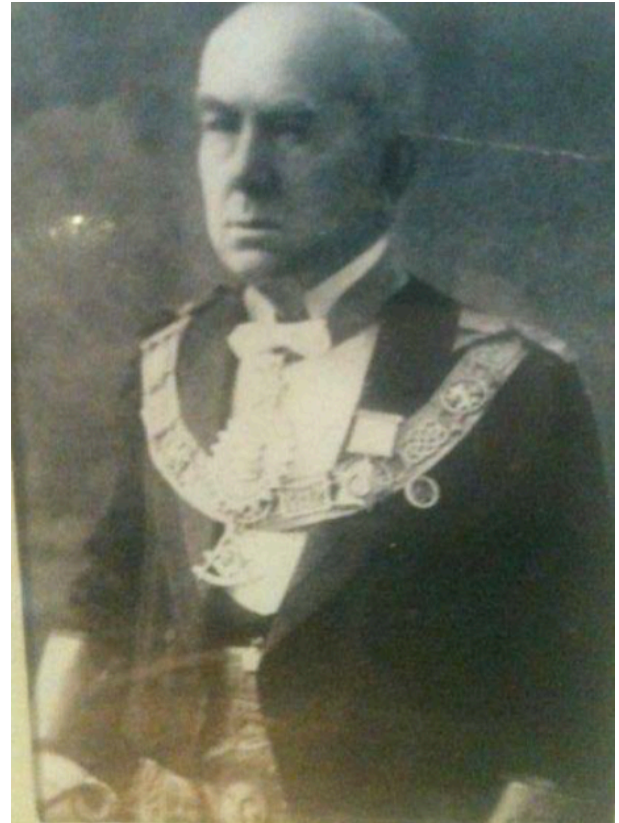
Neither the Scriptures nor Josephus give us any definite statement of the amount of wages paid nor the manner in which they were paid to the workman who were engaged in the erection of King Solomon's temple. The cost of its construction however must have been immense since it has been estimated that the edifice alone consumed more gold and silver than at present exists upon the whole earth; so that Josephus very justly says that “Solomon made all these things for the Honor of God with great variety and magnificence sparing no cost but using all possible liberality in adorning the temple.” We learn of one instance of this liberality from the Second book of Chronicles that Solomon paid annually to the Tyrian Freemasons, the servants of Hiram, “ 20,000 measures of beaten wheat and 20,000 measures of barley; and 20,000 baths of wine and 20,000 baths of oil.” The bath was a measure equal to 7 and a half gallons wine measure and the cor, or chomar, which are translated by the indefinite word measures, contained 10 baths so that the corn wine and oil furnished by King Solomon as wages to the servants of Hiram of Tyre amounted to one hundred and ninety thousand bushels of the first and 150,000 gallons each of the second and third. The sacred records do not inform us what further wages they received but we elsewhere learn that King Solomon gave them as a free gift a some equal to more than 32 million dollars. The whole amount of wages paid to the Craft is stated to have been about 672 million dollars; but we have no means of knowing how that amount was distributed; though it is natural to suppose that those of the most skill and experience received the highest wages.

- Mackey

## OUR PAST GRAND MASTERS

**Most Worshipful Brother William B. Ross****Grand Master 1903 – 1904****December 20, 1824 – March 17, 1912****Lodge: Virgin Lodge #3**

MWBro. William B. Ross was born in Victoria County, Cape Breton the son of John Ross, a Scottish immigrant, and Robina McKenzie, Ross was a merchant and shipbuilder. In 1855, he married Eliza Moore. Joined The St. Andrew's Lodge of Cape Breton No. 7. When he moved to Halifax, he affiliated with Virgin Lodge No. 3, where he was Worshipful Master in 1882-83. Two years later, 1885, he was elected Deputy Grand Master under J. W. Laurie. As this was the last year of the Laurie era, and the Grand Master was either in the Northwest or in England, Ross was elected Grand Master and presided at Grand Lodge in 1886. On the death of Benjamin Curren in 1869, Ross was chosen to succeed him as Grand Secretary and held the office until 1900. In 1903 he was elected Grand Master, but retired in 1904. Interested in Masonic history, his address to Grand Lodge entitled Freemasonry in Nova Scotia was later published in pamphlet form (1910). In addition to his Masonic duties, Ross found time to represent his native county in both the Provincial Assembly, he was the Minister of Militia and Defence. Ross resigned his seat in the House of Commons in 1874 after he was named customs collector for Halifax and served until 1888 he continued a member of Canada's Upper House until his death in 1912.

**Most Worshipful Brother William B. Ross****Grand Master 1903 – 1904**



**Most Worshipful Brother Roy Ernest Lively**  
**Grand Master 2008 – 2009**  
**March 30, 1942 – October 25, 2023**

M. W. Bro. Roy Ernest Lively was born in Halifax, Nova Scotia March 20, 1942, raised in Pleasant Harbour, moved to Dartmouth in 1948, and graduated from TUNS University. He married his childhood sweetheart, Doreen Louise Scudder in 1961; they have two sons, Richard and Darren, a daughter, Nadine, and many grandchildren.

M. W. Bro. Lively served as Warden of St. Luke's Church and served as a member of the Church Council for over thirty years. He was a group committee member for the Second Westphal Scouting Group and enjoyed working with young people.

M. W. Bro. Lively was the owner of refrigeration, ventilation and natural gas companies both here in Nova Scotia, and in Havana, Cuba. In 1994 he was appointed the refrigeration technical advisor of Cuba and helped open the doors for trade between Canada and Cuba.

M. W. Bro. Lively was initiated on February 13th, 1980, passed on May 14th, 1980 and raised on October 8th, 1980 in Athole Lodge No. 15. He served as Worshipful Master in 1985 then Director of Ceremonies and Secretary for 11 years. He affiliated with St. John's Lodge No. 2 in 1984. He was appointed Grand Steward (15) in 1986. He affiliated with Fairview Lodge No. 126 in 2002. He was elected Junior Grand Warden (15) in 2005, Senior Grand Warden (15) in 2006, Deputy Grand Master (15) in 2007. He also affiliated with John Albro Lodge No. 122. He was elected Grand Master (15) in 2008. In 2009, when Athole Lodge No. 15 went into darkness, he affiliated with Virgin Lodge No. 3, and in 2019 also affiliated with Equity Lodge No. 106.

M. W. Bro. Lively was awarded the Meritorious Service Medal and the Secretaries Long Service Medal in 2004.

M. W. Brother Lively was a member of many concordant bodies, including the Ancient and Accepted Scottish Rite 32 degree, St. Andrew's Chapter No. 2, Royal Union Chapter No. 1, Renown Chapter No. 19 of Royal Arch Masons, and served as Grand Superintendent for District No. 1. He was elected Grand Scribe 2001; Grand King 2002 and Most Excellent Grand High Priest 2003. He was Past Grand High Priest (Hon.) Grand Chapter of Newfoundland and Labrador, Past Grand First Principal (Hon.) Grand Chapter of New Brunswick, Grand Representative to the Grand Chapter of New Hampshire. He was recipient of the Joseph Conway Brown Medallion. He was a member of Antiquity Preceptory No. 5 Knights Templar Priests, was greeted in Chebucto Council No. 3 in 1984, joined Charles E. Richardson Council of Royal and Select Masters 1987 where he served as the Thrice Illustrious Master 1992, joined the Moran J. Wagner Lodge of Royal Ark Mariners 1989, and served as Commander Noah 2008. He joined the Nova Scotia York Rite College No. 132 in 1990 and served as Preeminent Governor 2008. In 1990 he joined St. Andrew's Tabernacle No. 85 Holy Royal Arch Knight Templar Priests. He was a member of Neptune Council No. 71 Universal Craftsmen, Council of Engineers, and served as Worthy Chief in 1995. He was Elected Deputy Grand Worthy Chief 1998. He was a member of Royal Edward Conclave No. 8 Masonic and Military Order, Knights of the Red Cross of Constantine. He was admitted into the Order of the Secret Monitor Conclave No. 6 in 2004. He joined Philae Temple A.A.O.N.M.S. in 1986 and is a charter member of the Dartmouth Shrine Club. He joined Armcrest Chapter No. 45 Order of the Eastern Star in 2007.

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

## FROM THE DEPUTY GRAND MASTER



Writing this in the month of remembrance, I thought I would put in a piece with context to our remembrance day services. During World War II, Hitler and Nazi Germany sent millions of the Jewish people to death in gas chambers and firing squads. Without a doubt, one of the greatest atrocities in human

history. The Nazi's would pin a cloth Star of David on the chest of every Jewish person it captured to signify that they were Jewish.

A lodge Brother Ciaran MacGillivray, originally from Mackay Lodge in Cape Breton, educated me on the following information. During Hitler's rampage over 200,000 Free Masons were also captured and sent to death in the same manner as the Jewish people.

In the Masons case they pinned a red triangle on their chest. The red triangle was chosen because it was the shape of most of the alters in Masonic lodges in Europe at the time. You can still see the design in most Scottish Rite or Royal Arch Chapters when you visit.

Ciaran wrote a poem about this titled "the Crimson Triangle" which I want to share with you. Feel free to use it at your services to remember the Masons that died in those horrific times.

### The Crimson Triangle

Was it their use of the tools of the trade?  
Or May-be the stones that they laid?  
Was it the heroes their stories portrayed?  
I don't know. Maybe so.  
I guess that equality doesn't make sense anyway.

In warring ol' Europe amid the despair  
Holding men brotherly under the square  
Sharing the light when the rest didn't dare  
The crimson triangle was there.

Did they stand tall when they looked to the east?  
May-be they just knelt in the grease.  
Did they abstain 'till the firing ceased?  
I don't know. Maybe so.  
I hope that their bravery bought them a moment  
of peace.

Strong as a pillar and bright as a flare  
Releasing forget-me-nots into the air  
Standing with David and saying a prayer  
The crimson triangle was there.

Will anyone read what I've said with my pen?  
May-be or someday, but when?  
Is there a chance this could happen again?  
I don't know. Maybe so.  
It could be. We will see.  
I just hope that people will know what was done  
to these men.

Some two hundred thousand are now in His care.  
We cannot imagine what they had to bear.  
If we learn nothing else, we must all be aware  
That the crimson triangle was there.

— Ciarán MacGillivray 03/12

Here are a couple articles that might be of interest this time of year.

From the online holocaust Encyclopaedia :  
Freemasonry under the Nazi Regime-  
<https://encyclopedia.ushmm.org/content/en/article/freemasonry-under-the-nazi-regime>

Eastern Illinois University Archive a Mark  
Stanford paper: Freemasonry during WWII  
<https://www.eiu.edu/historia/Stanford2013.pdf>

Sincerely and Fraternally  
*Andrew Beeler*  
Deputy Grand Master



## FROM THE SENIOR GRAND WARDEN

*RWBro. Gammell would like to share  
this poem with the brethren:*



### Freemasons

It was his dream to become a  
Mason  
Though he wasn't sure quite  
why.  
So he made an application,  
Then waited months for a  
reply.

No committee came to pay a call  
To meet him and his wife,  
No invitation to Mason's Hall;  
Nor offer of Advice.

Finally a postcard in the mail,  
Said "Come Monday night at six,  
And Bring us twenty dollars,  
If you want to see our tricks."

He made the solitary journey,  
And entered by the door,  
But not one hand was offered,  
As he slowly crossed the floor.

They fed him beans and hot dogs,  
And a piece of apple pie,  
Then led him to a little room,  
With no explanations why.

The work was done with care and skill,  
No one could argue that.  
But, the candidate was forgotten,  
As they patted themselves on the back.

He came to the lodge hall two more times,  
And was raised to the third degree,  
That was the last they saw him.  
What could the trouble be?

They scratched their heads and wondered,  
As again they cried and moaned.  
"Our time has all been wasted!  
We should have stayed at home."

It seems to me that they've missed the point,  
But they need to understand.  
It's not just how well you do the work,  
It's how you treat the man.

Because you can only be a Mason,  
When you're a Mason in your heart;  
And along with his jacket seams,  
They had burst his dream apart.

So, if you get an application,  
Please, call on that man at once  
Invite him and his family,  
To tour your hall and share some lunch.

Answer all his questions,  
Let him share your pride.  
A Mason's work, is honest work;  
That's not a secret to hide.

And when its time to present him,  
With the gift of a degree,  
Remember, genuine friendship is,  
The true gift of Masonry.

Pick him up and take him home,  
Isn't he worth the trip?  
No candidate should come alone.  
Please, don't ignore this tip.

All should rush to greet him,  
As he enters by your door.  
Extend your hand in friendship,  
That's what a Mason's grip is for.

And remember your obligation,  
As you lead him to the gate.  
It's up to you to guide him through,  
Not to hurt or humiliate.

Now armed with proper instruction,  
Masonry's door will open wide,  
Thanks to you, his best example,  
Of what a Mason should be inside.

And ... thank him sincerely for coming,  
Invite him back to his new home.  
For a Brother will not be a brother,  
If he feels unwelcome and alone.

By R. W. Bro. Alan Heath

## FROM THE JUNIOR GRAND WARDEN



Our Ritual Nov. 26, 2023

The ritual is for conferring the three degrees, together with the opening and closing ceremonies for the degrees. In 2003 the Board of General Purposes approved the Fifth Edition of the Authorized Work as presented by the Ritual Committee. In the Fifth Edition the Authorized Work was divided into three parts. In the spirit of the 1918 committee of the Custodians of the Work the Sixth Edition of the Authorized Work was initiated to correct certain printing errors that were in the Fifth Edition and to present more explicit directions for moving about the Lodge and the changing from one degree to another. The interpretation of any matter respecting ritual is to be referred to the Grand Lecturer through the Grand Secretary

NOTE:

- 1) The use of the ritual book in open lodge is improper. Only the official prompter is authorized to have an open ritual book in lodge.
- 2) Ritual and lectures should be well rehearsed and delivered with simplicity and sincerity.
- 3) A spotlight over the Alter will add to the impressiveness of degree work.
- 4) The addition of music will enhance all lodge ceremonies.
- 5) Passing between the Alter and the East is not permitted except in degree work and during installation ceremonies.
- 6) All circumambulations should be made in a clockwise direction.
- 7) Agendas should be planned to avoid late hours.
- 8) Degrees should be accumulated or arranged to permit educational and social programs at regular meetings.
- 9) It would be appropriate to present a Volume of the Sacred Law or other gift to new brethren showing perfection in examination of the Master Mason Degree work.
- 10) Although the ritual designates the Worshipful Master as the member required to deliver all

charges and lectures, he may delegate this function to qualified brothers.

11) All brethren should be conversant with the Protocol and Etiquette document concerning floor work and procedure.

This information was taken, in part, from the Introduction to the authorized Work – Sixth Edition – 2009 pages i, ii and iii. I bring this to the fore as I believe all brethren should continually read their ritual book (black and red print) with an eye to increase their basic knowledge and understanding of our ritual. And, equally as important, to highlight any questions the result from such a practice and the search for the answers to these questions.

As always, I wish you well!

*S & F*

*Gerald Settle*

*Junior Grand Warden*

## FROM THE GRAND LECTURER

**Rudeness Ruins**

You are at a Lodge meeting when a Brother in the Lodge accidentally walks between the Master and the Altar what do you do?

Too often we see Brethren fussing to a point of calling the Brother to stop as if he is about to walk into a burning building. Still more disturbing is a Brother addressing the offending Brother's mistake in open Lodge and thus embarrassing the Erring Brother.

Our Grand Lodge Protocol and Etiquette Book is very clear on what we should do when a Brother is erring in Lodge:

“Under no circumstances should any brother publicly reproach another for a mistake in ritual or protocol. Such a matter is always done in private with the certainty that your positive criticism is warranted and factual.”

This for some reason is the rule of etiquette and protocol that is broken more than any other of the rules of Protocols or Etiquette.

This measure of trying to correct what may appear as an infraction in Lodge unfortunately is being demonstrated too often by us Grand Lodge Officers. When we do this in open lodge we come off as rude or even worse superior. We as masons

should not forget that we are equal and on the level with our Brethren regardless of what title we may hold.

Now we will look at the possible damage that embarrassing a Brother or Lodge publicly has on our Fraternity.

If we look at the business world "Employees who experience incivility at work perform worse in their jobs, are less helpful to colleagues, and are more likely to steal from their employer. Rudeness also hurts employee retention and the bottom line."<sup>1</sup>

One may ask Lodge isn't a business so why the comparison, the answer is that rudeness and incivility effect both the business world and personal lives of people who experience it. If rudeness hurts employee retention where people are working for a livelihood what effect does it have on a Lodge where Brethren, are there for a positive and growing experience? The most damage to the Fraternity comes from within, regardless of the attempts outside forces and conspiracy theorists make to destroy Freemasonry their results are minuscule compared to a few lodges where incivility has become an issue.

When Brethren are uncomfortable and nervous of making mistakes, the common response is to stay away, and not attend lodge eventually leading to demit or suspension.

Making sure you are right.

Before a brother corrects another, he should insure his information is correct and supportable otherwise you should expect to be questioned?

One example that has come to light lately is applause in Lodge. Some Jurisdictions have very clear protocol around it. "Applause In Lodge Room (English Lodges): Lodges in England, New Zealand and Queensland restrict Masonic Applause; to one knock or one clap of the hands. The reason, said The President of the Board of General Purposes of Queensland, in 1927, was that: Every member of a lodge is equal, and the only Masonic acknowledgement of anything that is done is one knock and no more. And everybody should be treated exactly the same."<sup>2</sup>

However, in the Grand Lodge AF & AM of Nova Scotia none of our regulations, constitution or Book of Protocol and Etiquette refer to applause in open Lodge or when it is appropriate or what acknowledgement is given when a Brother is deserving of praise. In this case as Grand Lecturer, I have been approached by several Brethren with over 25years in the Craft asking where it is written, and that applause has been the accepted practice in Nova Scotia Lodges, in which as Grand Lecturer I

have no clear answer with a supporting document for them.

Although the best intentions of our Brethren and with the Craft's best interests at heart. Too often are comments, corrections and observations are made when a Lodge is at work. We must remember that in Masonry our goal is to make good men better, not make them leave, and when embarrassed in Lodge that Brother will wonder if he is in the right place. It is scientifically proven that negative words release stress and anxiety-inducing hormones in subjects. This leads to negative self-talk, and ultimately, negative words, whether spoken, heard, or thought, not only cause situational stress, but also contribute to long-term anxiety. <sup>3</sup> Good remarks tend to last but a few minutes in one's mind however a negative exchange that is perceived as rude can last hours, days, or even years. Adults can often recall with great details the interaction of a rude grade schoolteacher well into old age; however a nice teacher is often referred to as they were a nice person. As adults we have carried this trait on and if a Brother encounters or perceives a fellow Mason as rude, condescending, or unpleasant that impression whether the first or thousandth remains and eats at the mind or conscious long after the encounter. We should consider that we leave a good reaction after a civil discourse with our fellow Brethren.

In conclusion we must all remember that regardless of Masonic rank when we address any mistakes or perceived mistakes in ritual or protocol we should never do it publicly in open Lodge and that we should also have the appropriate Grand Lodge reference to back up our allegation otherwise we appear rude or condescending to the Brethren present and often the harmony of the Lodge is lost. Embarrassment of making a mistake then consumes the mind of the Lodge Officers and the communication becomes awkward and mistakes cascade. Remember as Masons we need keep a tongue of good report and promote harmony in our Lodges.

#### References

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878-893; and Taylor and Kluemper, "Linking Perceptions," 316-329.

2. Noble, H. J. (2022, February 10). *Masonic etiquettes*. Beacon #190. <https://beacon190.ca/112-2/reading-room/masonic-etiquettes/>

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James Logan  
Grand Lecturer

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## MASONS AT WAR: FREEMASONRY DURING WORLD WAR TWO

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My Brothers, if there is such a thing as a "just" war, World War II was that war.

And members of our Craft, our historic Brothers, long gone but remembered at this time of year, found themselves both casualties of the Nazi onslaught, and at the vanguard of its ultimate defeat. In 1933, Adolf Hitler and the Nazi Party gained control of Germany. Six years later, he plunged the world into the horrors of the Second World War and the Holocaust, which resulted in nearly 55 million deaths across the world, many of them Freemasons.

When the Nazis gained power after Hitler was named Chancellor on January 30, 1933, they began targeting their perceived political enemies, Jews, and Freemasons. General Erich von Ludendorff, who had joined with Hitler a decade earlier in the attempted Munich revolt, published in 1927 the anti-Freemasonry book *The Destruction of Freemasonry through the Disclosure of its Secrets*, in which he claimed that Freemasonry was controlled by the Jews. Hitler also maintained that Freemasonry had "succumbed" to the Jews and was an instrument of Jewish control when he wrote *Mein Kampf*.

So, it is no surprise that the Nazis quickly began suppressing Masonic Lodges within Germany. On January 16, 1934, Herman Goering "wiped out" the three main Prussian Masonic Lodges, stating that there was no further need for their existence. He also sent a warning with a threatening undertone to the remaining Lodges that "he simply saw no further use for them and left it to the Lodges themselves to

vanish from the picture voluntarily". Then, in September 1934,

Nazi Minister of the Interior Frick dissolved 13 Lodges, claiming that Freemasonry was controlled by international Jews and was useless to the Third Reich.

As the war in Europe escalated, Germany captured new territories and dissolved Masonic Lodges systematically in each as it did so, ransacking each Lodge and acting against any names on membership lists it found.

Slogans like "All Masons Jews – All Jews Masons!" were commonplace in Nazi cartoons and propaganda. Many prominent Masons were sent to concentration camps. To identify fellow Masons, those still "free" replaced the traditional square and compass pin with the small blue forget-me-not flower lapel pin to identify one to another. Imagine the courage it took for a man and Mason to wear that pin on an overcoat in the darkest days of Western Europe history.

Adolph Hitler himself once commented, "Ourselves or the Freemasons or the Church — there is room for one of the three and no more... We are the strongest of the three and shall get rid of the other two."

Hitler considered Freemasonry a threat, and banned it, as he did any group that taught that all men were equal and were entitled to independent thought. Although the exact number is unknown, an estimated 80,000 to 200,000 Freemasons were murdered during the Nazi scourge, and that number does not include the thousands of servicemen from around the world who died in the air, at sea, on the beaches and landing grounds, and elsewhere, fighting, who also happened to be Freemasons.

While the British government did not declare war on Germany after its invasion of Poland while Brother Sir Winston Churchill was Prime Minister -- the declaration was made in 1939 while Chamberlain was still the PM, it was Churchill alone -- when he finally became Prime Minister in May 1940 -- who finally energized the flagging British war effort for the first time and rallied the

worldwide cause against the tyranny of the Nazi regime and its Axis partners.

Churchill was not an active Mason, but he remained a faithful dues-paying member after his initiation in 1902. Our Brother, King George VI, who famously refused to be evacuated from London during the bombings, would state at the end of his reign... that he had always regarded Freemasonry as one of the strongest influences of his life.

Wartime US Presidents Franklin D. Roosevelt and Harry S. Truman were both Masons. Truman was an active Brother for more than 50 years, famously ditching his secret service detail during his Presidency to attend a Lodge meeting while on the road.

Truman served as the Vice President to Roosevelt for only 82 days in 1945 before succeeding to the presidency following President Roosevelt's sudden death. At that moment, Truman was unaware of the existence of "the bomb". Germany surrendered only a few weeks into Truman's Presidency, but the war with Imperial Japan carried on. While still controversial, Truman forced Japan's surrender by approving the first use in human history of atomic bombs in Hiroshima and Nagasaki. He saw it as a necessary evil, avoiding additional future invasions and sparing the lives of hundreds of thousands of American and Japanese soldiers.

Following the war, Brother Truman helped found the United Nations in 1945, a goal Roosevelt himself aspired to do before his death, and enacted the Marshall Plan to rebuild Germany and the rest of Western Europe. He also oversaw the Berlin

Airlifts in 1948 and the creation of NATO in 1949, an effort to provide security among western nations from the Soviet Union.

In 1948, President Truman attempted and failed to pass the first-ever civil rights legislation. Instead, he used his authority and executive order to install racial equality in federal agencies and the military.

Brothers: No man, not even famous ones, are perfect. But men of great integrity, who believed in justice and liberty for all, stepped forward during the most cataclysmic times in human history, and helped save the world. Some are famous. Some are forgotten. In any case, our historic Brothers lived and died in the worst conflict man has ever conjured, but amid the carnage, the terror and the death, it was also our wonderful fraternity's finest hour. And when the war was over, Masons rebuilt the world to reflect their values of decency and forgiveness.

A perfect world? No. But a far better one than Hitler and his thugs had in mind for us all. The world outside these doors is in debt to our Brothers of that generation, each of them. That is what we who are left in our fraternity also remember on Remembrance Day. We are living in a time that is vaguely reminiscent of the divisions that plagued our historic Brothers. I pray we carry ourselves likewise should the circumstances warrant us to meet hate on both the battlefield and the battlefield of ideas.

Respectfully submitted.  
James Musgrave



*The sad end of Charity Lodge No.69 building in Mahone Bay. It was one of the most highly decorated lodge halls in the Jurisdiction with murals behind each station.*

## FROM THE GRAND HISTORIAN

**The Rites and Rituals of Other Canadian Jurisdictions**

My article in the February 2022 edition of the Nova Scotia Free Mason addressed the origins and development of the work styled “Ancient York Rite” as proscribed for use in all Lodges in Nova Scotia with exceptions given to those 2 Lodges using

English Lodge of Emulation work and

the workings used by Acacia Lodge No. 8.

One of the great privileges we have as Masons is the ability to visit Lodges wherever we travel to, provided the proper introduction protocols have been followed. As those of you who have traveled to other parts of Canada and attended Lodge there will know, the ritual we practice is not the only one in use. Indeed there are many variations of ritual in use in other Canadian Grand Lodge jurisdictions. These variations arise from the way Masonry spread across the country and the timing of that spread. The predominant influences on the rituals in use stem from the rituals of the original Grand Lodges of England, the Moderns and the Antients with the latter being strongest, The Grand Lodge of Scotland and the United Grand Lodge of England. For those jurisdictions where the predominant working originates from the United Grand Lodge of England it is usually described as Emulation working which implies some level of uniformity.

However, it has to be remembered that there is no definitive version of Emulation working, there are many regional variations in England let alone across the world. You can get a sense of these variations by visiting 2 Lodges in Halifax, Virgin No. 3 of the Grand Lodge of Nova Scotia and Royal Standard No. 398 of UGLE. So do not be surprised to see more variations in your travels. Let us set off on a journey from East to West across Canada.

**Newfoundland and Labrador**

Prior to joining confederation in 1949 Masonry in Newfoundland was divided between District Grand Lodges of England and Scotland which functioned in amity. Most of the Lodges of the

English Constitution used Emulation with some local variations and a few used the “Ancient York” working. The Lodges of the Scottish Constitution used the Standard Constitution of Scottish Masonry, again with some local variations. This situation continued after Newfoundland became a province of Canada except for Polaris Lodge in Gander which was warranted in 1950 by the Grand Lodge of Nova Scotia and using the proscribed Nova Scotia workings. In 1975 Polaris was re-warranted by UGLE.

In 1995 all the Lodges under the English Constitution and 5 of those under the Scottish Constitution voted in favour of forming their own Grand Lodge. With the support of all the Grand Jurisdictions in Canada this was achieved in November 1997. The Grand Lodge of Newfoundland and Labrador has Lodges working Emulation, Scottish and Ancient York rites with some variations within each. The District Grand Lodge under the Scottish Constitution is also still active.

**Prince Edward Island**

Masonry in PEI had been included in the jurisdiction of Nova Scotia which had progressed from an “Antients” Provincial Grand Lodge to one of the United Grand Lodge. In 1869 it was left adrift when the Grand Lodge of Nova Scotia was formed. A Provincial Grand Lodge of UGLE and one Scottish Lodge continued until 1873 when the Grand Lodge of PEI was formed. An early resolution of the Grand Lodge was to adopt the working of the Grand Lodge of New Brunswick, but this was not implemented, and the Lodges continued to use a “cipher” ritual known as the “Webb Work” published in New York. The search for a uniform practice, as copies of the Webb Work were increasingly difficult to get, continued with a number of recommendations failing.

Finally in 1950 a recommendation was made and accepted to adopt the recently printed Nova Scotia ritual. After some heated objections from some Lodges, it was finally decided that the “Old Work” would be the official ritual with the Nova Scotia ritual available under dispensation.

This decision was aided by the availability of a full English version of the Webb Work. So PEI has two versions of the same working.

### New Brunswick

Prior to the formation of the present Grand Lodge in 1867, Masonry in New Brunswick was under the jurisdiction of the Provincial Grand Lodge in Halifax. The Grand Lodge settled on using ritual based on that used in Massachusetts which is another variant of the “Ancient York” used in Nova Scotia and PEI. The variations show in some of the wording, floor work and officer’s duties.

### Quebec

Masonry arrived in Quebec with the military lodges of the British Regiments involved in the capture of Quebec City. A Provincial Grand Lodge under the authority of the Moderns lasted for 30 years until 1792 when it was superseded by the Provincial Grand Lodge of Lower Canada under the authority of the Ancients. This Provincial Grand Lodge warranted Lodges as far west as Detroit. In 1822 the jurisdiction was split into 2 Provincial Grand Lodges, that of District of Quebec and Three Rivers that of Montreal and William Henry, which continued until 1855 when the Grand Lodge of Canada was formed. The Grand Lodge of Quebec came into being in 1869.

Emulation working had been introduced into the Provincial Grand Lodge of Montreal and William Henry in 1825 and passed to those Lodges in what was Upper Canada and is now Ontario. This same ritual was then adopted by the new Grand Lodge of Quebec with revisions made in 1874 and 1878 and is the primary ritual in use in the province. Scottish Lodges joining the jurisdiction later were permitted to use their Scottish working and a few lodges in the Eastern Townships use a variant of the “Ancient York” ritual. Some of the Lodges work in French. There are also a two Lodges in Montreal which remain warranted by the United Grand Lodge of England.

### Ontario

Upper Canada came into being in 1791 and the Provincial Grand Lodge (Ancients) followed a year later. As the population grew and the boundaries of Upper Canada expanded the number of Masons increased. There was a large influx of people from Ireland escaping the Potato Famine which gave rise to a number of lodges warranted by the Grand Lodge of Ireland. In 1855 these lodges formed the

Grand Lodge of Canada to rival the existing Provincial Grand Lodge which in 1857 restyled itself as the “Ancient Grand Lodge of Canada”. It seems stories tend to repeat themselves. This schism was resolved much more rapidly as the two bodies united in 1858 as the Grand Lodge of Canada (now the Grand Lodge of Canada in the Province of Ontario). Emulation working is standard in Ontario with the exception of a few lodges with Irish origins still using Irish working.

### Manitoba

The earliest Lodges in Manitoba originated in either Ontario or Minnesota, the first warrant coming from Minnesota in 1863. The Grand Lodge of Manitoba came into existence in 1875 and for the first decade of its existence was beset by contention over ritual. Some favoured “the Canadian” (Emulation from Ontario and others “Ancient York” as practiced in Minnesota. Finally in 1880 the issue was resolved by approving both workings. Again expect to see some significant variations from Emulation and “Ancient York” as practiced in Nova Scotia.

### Saskatchewan

The oldest Lodge in Saskatchewan is Kinistino which received its Warrant from the Grand Lodge of Canada in 1879. It joined the Grand Lodge of Manitoba in 1881 and in 1906, after Saskatchewan became a province in 1905, it called a convention to form the Grand Lodge of Saskatchewan. All lodges use the “Canadian ritual with the exception of two lodges using “Ancient York” working.

### Alberta

The year 1905 saw Alberta become a province and the birth of the Grand Lodge of Alberta. The eighteen founding Lodges were originally chartered or under dispensation from the Grand Lodge of Manitoba. Of these 12 are said to have been using “Ancient York” working, which it is suggested came with Masons from Nova Scotia, and the remainder used “Canadian” working.

The Constitution of the Grand Lodge was based on that of Manitoba permitting the choice of the two workings.

### British Columbia and Yukon

The Grand Lodge was formed in 1871 by 8 lodges

from that of the “Ancient or Athol Lodges, by way of the Americans, Thomas Webb (sometimes called the New York or American Work) and John Barney. 52 Lodges Australian Work, as adopted in 1906 from the ritual created in 1888 by the Grand Lodge of New South Wales from the ritual of Canongate Kilwinning No. 2 of Edinburgh. 1 Lodge. Emulation Work, as derived from that worked by Emulation Lodge of Improvement at Freemason’s Hall, London. 9 Lodges.

So if you would like to see all these rituals and their variations, visit Vancouver where all are represented.

Our journey across Canada completed it is worth thinking about the variations in ritual available for us to see and explore. They help to take us out of

our comfort zone of believing that we have a full understanding of our ritual. The differences in wording, emphasis, floor work and duties by causing us to wonder why they exist should help us to a better understanding of our own ritual. When you travel take every opportunity to learn those lessons.

I am indebted to a paper entitled “Rituals in Canadian Masonic Jurisdictions” by W. Bro. John E. Taylor for inspiring supplying information for this article. May I take this opportunity to wish all of you Seasonal Greetings, a New Year filled with Brotherly Love, Relief and Truth and Happy Masonic Travels.

*Michael Day  
Grand Historian*



*The Brothers of Wentworth #108 and Cornwallis #95 did a 3rd Degree with drama on 6 new MM's today Nov 25/2023. What a great show of cooperation between two Lodges who needed one another. It worked out very well for both sides. Wentworth Lodge did the Degree section and Cornwallis did the drama section in full costume.*

*It really helped our own Lodge, Wentworth because we didn't have enough members who have done the drama parts before, so a big thanks to Cornwallis Lodge. Wentworth Lodge had 5 Brothers and Cornwallis had one. We were missing a few key officers and thankfully Cornwallis filled in for them and RWBO Andrew Grainger helped us out also. Wentworth Brothers Grant, Brown, Blackburn and Randall also filled in for missing brothers. Great job by all involved.*

*It was a long day but well worth the time, and I am sure our new MM's were very appreciative*



IN AND AROUND THE JURISDICTION



*Equity Lodge No.106, has been contributing to the Scottish Rite Learning Centre since 2008 with an annual donation of \$2000. This year we wanted to celebrate and share that we've reached a financial milestone of \$30,000. The centre supports, one-on-one tutoring of children with learning disabilities in Dartmouth N.S.*

*Shown in the pic are: WM Dave O'Connell, Learning Centre Director Thelma Greggan, MW Bro. Harold Crosby and MW Bro. Carson Jackson (VP of the Learning Centre). Thanks to Learning Centre President Kent Clarke for taking the picture.*

*If interested in volunteering or financial support, please contact Thelma Greggan at 902-405-3895.*

<https://srcf.ca/learning-centres/>



*Brother Mark Godding(SD) was presented his Lewis Jewel by Junior Grand Warden RWB Gerald Settle at Wentworth Lodge No.108 Regular Meeting, Thursday September 21st 2023. Brother Godding has his Grandfather and Father's bars on his jewel.*



*On Tuesday, November 7<sup>th</sup>, Fellowship Lodge #112 made two cheque presentations to the Colchester Food Bank in the amount of \$800.00 and another cheque to Lung NSPEI “Camp Treasure Chest” in the amount of \$1350.00. These donations were made possible through the generous donations by Lodge members and funding provided by the Masonic Foundation.*

*A delegation of Fellowship Lodge #112 members were present (W.M. Bro. Kevin Meriam, Bro. Jamie Muir, Bro. Jim Petersen, Bro. Robert Fredericks, Bro. Jim Lamont and Bro. Don Davis) and representatives from the charitable*





*Interprovincial Lodge Day October 2nd in Moncton New Brunswick*



*A special occasion at Kentville Lodge last evening, 13 Nov. WB Mort Stewart received his 55 year long service bar from our DDGM, RWB Rick Spencer. Mort has been a loyal member of the Fraternity during those 55 years and we affectionately congratulate him.*



*A great night at the Port Williams Community Centre. Kentville Lodge No 58 Ladies Night and Awards Banquet on Had a very nice visit to Fellowship Lodge #112 in Truro last night.*



*Education Day and was held on several districts in Nova Scotia in October. This is from Districts 1 & 2 ,HRM area. It was great day,with several well prepared lectures and excellent fellowship among those who attended. There was @40 Brothers who attended , Thanks to both DDGM's Ray Simmons and Peter Outhouse for putting this together. And to Brothers Andrew Beeler, Tim Loan, Andrew Grainoer and Rob Hillier for their lectures*





*Had a very nice visit to Fellowship Lodge #112 in Truro. We were there to witness our brother MacKenzie Mallette receive his MM Degree along with two Brothers from their Lodge. I would like to thank Friendship Lodge #112 for allowing them to confer this degree on our Brother. We also saw an excellent Q & A proficiency test on the two Brothers who received their MM Degree. This is a well run Lodge, with excellent degree work and a friendly group of Brothers. We hope to visit again. Mike Blackburn, Sec. Wentworth Lodge #108*

*Another good night in Wentworth Lodge #108. It was a busy night with lots of reports and communications from Grand Lodge and other Lodges. We also managed to do a ballot on a affiliation, a proficiency test for two Master Masons and presenting a new MM his apron. Thanks to our DDGM RW Peter Outhouse for attending and helping out last night.*



*King Solomon Lodge*

*We were happy to have a part in the Provincial Masonic Education Day on October 28, 2023 at King Solomon Lodge#54 where we enjoyed some good fellowship as we provided opportunity for further Masonic Education.*

*Going around the table (lunch time), starting on the left: Daniel Young (No. 54, 94 & 33), Tom Drover, JW (54), Bob Eisener, SW (54), Serge Demchenko, WM (73), Edson Hankinson, DDGM (72), John Thompson (73), Keith Saunders (94), Larry Black, WM (54), Peter Miller (73), picture taken by Miles Lynch (73).*



*We are pleased to welcome our newest Brothers as Entered Apprentices, Tristan S. Robicheau & Martin J. Carroll to Annapolis Lodge No.33. They both were initiated on October 4th, 2023 and had their final Lecture last evening November 1st, 2023, for their first Degree. We all had a great evening followed by great fellowship and hope they both enjoy their new Masonic Journey.*





*The four pillars of Wisdom for Kings District. L-R, VWB Jeff Moody Valley 90, VWB Ralph Pietersma Kentville 58 WB Jason Cogswell Harmony No 52, and RWB Gary Smith St Georges' 20.*



*A great visit to Uniacke Lodge No 128 in Mt Uniacke last night when Pointz Lodge No 44 made an Official Visit. The two Masters, WB Mark MacLean and RWB Gary C Patterson are shown here chatting after the meeting. At this meeting Poyntz Lodge captured the Travelling Gavel and offer it up to any Hants District Lodge wishing to make an Official Visit under the guidelines.*



*Annual District meeting in Wolfville 01 Nov 2023.*