



The *Nova Scotia* **FREEMASON**

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



Most Worshipful Brother Samuel Karrel
Grand Master 1996 – 1997
March 8, 1923 - April 8, 2021

"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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It is with great sadness that for the second consecutive issue we announce the passing to the Grand Lodge Above of a well respected and revered Past Grand Master of the Grand Lodge of Nova Scotia. During this time of Covid we have been unable to pay our respects and to participate in the Masonic funeral rites of these brothers. Understandably we are all effected by the situation and the present conditions are uppermost in our thoughts and actions. But let us also remember to keep in mind these departed brothers and their families and acknowledge their contributions to the development and governance of our Grand Jurisdiction.

“Well done, thou good and faithful servant”

- Ed.

THE GRAND MASTER'S MESSAGE

My Dear Brothers,

More than a year has passed and the Covid virus is still with us. Every day we hope that it is going to diminish and finally leave us free to restart our lives and embrace our friends, and Families and loved ones and meet in our Lodge Rooms with our Fraternity Brothers once again.

We were moving toward achieving that goal before the current wave overcame us but hopefully the situation will improve enough (aided by vaccinations), that we will be able to do so before the end of the year.

We had hoped to have an Installation of the Grand Lodge Line Officers in a reconfigured and socially distanced Freemasons Hall, Halifax, on June 5th but we have to conform with current Government Regulations which do not allow the number of Brothers needed to gather, even for just a 'bare bones' ceremony.

So, the Installation will go ahead via Zoom, and is by invitation only to avoid overcrowding and confusion. It will be recorded and will be posted to the Grand Lodge website shortly afterward.

I do thank you for your patience and understanding during this crisis, it has been hard on the mind and spirit of us all and will continue to be so for the next while, but it will eventually pass, and fade into memory.

Sincerely and fraternally,



Most Worshipful Grand Master





*Most Worshipful Brother Samuel Karrel
Grand Master 1996 - 1997
Member of Maple Leaf Lodge No.88*

March 8, 1923 - April 8, 2021

Most Worshipful Brother Samuel Karrel was born in Glace Bay, NS on March 8, 1923 and passed to the Grand Lodge Above on April 7, 2021 in Halifax, NS.

He was married to the former Eva Pyke before her passing. He and Eva were blessed with seven children.

Brother Karrel enlisted in the armed forces at an early age, serving in North Africa, Sicily, Italy and Northwestern Europe. His Unit was attached to the British Eighth Army.

Brother Karrel was raised to the sublime degree of a Master Mason on January 24, 1953 in The Tyrian Youth Lodge No. 45, in Glace Bay, Nova Scotia. He proudly served each office in the Lodge and was elected and installed Master of his Lodge in 1960. In 1988 Brother Karrel affiliated with Maple Leaf lodge No. 88 in New Waterford, Nova Scotia and was elected and installed as Master of that Lodge in 1988.

Being a 32^o Scottish Rite Mason, Brother Karrel attained the rank of Thrice Illustrious Master in the Cape Breton Lodge of Perfection. He was Past High Priest of Isle Royale Chapter of Royal Arch Masons; Past Thrice Illustrious Master of McDougall Council, Cryptic Rite; member of Philae Temple, Ancient Arabic Order, Nobles of the Mystic Shrine and a member of Neptune Council No. 71, Universal Craftsmen Council of Engineers.

Brother Karrel was the Grand Representative of the Grand Lodge of Switzerland; Grand Representative of the Grand Chapter, Royal Arch Masons of Israel and Grand Representative of the Grand Council, Cryptic Rite of the State of Arizona.

He served on many Boards and Committees, including the Board of Education, Board of Directors of the Nova Scotia Freemasons Home, the Advisory Board, the Board of Directors of the Masonic Foundation of Nova Scotia and the Board of General Purposes.

In 1989 he was appointed Grand Steward of the Grand Lodge of Nova Scotia; appointed Grand Chaplain in 1992; elected Junior Grand Warden in 1993; Senior Grand Warden in 1994; Deputy Grand Master in 1995 and succeeded to the office of Grand Master in 1996.

Bro Karrel had the honour of Raising his youngest son Curtis in May 1997, under the Warrant of Keith Lodge No.17.

Brother Karrel was known across our Jurisdiction as an excellent ritualist and took great pride in being part of the degree teams of all the Lodges and Chapters to which he belonged.



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

FROM THE DEPUTY GRAND MASTER



Brethren;

I trust this finds you and your families well.

As I write we are still under the influence of a Pandemic that has had great and lasting effects on the lives and actions of all of us. However, there are encouraging signs that this too shall pass if we play our part and follow the guidelines laid down for us.

We are in the process of moving forward and on June 5, 2021 at 1:00 PM the Officers of Grand Lodge (with the exception of the District Directors of Ceremony and the District Chaplains) will be installed using the Zoom platform. The District Deputy Grand Masters will install their officers at a later date. Attendance at the ceremony will be by invitation only. The ceremony will be recorded and posted to the Grand Lodge Website.

Brethren there are any number of things that we can start working on for the betterment of the jurisdiction during this time. Covid-19 has provided us with time that can be put to good use and hopefully by the time we can meet in person programs will have been developed to an extent we will be able to hit the ground "running".

Brethren I recently read an article by R.W. Brother Garnet E. Schenk entitled "From Darkness to Light" and published by the Masonic Education Committee of the Grand Lodge of Canada in the Province of Ontario in their publication "Freemasonry: the once and future thing" on April 27, 2021. I offer it as an article of continuing education.

From Darkness to Light

Something significant happens, or at least should happen for Masons when an initiate confirms in whom he puts his trust. The response can easily be overlooked but it does have importance for all three degrees. When we witness that response and let it pass as mere formality, we miss part of the beauty, knowledge and understanding we as Masons are challenged to seek in this life.

The initiate is told that he is in the hands of a true and trusted friend whom he can follow with firm but humble confidence. It is useful for each Mason to reflect upon the meaning and the implications of that statement in the larger sense. Every man seeks answers to the fundamental questions of his existence: What am I? Why am I here? Where am I going? Our Masonic art guides and directs each man to know himself by providing a carefully constructed course in self-improvement, self-examination, self-discovery, self-analysis, self-realization along with an understanding of his relationship with the Creator. Of itself, Masonry does not, nor can it, make good men better, but that great work of moving from Darkness to Light must be done by the Mason striving each day to be a better man before the Deity in whom he puts his trust.

Regarding initiation as a mere ceremony may mean very little, however, in a symbolic sense initiation is really a picture of a man starting on the journey of life. It is a journey of moving from darkness toward light through the three degrees. It is a journey from the unreal to the real, from darkness toward light and from out of the shadows of mortality into the way of life everlasting. The candidate sets out on a mystic journey on an unseen road, traveling West to East and East to West by way of South seeking the location where truth is known, and life reveals both meaning and mystery. The journey makes him fully aware of the moral lessons contained within the lectures and how they should be used in building character and understanding and trust in the Deity.

It is a fact that from the time of our birth until the time that we pass through the valley of the shadow of death we need a guide to keep us on that path. It does not lie within man to direct his own steps on that path. Freemasonry sets out the principles along with many guideposts in its teachings. Simply, but unmistakably stated, from our first steps to the last we live and walk by Faith and not by sight. The V.O.S.L. lays out the path in clearly defined terms.

The Freemason, who understands the concept of needing guidance from a Higher Power, has arrived at the beginning of wisdom. Man cannot

find his way alone in the rough and tumble of life nor can he, as an initiate find his way in lodge without humbly trusting his guide and his mentor. He leans on his guide, he follows him and he fears no danger. Trusting his guide is a model for trusting God in whom he vows to put his trust.

Freemasonry is a moral science, and it teaches that we must learn the way and the will of God, not in order to use Him for our own purposes, but to be used by him for His own ends. The difference may seem minor at first; it is really the difference between true faith and a false faith - between religion and superstition. In Freemasonry morality occupies first place and without it, Freemasonry would not be Freemasonry.

The journey out of Darkness toward the Light has a deep and abiding meaning. It offers answers to the persistent questions that are as old as creation. What am I? Whence come I? Whither go I? It tells us that the West is the symbol of this world and the East is the world of above and beyond.

The Mason properly instructed and guided learns the secret that the soul has its setting from beyond the world of sense and time and is given by the Creator to discipline and develop us. Our life on this earth is not a futile quest in which we are engaged but that life has meaning and purpose. Freemasonry teaches that we are guided and guarded by a Friend who knows the way and can be trusted to the end. There is the promise that we can penetrate the veil that dims our eyes. We will be able to see and hear the truth of the V.O.S.L. and the lessons contained therein when we are ready and worthy to receive it. There is a biblical injunction that tells Mason to let their light shine. The light, however, will not shine unless the Mason takes the time to fill the lamps with oil.

What the candidate and/or member gets out of Freemasonry starts with his rebirth - initiation. What he ends up with depends on himself, for what the Mason is sent to seek is the beautiful system of morality, veiled in allegory and illustrated by symbols. If the Freemason seeks diligently, he will get more out of it than he puts in - not materially but spiritually and mentally.

We need to learn that truth again and again. It is emphasized in the ritual line by line, precept by precept as we move around the Altar and up the winding stairs and beyond that into the light and joy of eternal life. The Freemason needs always to consider the summary statement by an eminent theologian, "Remember light shines into darkness - never let the darkness remove the light." So, when the initiate responds by saying that he puts his trust in God we rejoice with him and welcome him to the Fraternity that has a true and trusted guide in this world and in the next.

References: Book of the Work 2007: Short Talk Bulletin, MSA and material published by the Committee on Masonic Education. by R. W. Bro. Garnet E. Schenk, F.C.F.

Brothers for me the article was both thought provoking and insightful.

Stay Safe Brothers.

Fraternally & Respectfully
John R. Dollimount (DGM)



TIME TO THINK - PART 2

Although I have not come across them, perhaps there have been jurisdictional Masonic surveys carried out in Canada asking the members views on certain aspects of Freemasonry.

However, there have been many surveys done in the U.S. which I have observed with interest. It is surprising(???) to see the similarity of responses that are shared in the jurisdictions. In actuality, all English speaking countries (U.S., Canada, Australia, New Zealand, U.K.) share very similar views and responses.

I thought it would be interesting to share the observations I have gathered from U.S. surveys with "The Nova Scotia Freemason" readers to see if they discern similar patterns and practices in our jurisdiction of Nova Scotia.

My reason for doing so is a follow-up to the article "Time to Think". We have not met in our Lodges for over a year now. During this time there may be some members who are using this time for introspection; to reflect on their Lodge's activities and to think of ways to add more value to their meetings, to make their meetings something all members don't want to miss.

This issue will contain the collected responses from various jurisdictions to the first question asked.

NOTE: Please observe how question A and B are asked. The questions do not ask what is wrong with Freemasonry or the most disappointing aspect of it. **There c a n n o t ever be anything wrong with, or anything disappointing about, Freemasonry. This only happens with practices that result from a lack of knowledge and/or misunderstanding of Freemasonry.**

A) What do you believe to be wrong with the state of the Craft in this jurisdiction?

B) What do you observe as the most disappointing aspect/aspects of the state of the Craft in this jurisdiction?;

C) What would be your suggestion(s) for improvement?

This issue will present the responses from Question A. Question B and responses will appear in August 2021 issue and Question C and responses will appear in October 2021 issue.

Are any of these responses applicable to our jurisdiction?

A) What do you believe to be wrong with the state of the Craft in this jurisdiction?

Responses:

- Proper practice as it was originally intended is poor.

- I think Freemasonry is in a state of rapid decay. Membership is declining, and we have lost sight of the mission of Freemasonry. The result is an organization that offers nothing unique to its members. The mission of Freemasonry seems to be trying to lure in more members.

- Freemasonry is losing membership at a steady rate. I do feel that it is being focused on more than needed. We can only really affect the Lodge we attend.

- The state of Freemasonry today is fundamentally unchanged. Over the last 60+ years the topics have not changed. We need more active members. We need more money for our activities. We need quality over quantity. It's always been this way. It is easy to think that the problems we face are new ones. That our modern world has created so many distractions that men are too busy to be active members. It's simply not true. Certain men will always want to become Masons. And certain men never will. The current state of Freemasonry is the normal state of Freemasonry.

- I believe that Freemasonry is in decline and in jeopardy of ceasing to exist.

- I don't see what current Lodges and Masonry in general offers which can draw potential quality men to our doors.

- I'm not sure that many Masons can clearly articulate what Masonry is and what it offers so that potential members can understand the benefit for the investment of their time and money.

- The major obstacle remains - Grand Lodge with antiquated Masonic codes that do not flex to accommodate and serve the needs of Lodges today and elected GL Officers who have no vision for the future.

- I believe there will always be Freemasonry, just not in the way it is generally being practiced today. The decline in membership isn't a major concern. The major concern is the way Freemasonry is practiced today. It has been

simplified almost to the point of not being able to be restored to being the spiritual journey of self-development and enlightenment it was intended to be. The decline in membership will have a financial impact on the upkeep of Grand Lodge and the various Lodge buildings and it will be difficult for many to live in the new financial reality. And this is due to adamant Lodge reluctance to raise dues for fear of losing members. Hence, too much (although necessary because of above) emphasis on raising money for Lodge upkeep.

- The fraternity is moribund. It's on life support in most Lodges and in hospice in others.

- The majority of Masons believe that Masonry is just a civic organization, a social charity, or a fellowship club. There is too small of a group that truly understands that Masonry is much more than those things. This microscopic group understands that Masonry is an initiatic fraternity based on a system of self-knowledge, with lessons in morality, philosophy, and spirituality. And, that through study and understanding, Masons should become active in their Lodges and/or communities in spiritual, charitable, and civically minded ways. Unfortunately, the majority is focused on maintaining or increasing membership in any way possible. For six decades, they have played to the lowest common denominator, watering down our Fraternity, and taking what was once an elite and enlightening fraternity and made it common and mundane.

- Members don't know what is expected of them and there is no one willing or able to step-up and lead them.

- The majority have lost sight or never knew in the first place the true aim and purpose of the fraternity, - all the while they cling on to the rich history of

yesteryear. More importantly, our leadership continues to fail to recognize large membership rosters do not equal quality membership. I see us as a fraternity getting smaller and Grand Lodge is not prepared to lead a smaller, hopefully more elite, organization. Like it or not, there will have a reckoning one day soon and only the prepared will survive.

- The jurisdiction needs to refocus on its tenets and stop creating distractions.

- Freemasonry as an organization seems to be less relevant in today's society. Some have looked forward and predicted the demise of the institution if the membership erosion is not solved somehow. Consequently, many Grand Lodges focus their activity on attracting new members. Jurisdictions advertise in the media and encourage members to 'selectively solicit.' Recognition programs are developed to incentivize the addition of new members. Unfortunately our GL looks outside NS and sees and often copies what other jurisdictions do. However, even when we add to our membership rolls, we consistently see only about 15 - 20 % of any Lodge's membership actually participating in Lodge activities. Potential causes and possible solutions to the perceived issues we have as an institution are plentiful but still Lodges continue to close and merge. It is my humble opinion that the solution lies in the Lodge simply working to ensure it represents some value for the individual member's investment of his time and resources. Once that is established, other problems will begin to disappear.

- We have a majority of members who love the social aspect of Freemasonry, but they do not seem interested in any deeper meaning, need for change, need for education, and see no issues with the decline of the Craft.

- Unfortunately, with moral decline and complete ethical collapse of the main "above ground" or profane community, the subsequent underground community (Masonic) is thus negatively affected. Membership dwindles as those of good character are no longer to be found to join the fraternity. Those who are subjected to the moral collapse of the main community may, in turn, become tainted by those with whom they choose to associate.

- The mindset of young men these days as I see it is they look at us as the old establishment.

Respectfully submitted,

*Leigh MacConnell,
Ionic #73; Sophia Perennis #139*

(Part 3 in the next issue - Ed)

FROM THE SENIOR GRAND WARDEN



The following article was recommended by RWBro. Jarvis, SGW - Ed.

A Stroll Through The Seven Liberal Arts and Sciences

By Richard D. Marcus

George Washington Lodge # 337 F&AM, Whitefish Bay, Wisconsin

Throughout our lives, we have heard of the liberal arts and sciences. But until we were presented with them in The Winding Stair lecture, most of us had only a vague notion of what they consisted. The Fellowcraft Degree commends Freemasons to study the Liberal Arts and Sciences, which are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy. When we study the historical background for this list, we will uncover layers of Masonic meanings for us in each of the seven areas of knowledge.

Parts of the original list date back to ancient Greece. By medieval times, the completed list had become central to educators and scholastics. The following remarkable woodblock print symbolically captures the relationship of knowledge to crafts.

This print is German from about AD 1500. It shows a goddess holding a book and a rod. She is called Wisdom or Sophia. The love of wisdom or the "philio of Sophia" is the meaning of the word Philosophy. We see Wisdom's lifeblood pouring into all of the arts and crafts drawn as young men. All knowledge is united in this illustration. Painters, architects, musicians, and soldiers receive Wisdom.

Proverbs 9:1 says, "Wisdom hath built herself a house, she hath hewn her out seven pillars." Religious scholars have long speculated upon the seven pillars of Wisdom. Wisdom is poured out to seven vocations or callings. Wisdom also is seen presiding over branches of knowledge.

This leads us to a second woodblock print, which also is German from about the same time. This one includes clear words representing the

Seven Liberal Arts and Sciences. Once again a book and rod, symbols of a teacher, are held by a three-headed winged Wisdom. She oversees seven maidens.

In AD 420, Marcianus Capella in Carthage wrote an allegory of the Phoebus-Apollo, God of the Sun, presenting the Seven Liberal Arts as maids to his bride Philology, a lover of words. Thereafter, artists have illustrated the liberal arts and sciences as maids. The maids congregate around Wisdom. Knowledge is drawn within a circle. Above Wisdom are morals and theology. In the bottom corners are Aristotle and possibly Plato. But the central figures are the Seven Liberal Arts and Sciences.

The Winding Stair

Youth, manhood, and age are the three stages of our lives. Likewise, the three degrees of Masonry progress from youth to manhood to maturity. The EA degree builds a foundation of brotherly love, relief, and truth. The FC degree leads us toward successful manhood with an attentive ear, an instructive tongue, and a faithful breast. The MM degree teaches us, among other things, that time and patience will accomplish all things.

We advance in life as if we were climbing a winding stair. We cannot see too far ahead. Our progress requires courage to press on as we grow and mature. We first encounter the three steps in Masonry. Next, we master our five senses as we observe our world. And we climb the steps of the seven liberal arts and sciences. Likewise, education is a process of steps up a winding stair. First grade teaches us to read and write simple ideas. We progress up the steps of schooling to abstract concepts and ideas.

There must be many fields of knowledge that could have been listed: history, chemistry, or literature. Yet this list is commended to our consideration. Why "grammar"? Why "rhetoric"? We may well ask, "Why this list and not others?"

A History of the List

The phrase, the liberal arts, comes from the Latin artes liberales. Liber is translated both as Free and Book. Much of the well-educated in

antiquity disliked work. If you were indentured as an apprentice, you were not free to study what you wanted. You had to do what was assigned to you. The artes illiberales were vocational studies aimed for an economic purpose, such as a being a stonemason. So it is intriguing that speculative Masonry encourages us to study the liberal arts and sciences.

The history of the seven liberal arts and sciences is intricate, but chiefly Pythagoras, Plato, and St. Augustine play key roles in framing it.

Pythagoras, illustrated above, was not only a great mathematician and philosopher, he was a master Greek theologian. His students in the Academy looked for connections between Geometry and the Divine. His disciples sought relationships in music, arithmetic, and astronomy. Pythagoras is associated with the last four in the list of the Seven Liberal Arts and Sciences. Pythagoras was at his peak around 520 BC.

About BC 400, Plato wrote of the importance of education for citizens in *The Republic*. Plato (illustrated in a statue above) emphasized logic, philosophy, and dialectic. For Plato, logic represented our highest cognitive faculty. To see both sides of an argument, the pro and the con, is to understand it.

St. Augustine of Hippo left behind 5 million words that still exist today. Though he lived in the third century AD, he was the greatest teacher of rhetoric in the known world. He held that if one wished to defend truth, one must be eloquent to refute falsehood through the power of oratory. He filled out the Seven Liberal Arts and Sciences with his emphasis on grammar and rhetoric.

An Orderly List

There is wisdom in the order of the items in the list. Teachers and scholastics have found these seven and their general order to be of great utility. Home-schoolers today are returning to this list to start with grammar and rhetoric in their education.

As infants, we are unable to speak. We must learn words to describe everything. Words organize our thoughts. Language is essential for learning. As we progress up the winding stairs, we learn to speak with eloquence and grace, which is

rhetoric. We learn to use logic to make our arguments persuasive and true.

We advance up the lessons to higher levels of arithmetic, geometry, and music. These require abstract thinking and greater levels of concentration. As we mature in life, we gain perspective and wisdom as we enjoy the glorious works of creation, the stars and planets, astronomy, and the Divine. The order of these topics was developed over a thousand years. They continue to attract our attention today.

The Trivium

The Trivium comes from the Latin for Three Vias or roads. The first three of the Seven Liberal Arts and Sciences represent a crossroads or intersection where the public meets. We could call it the public square, where the public meets to discuss the usual topics of the day: the weather and harvest.

Those who excel at quickly remembering common experience are good at "trivia." Trivia is at the center of everyday knowledge. The Trivium consists of Grammar, Rhetoric, and Logic.

I. Grammar

In Genesis, the first job given to Adam is to name all things. Adam is told to name them and to have dominion over creation. Knowing the name of things gives a man authority to speak and to understand.

In elementary school or Grammar School we learn to recite the alphabet, numbers, and colors. Grammar involves words and meanings. The earliest lessons in speaking involve repetition and alliteration. We say tongue twisters and recite phrases to learn to speak. We say, "she sells sea shells by the seashore" as an articulation exercise. Children learn their own language as well as foreign languages. To learn another language, grammar and structure are essential.

Grammar can be divided into technical or exegetical grammar. Technical grammar is what most of us associate with the word grammar '€• diagramming sentences with subjects and verbs. Grammar involves learning declensions for verbs and nouns. But exegetical grammar involves learning the meaning of words, their nuances, and how they fit in different settings.

We learn that deferential language is appropriate to use for speaking to those in authority over us. We are told to keep a tongue of good report in the FC Charge. The FC historical lecture directs us to have an instructive tongue so that we become better men. Grammar teaches us to speak clearly and concisely.

2. Rhetoric

A synonym for rhetoric is persuasion. To study rhetoric is to study speaking and writing to persuade others. Too often we think of rhetoric as unimportant, as in the throwaway line, "well that was just a rhetorical comment." Rhetoric is serious business: it has substance. Rhetoric is essential in the study of law and regulations. Roscoe Pound, Albert Mackey, and Allen Roberts were some of the greatest writers on Masonic jurisprudence. They were marvelously persuasive writers as well.

Influential Romans learned to speak in public with fluency and oratory. Newly initiated Entered Apprentices are invited to speak in Lodge on whatever was on their hearts. Public speaking is terrifying to some: but to Freemasons, we learn both to speak to listen to others.

Rhetoric adds force and elegance to our thoughts. As we improve in rhetoric, we captivate the hearer with both the strength of our arguments and the beauty of our expression. Our mastery of rhetoric teaches us to entreat and exhort our brethren to acts of charity. Skillful rhetoric uses tact to admonish our brothers. Rhetoric weaves praise to applaud excellence in conduct or deportment.

Discussion in lodge gives us practice in listening to train the ear. As we climb the winding stairs, we must gain mastery of our five senses. One of the moral principals taught in the FC Degree is to have an attentive ear. Listening teaches us to hear the poetry of language and word order. We know somehow that Faith, Hope, and Charity sounds better than Charity, Faith, and Hope.

Lodge discussions offer opportunities to explore styles of learning. Our oaths and promises are heard and repeated. We prepare them in our posting. We listen to historic lectures, orations, or talks on speculative Masonry. The various tokens and grips in our ritual are lessons in listening. We

are asked, will you be off or from? By listening we hear the word and give the proper reply. As we talk and listen to each other in lodge, we grow in appreciation of debate and exhortation. We are brothers speaking to and listening to one another.

3. Logic

Logic is the third step of the Trivium. Logic directs and guides us after truth. It consists of a regular train of argument where we deduce or infer from the facts. Logic leads us to conclusions based on our knowledge.

We use all of our faculties of conceiving, judging, reasoning, and disposing of questions before us. Logic trains the mind to think clearly. We are charged to be good men and true. Sincerity and plain dealing should distinguish any Mason.

Dialectics is the term used to describe critical thinking. We weigh the pros and cons to find the better choice. We observe the world. As we see patterns and relationships, we begin to make predictions using inductive reasoning. Dialectics guides us to make proofs or syllogisms.

Early on, we find that you can disprove assertions easier than prove them. *Reductio ad absurdum* means to find a contradiction that proves the opposite. It is easy to disprove, "all elephants can fly," simply by finding one that can't. A single observation proves that, "not all elephants can fly."

The education of our minds includes proofs and deductive reasoning. We start to see actions that help one person may not help all. We learn to avoid arguments that something is true or false simply by who says it, instead of its inherent truth.

As we advance in logic, we begin to think about proofs for the existence of God. We see the beauty of an autumn leave, so intricate and perfect. The teleological proof of God's existence is that design in nature proves that there must have been a designer, our G.A.O.T.U.

Grammar, rhetoric, and logic are the trivium, or first three, of the Seven Liberal Arts and Sciences. We are charged to polish and adorn the mind by studying them.

The Quadrivium

The Quadrivium is associated with science and learning the mysteries of the universe. Pythagoras is chiefly responsible for these four branches of

science: arithmetic, geometry, music, and astronomy.

The Quadrivium means the Four Vias or paths. Where four roads converge is the center of the town or city. We leave the village of three roads and progress to the more advanced level of the city. A robust mind progresses as if upon roads or paths to the secrets of wisdom. A wise man strolls along the paths of science.

4. Arithmetic

Arithmetic involves computation or reckoning with numbers. Ignorance of numbers leaves many things unintelligible. To perceive the world accurately, we need facility with counting and measurement. Mathematics is taught step by step. We first learn to count before we learn to add and subtract. As a science, it is progressive by building skill and familiarity through frequent practice.

We develop abstract operations such as addition and multiplication. A number of Masonic writers have handed down a useful moral lesson: For the Freemason, the application of this science is to:

Add to your knowledge

Never subtract from the character of your neighbor

Multiple your benevolence to your fellow creatures

& Divide your means with those in need.

Arithmetic offers a structured system. It has rules, order, and operates in terms of equations. Balance and equality are principles learned in arithmetic that should remind us to act on the level.

There is beauty in arithmetic and mathematics. We discover symmetry and proportion. Numbers fascinate us. Leonardo Fibonacci in AD 1201 discovered that rabbits reproduced in a series of 1, 2, 3, 5, 8, and 13. Ratios of any two successive numbers approach the Golden Mean, which is 1.618. The inverse of 1.618 is .618. The same digits reappear. The Parthenon was built on this same proportion of the length 161.8% of the height.

We feel awe and wonder at the beauty of mathematics. We find fractal patterns in biology,

chemistry, and physics that are repeated. The Fibonacci spiral is found in conch shells

Mathematics shows that some propositions are right, and some are wrong. It indirectly teaches us about morality. There is no moral relativity here.

5. Geometry

Geometry concatenates geo and metric, or earth measurement, within it. Geometry discovers unmeasured areas by comparing them to areas already measured. Geometry is synonymous with self-knowledge, the understanding of the basic substance of our being. Freemasonry places special emphasis on geometry.

The tools of geometry are plumbs, squares, and levels. They are the basic tools of operative Masons. We use them in speculative Masonry to teach lessons of right-behavior, rectitude, and truthfulness. Our conductor in the FC degree leads us much like the apprentice is led by a Master of his trade.

The sense of seeing is developed in Geometry. We grow in perceiving which structures are in order and which ones are not well arranged. We acknowledge that geometric is the foundation of architecture.

6. Music

Music is the sixth of the seven Liberal Arts and Sciences. Pythagoras and his followers were keen on studying music as a science.

Music is part of us. Our heartbeat is the basic pattern, with sounds ranging from the first cry of a newborn baby to our last gasp for breath. The sense of hearing is improved, so that we recognize ditties and rhythms and syncopation. Clapping and singing are part of who we are as humans.

Vibrations cause sounds. Pitch is determined by the frequency of the vibrations. We learn to hear major, minor, and chromatic scales. We attempt to match the pitch of the lead singer. It takes discipline, but we achieve harmony. Many have sought to hear the sounds of the universe in radio frequency. Whole pieces of music have been dedicated to the music of the spheres.

The Senior Warden is sometimes associated with this Science, as the Warden asks for harmony in the Lodge.

7. Astronomy

Astronomy is last in this list of Arts and Sciences as we contemplate the stars and planets, and yes, the G.A.O.T.U.

Time and space seem to dwarf us. We feel tiny as we look at the Milky Way. Often it is said that the Fear of God is the Beginning of Wisdom. Looking at the universe helps to instil both fear and a sense of the glory of the universe.

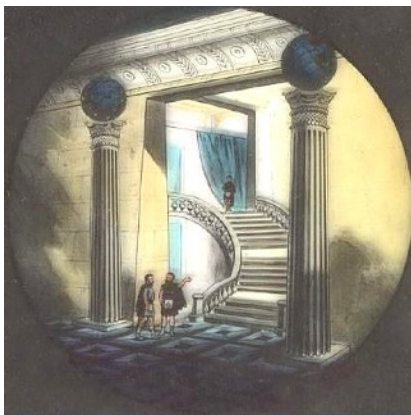
The globes in the Lodge teach us to understand the rotation of the earth around the sun and the diurnal rotation of the earth. Daylight shrinks in the days before December 22nd, and then begins to lengthen. We observe this. Times and seasons are understood by contemplating astronomy.

A Charge in the Liberal Arts and Sciences

The Seven Liberal Arts & Sciences are branches of Wisdom or Learning. If we are to become better men, we should work on becoming better able to understand our world. These seven are key to learning other areas of knowledge including history and psychology. These branches are like rooms in a magnificent garden in which we should daily stroll.

There is a charge to us in these seven steps. That charge for us is to continue to be learners. Our education doesn't stop in high school or college. We are to continue to read classic literature, the Bible, biographies, history. We should see ourselves as life-long learners.

We should better comprehend the use of music, plays, and art in our lives. We should use math and geometry. We need to continue even with the Trivium to expand our vocabulary and practice writing. As we persevere in learning throughout our lives, we will become better men in Masonry.



A Musing on the Middle Chamber

Here I AM. I am fortunate, thankful, grateful. There are very few of us here right now. Perhaps we are early?

It's a beautiful place here. The most beautiful "Banquet Room" I have ever seen. I wonder where everybody else is? The directions seemed simple enough. Advance on a certain foot first, etc; pass through the pillars, then make more progressive steps. It doesn't seem complicated. Where are the others?

Were the winding steps too much for them? Did they take the wrong turn? Did the hoodwink not get removed? Did the hoodwink feel comfortable enough to leave on? Or did some remove the hoodwink but were apprehensive of climbing because they wondered what was around the bend but could not see the top?

They wanted to come to the "Banquet". That was what they professed when they joined. Do you suppose too many of them mistook the distraction of the few rotten crumbs they saw at the bottom of the first step for the "Banquet" that was waiting at the top of the winding steps? Those crumbs did not even come from this "Banquet". (The crumbs of titles, ranks, shiny jewels and medals, awards, self-promotion, etc.) Such crumbs don't belong at the "Banquet". Somebody must have brought them from the "outside".

How do you suggest to a brother to remove his hoodwink and climb the winding steps? Even if a brother is infirm and struggles with the steps, you can offer him your assistance. Why do they not want to attend the beautiful "Banquet" waiting at the top in the company of friendship and virtue with their brothers?

I fear they may not want to consider it with any substantial concern, much less be ready to understand it. It has to be heard in a certain way, under certain conditions, by certain men.

(Anonymous)

COMMUNICATION

Words are fascinating and are frequently frustrating to define. Many words which are used in Masonic ritual or terminology take on special meanings, which further compound the confusion of definition.

In this age of changing technology, the science of *communication* has made some dramatic advances... Radio, TV, Space Communication. We tend to accept these advances without question, and in the course of acceptance we also seem to lose sight of some of the more basic definitions of communication. Sometimes a simple referral to the dictionary definition can reshape our thinking and stimulate our awareness. Let's take a look at some of the definitions we find for communication in any standard dictionary.

COM . MU . NI . CATION. noun.

an act or instance of transmitting; a verbal or written message; the act of communicating; exchange of information or ideas; intercourse; a system (as of telephones) for communication; Eucharistic communion; a system of routes for moving troops, supplies and vehicles; a process by which meanings are exchanged between individuals through a common system of symbols; a technique for expressing ideas effectively in speech or writing through the arts; the technology of the transmission of information.

Those are the basic definitions. However, they don't seem to include any of the Masonic meanings of communication. What about "stated and emergent Communications?"... or "Grand communication..." "Quarterly communication?"... or the "Communication of Degrees?" In Mackey's Revised Encyclopedia of Freemasonry we find:

Communication: The meeting of a Lodge is so called. There is a peculiar significance in this term. To communicate, which, in the Old English form, was to common, originally meant to share in common with others. The great sacrament of the Christian Church, which denotes a participation in the mysteries of the religion and a fellowship in the church, is called a communion, which is fundamentally the same as a communication, for he who partakes of the communion is said to communicate. Hence, the meetings of Masonic Lodges are called communications, to signify that

it is not simply the ordinary meeting of a society for the transaction of business, but that such meeting is the fellowship of men engaged in a common pursuit, and governed by a common principle, and that there is therein a communication or participation of those feelings and sentiments that constitute a true brotherhood.

The communications of Lodges are regular or stated and special or emergent. Regular communications are held under the provision of the by-laws, but special communications are called by order of the Master. It is a regulation that no special communication can alter, amend, or rescind the proceedings of a regular communication.

So we find that a Masonic Communication takes on a much greater meaning – that of joining together in a common brotherhood in pursuit of common goals and common purposes based upon our common principles. With that explanation in mind, we can better guard ourselves in the transaction of our lodge business, in the conferral of our degrees and in the meeting in fellowship with our Brethren. The Lodge Communication is much more than just a meeting. It is much more than an assembly of Masons. It is, must, and should ever be, a joining together of kindred spirits for those loftier purposes of promoting, practicing, and extolling those Masonic virtues we espouse.

The meetings of Grand Lodges are known as "Grand Communications." The word "Grand" is used to distinguish the level of meeting Masonically. communication, as we learned from Mackey, is the name given to a meeting; a lodge or Grand Lodge meets in a stated, special, regular, business, emergent, occasional Communication, using the word in its ancient sense of sharing thought, actions, and friendship in common.

The term "Communication of Degrees" is peculiar to the Ancient and Accepted Scottish Rite. Mackey explains it in these words:

COMMUNICATION of DEGREES:

When the peculiar mysteries of a Degree are bestowed upon a candidate by mere verbal

description of the bestower, without his being made to pass through the constituted ceremonies, the Degree is technically said to be communicated. This mode is, however, entirely confined in America to the Ancient and Accepted Scottish Rite.

The Degrees may in that Rite be thus conferred in any place where secrecy is secured; but the prerogative of communicating is restricted to the presiding officers of Bodies of the Rite, who may communicate certain of the Degrees upon candidates who have been previously duly elected, and to Inspectors and Deputy Inspectors-General of the Thirty-third Degree, who may communicate all the Degrees of the Rite, except the last, to any persons whom they may deem qualified to receive them.

The Quarterly Communication, or Quarterly Grand Communications are held in England, Massachusetts, Pennsylvania, and in a few other Jurisdictions. It is at these Quarterly

Communications that the majority of the routine fraternal business is conducted, and is generally open only to the Grand Lodge Officers and the Masters and Past Masters of lodges.

Many of the usual definitions of communication are also applicable to Masonry. When a candidate knocks on the door of our lodge, it is a form of communication. It tells us that he seeks entrance; that he wants to learn the mysteries of our Brotherhood; and that he is willing to conform to our laws and rules. Our response to his knock is also communication.

We assure him that nothing in his initiatory experience will conflict with his own principles and ideals. We are inviting him to quench his thirst for knowledge by entering our Brotherhood and embracing its teachings. How well we communicate those assurances and teachings will greatly influence how well he accepts them. The ritual must be communicated with meaning, feeling, sincerity, and dignity if we are to truly communicate with the candidate. If we use poor communication we will merely be making a member instead of a Mason.

So many of our principles and teachings are taught by symbols that we must also consider symbols as a means of communication. There is a

good reason why Masonry uses symbolism to impress its teachings. An idea which is communicated simply as a statement seldom lingers very long in the heart and mind. When that same thought is tightly bound to a visible object which logically symbolizes the idea, the lesson is clear and more easily retained.

Signs and grips are also forms of communication. They carry the message that the one giving them is bound by certain duties, responsibilities and obligations. When given sloppily or incorrectly, they give the message that someone doesn't know their meaning – or doesn't care. The next time you hear the words, "Signs, Brethren," look around and see how they are given. You'll see all kinds of reaction: that of pride; indifference; that "lost" look; and sometimes complete panic.

The lodge Trestleboard or meeting notice is an important tool of communication. To be effective, it must contain those specifics about the communication as to the type (stated, emergent, etc.), time, place, and date, as well as communicating a message of inspiration, challenge and motivation that will cause the recipient to WANT to attend. All too frequently such notices are so cluttered with a repetitious listing of officers, Past Masters and committees that there is no room for the Master to "put the Craft to work with proper instruction."

VERBAL communication, too, is an effective "working tool" when properly applied. Lodge officers must be able to express themselves intelligently to the candidates, to each other, to the Master, and to the Brethren. Harmony will prevail if the lodge officers can give each other – and receive – constructive criticism on such things as ritual, floor work and expression. After all, it is a team effort. "Whispering wise counsel into the ear of an erring Brother" can be most effective if done in a spirit of helpfulness.

"Providing for the relief of a distressed Brother, his widow or orphan" is the ultimate in Masonic Communication. These are not idle words. Our individual concern for the "sick and distressed" – no matter how we COMMUNICATE it is the true test of how seriously we take our Masonic obligations. Words of encouragement, whether written or verbal,

often create a lasting effect upon the minds of those to whom directed. The communication indicates an interest and concern and serves as an example of the Masonic Way. Going out of our way to help, aid, assist, and comfort the less fortunate is Masonic Communication at its best.

A Mason's hand is a hand that helps,
That lifts the fallen one,
That comes, in need, with a kindly deed
To him whose strength is gone.
A Mason's heart is a heart that loves
The best that is good and true;
He stands the friend, his best to lend,
Under his banner blue.
A Mason's eye is an eye that smiles
And his a cheering voice;
He spreads the light, dispels the night
And makes the world rejoice.
Over the earth in stranger lands,
Where distant peoples dwell,
The eye, the grip, the life, the lip,
Of love unchanging tell.

By Bro. Carl W. Mason

"Body Language" is yet another medium of communication which can affect Masonry. While Masons are not puppets, the image of Masonry is frequently reflected by the way lodge officers comport themselves. A Master who slumps in the Oriental Chair gives the impression of unconcern. Lodge Officers who slouch give a message of indifference or boredom. The "angle of dangle" of deacons and stewards rods reflect their attitude to their duties. On the opposite side of the coin, the officers who sit or stand uprightly and alert. square their corners with precision and carry their rods in a uniform manner, communicate the impression of efficiency and interest.

Just as a military unit must be able to "shoot, move and communicate" to assure success on the battlefield, Freemasonry must be able to communicate if it is to have the desired impact "in the hearts of men.

Short Talk Bulletin, June 1978



What does it mean to "Go Dark" ?

The Masonic term "go dark" means that a lodge ceases to operate as a lodge.

When a lodge "goes dark" or is said to have "gone dark"; it either:

1. Ceases to exist as a lodge (permanently closes its doors),...or

2. "Went dark" and ceased to have Stated Meetings for an agreed upon period of time:

a. This occurs in farming communities wherein when a large number of the lodge's members are farmers and must tend to their crops during the Summer; it is agreed that the lodge should "go dark" (no meetings) until Fall when their crops have been harvested. This also applies to other trades and livelihoods such as if a large number of the lodge's members are fishermen and are at sea for periods of time or military lodges whose members are deployed.

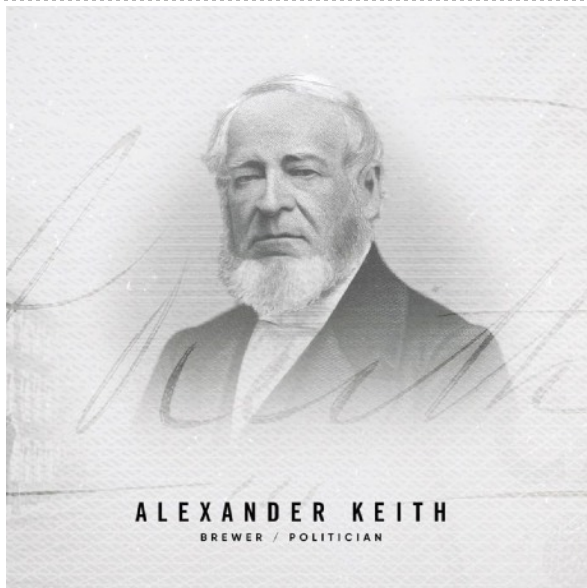
b. Some lodges "go dark" for a period of time each year. Some lodges choose not to "go dark" during any period of time during the year. And, some lodges "go dark" (do not have Stated Meetings, especially during the Summer) and members are delegated to tend to other Masonic duties such as:

a. Large job Lodge maintenance (cleaning, polishing or stripping of the lodge's floors, painting, etc.)

b. Clean up and or mowing or trimming at Masonic cemeteries and widow's homes; visiting the elderly or those in nursing homes and hospitals.

c. Highway cleanup, community partnerships, charitable acts, etc.

OUR THIRD GRANDMASTER



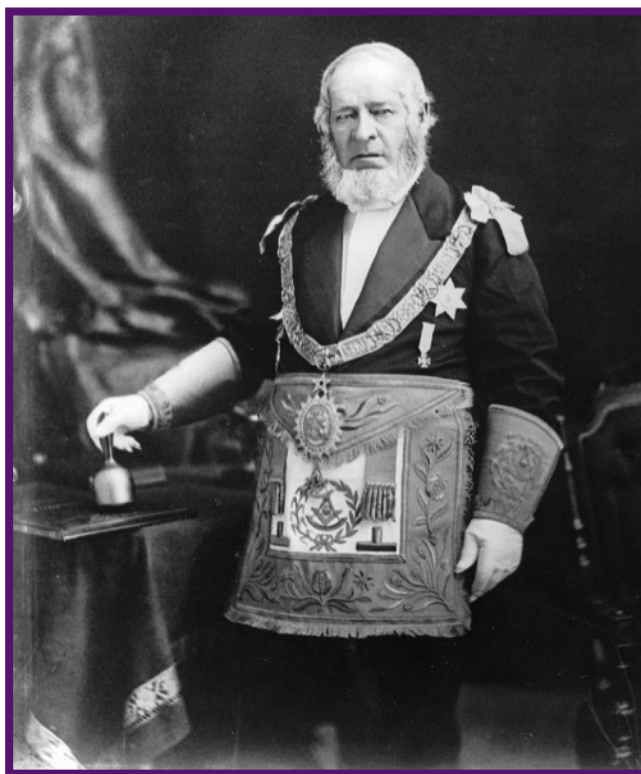
Most Worshipful Brother Alexander Keith
 Grand Master 1869 – 1874 October 5, 1795 –
 December 14, 1873 Lodge: Virgin Lodge #3

M. W. Bro. Keith (October 5, 1795 - December 14, 1873) was born in Halkirk, Caithness, Scotland where he left home at 18 to become a brew master under his uncle. Keith joined St. John's Lodge in Sunderland, immigrated to Canada in 1817, and founded the Alexander Keith's Nova Scotia Brewery in 1820. He also joined Virgin #3 as his new mother lodge. Bro. Keith was actively involved in municipal and provincial politics having served as the Mayor of Halifax three times and as a member of the Provincial Legislature as a Conservative member for thirty years. He was also involved in the meetings and Confederation and advised on the National Railway and its financing. Keith was a part of many businesses and ventures including the Shubenacadie Canal.

Throughout his career M. W. Bro. Keith dedicated his services and founded several charitable societies. He served as president of the North British Society from 1831 and as chief of the Highland Society from 1868 until his death. In 1838 he was connected with the Halifax Mechanics Library and in the early 1840's with the Nova Scotia Auxiliary Colonial Society and Halifax Rifles. He became provincial grand master for the

Maritimes under the English authority in 1840 and under the Scottish lodge in 1845. Following a reorganization of the various divisions in 1869, he became grand master of Nova Scotia.

Most Worshipful Past Grand Master Keith died in Halifax in 1873 and was buried at Camp Hill Cemetery across from the Halifax Public Gardens. Even to-day his birthday is often marked by people visiting his grave site and paying their respects to this most renowned public and fraternal personality held dearly in the hearts of so many Nova Scotians.



FROM LEFT TO RIGHT

For some of us nothing in Masonry is more impressive than its very first rite, after an initiate has told "In Whom Do You Put Your Trust." It may be easily overlooked, but not to see it is to miss a part of that beauty we were sent to seek.

Surely he is a strange man who can witness it without deep feeling. The initiate is told that he can neither foresee nor prevent danger, but that he is in the hands of a true and trusty friend in whose fidelity he can, with safety, confide. It is literally true of the candidate, as it is of all of us.

As a ceremony it may mean nothing, as a symbol it means everything, if we regard initiation as we should, as a picture of a man pursuing the journey of life, groping his dim and devious way out of the unreal into the real, out of darkness into light, out of the shadows into the way of life everlasting.

So groping, yet gently guided and guarded, man sets out on a mystic journey on an unseen road, traveling from the West to the East, and then from the East to the West by way of the South, seeking a city that hath foundations, where truth is known in fullness and life reveals both its meaning and its mystery. How profoundly true it is of the way we all must walk.

From the hour we are born till we are laid in our grave we grope our way in the dark, and none could find or keep the path without a guide. From how many ills, how many perils, how many pitfalls we are guarded in the midst of the years! With all our boasted wisdom and foresight, even when we fancy we are secure we may be in the presence of dire danger, if not death itself.

Truly it does not lie within a man to direct his path, and without a true and trusted Friend in whom he can confide, not one of us would find his way home. So Masonry teaches us, simply but unmistakably, at the first step as at the last, that we live and walk by Faith, not by sight; and to know that fact is the beginning of wisdom. Since this is so, since no man can find his way alone, in life as in the lodge we must with humility trust our Guide, learn His ways, follow Him and fear no danger. Happy is the man who has learned that secret.

No wonder this simple rite is one of the oldest and most universal known among men. In all lands, in all ages, as far back as we have record,

one may trace it, going back to the days when man thought the sun was God, or at least His visible outshining, whose daily journey through the sky, from East to the West by way of the South, he followed in his faith and worship, seeking to win the favor of the Eternal by imitating his actions and reproducing His ways upon earth. In Egypt, in India, in Greece, it was so. In the East, among the Magi, the priest walked three times around the Altar, keeping it to his right, chanting hymns, as in the Lodge we recite words from the Book of Holy Law. Some think the Druids had the same rite, which is why the stones at Stonehenge are arranged in circular form about a huge altar; and no doubt it is true.

What did man mean by the old and eloquent rite? All the early thought of man was mixed up with magic, and he is not yet free from it. One finds traces of it even in our own day. By magic is meant the idea that by imitating the ways of God we can actually control Him and make Him do what we want done. It is a false idea, but it still clings to much of our religion, as when men imagine that by saying so many prayers that they have gained so much merit.

Masonry is not magic; it is moral science. In the Lodge we are taught that we must learn the way and will of God, not in order to use Him for our ends, but the better to be used by Him for His ends. The difference may seem slight at first, but it is really the difference between a true and a false faith – between religion and superstition. Much of the religion of today is sheer superstition, in which magic takes the place of morals. In Masonry morality has first place, and no religion is valid without it.

As might be expected, a rite so old, so universal, so profoundly simple, has had many meanings read into it.. The more the better; as a great teacher said of the Bible, the more meanings we find in it the richer we are. Some find in this old and simple rite a parable of the history of Masonry itself, which had its origin in the East and journeyed to the West, bringing the oldest wisdom of the world to bless and guide the newest lands.

Others see in it a symbol of the story of humanity, in its slow, fumbling march up out of

savagery into the light of civilization; and it does lend itself to such a meaning. Often the race has seemed to be marching round and round, moving but making no progress; but that is only seeming. It does advance, in spite of the difficulties and obstructions in its path.

Still other think that it is a parable of the life of each individual, showing our advance from youth with its rising sun in the East, which reaches its zenith in the meridian splendor of the South, and declines with the falling daylight to old age in the West. It is thus an allegory of the life of man upon the earth, its progress and its pathos, and it is true to fact.

All of these meanings are true and beautiful; but there is another and deeper meaning taught us more clearly in the old English Rituals than in our own. It offers us an answer to the persistent questions: What am I? Whence Came I? Whither Go I? It tells us that the west is the symbol of this world; the East of the world above and beyond. Hence the colloquy in the first degree:

"As a Mason, whence do you come?" "From the West." "Whither do you journey?" "To the East." "What is your inducement?" "In quest of light."

That is, man supposes that his life originated in this world, and he answers accordingly. But that is because he is not properly instructed; he has not yet learned the great secret that the soul, our life-star, had elsewhere its setting and comes from beyond this world of sense and time. It is only sent into this dim world of sense and shadow for discipline and development – sent to find itself. So, in the Third degree, the answers are different, for by that time the initiate has been taught a higher truth:

"Whence do you come?" "From the East." "Whither are you wending?" "To the West." "What is your inducement?" "To find that which is lost." "Where do you hope to find it?" "In the center."

Ah, here is real insight and understanding, to know which is to have a key to much that we do and endure in our life on earth; much which otherwise remains a riddle. Our life here in time and flesh is a becoming, a chance to find ourselves. It is as Keats said, a vale of soul-making, and the hard things that hit and hurt us must be needed for our making, else they would not be.

Nor do we walk with aimless feet, journeying nowhere, as the smart philosophers of our day tell us. It is not a futile quest in which we are engaged. And Masonry assures us that we are both guided and guarded by the Friend who knows the way and may be trusted to the end. Its promise is that the veils will be removed from our eyes and the truth made known to us, when we are ready and worthy to receive it. But, not until then!

It is a goodly teaching, tried by long ages and found to be wise and true. Alas, it is easily lost sight of and forgotten, and we need to learn it again and again. Here too, Masonry is a wise teacher; it repeats, line upon line, precept upon precept. In every degree it shows us the march of the soul around the Altar, and then beyond it up the winding, spiral stair, and still beyond into the light and joy of the Eternal Life.

Save by the old Roman Road none attain the new.
From the Ancient Hills alone we catch the view!

Short Talk Bulletin - February 1927

YOUTUBE CHANNEL
SAPERE AUDE

Looking for some
Masonic
Education?



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this site on
YouTube for
over 165
lectures!

FROM THE JUNIOR GRAND WARDEN



Brothers

Given what has been happening through out the world, during this COVID crisis I thought that this paper, written by RW Bro Ken Meyer, Euclid Lodge No 158 really sums it up. We as Masons ,must stay strong and positive ,accept the fact that the world has changed and that we need to adapt . (THINK OUT SIDE THE BOX) I see a lot of very positive signs right across our jurisdiction .

*Stay safe and well.
Fraternally
Bob Cowley JGW*

With the outbreak of the COVID-19 virus late last year in China few of us could hardly imagine where we would be today and the severity of the impact it has had on us all. The whole world has changed with social distancing and how we go about our daily lives. As we know now the world is going to be much different going forward and like a new novel we don't know where or what will happen next. It is unwritten history which will unfold and change as we progress through this period of time.

Our Fraternity is going to change in ways we have yet to define and the impact of this virus for good or bad will write a new chapter for the annals of history. It begs the question of "How will we as a Fraternity meet again"? Will things return to normal? Or are we about to make a substantial change in meeting again given a new requirement for Social distancing?

One thing is for sure, social distancing has and will change the structure of our Fraternity forever. If anything, it's going to make us a stronger unified brotherhood as we move forward. This has forced us to think outside the box and create "virtual lodge meetings" and keep us connected in ways that were unheard of just a decade ago. Our "Outreach" committees are better connected to the brethren of our respective lodges, and for

those that didn't have one those lodges will eventually be forced to create one. It is hoped that the brethren who have been contacted and have indicated they should they require assistance of some form or another, we have helped them with that request. I have not heard of anyone asking for financial assistance, but I do hope that they know that we are there to assist them should it be required.

For the time being, all activities within our craft have been halted. There are no more meetings, social events, degrees and this includes our Annual Convocation of Grand Lodge. Will this be the beginning of the end or the end to a new beginning? Will this force our Grand Lodge to create a new beginning for our lodges, where social distancing is the new normal? How will this impact our lodges with initiations? Will Virtual tyled Lodges be a new concept? It has already happened in the Province of Manitoba where a Lodge has been formed and is called Castle Island Virtual Lodge No. 190 and they meet using Zoom. I am sure that here in the Grand Jurisdiction of the Grand Lodge of British Columbia and Yukon our Grand Master and his Officers are discussing what our new future could be, should this become the new normal.

Is this our future? Hopefully not, but we should be prepared for changes in order for us to move forward, as without progress we are doomed and this would be a sad ending to our fraternity after 300 years of freemasonry. Some might say we just can't do that because it would involve change. Change! Change! We can't do that, because that's the way we've all done it before. Brethren, if we don't adapt and change we will become another institution in the annals of history, and I for one don't feel like becoming a member of another organization should one even exist after the dust settles from the fallout of this pandemic.

This virus has reminded us of some of the basic tenets of our fraternity which is looking after our family, friends and the brethren of our Lodges. The importance of family life and how this can strengthen our values of looking after one another during times of need. It casts aside material items

and egos, since this virus can bring anyone to their knees and make the world stop in its tracks.

It also reminds us that some in society can become needless hoarders who become greedy and selfish and they forget that the young, the weak and the old are overrun by their senseless acts of selfishness. Some panic and see this as the end of the world which causes more harm than good and what we really need is for people to be calm, to cooperate, share, and support one another. It is in these times of difficulty that brings out the true colours in ourselves and in our fraternity. If society sees and hears we have done a good deed we will be rewarded by the wages of a freemason.

And finally, if we as a fraternity are to advance without harming the principles and tenants of our brotherhood the time we have to reflect, to learn and educate ourselves is now and it will give us a

new meaning and understanding in developing a different approach in meeting and overcoming this virus.

Nature is beautiful in all its glory, but she can also become the harbinger of famine, flood and pestilence. It is a cycle of life and reminds us that we are only human and our existence on this planet is but a blink of an eye in the period of time. So, let us not forget the important teachings of our gentle craft and let's work together to reunite in a form we have yet to imagine.

Happy to meet, sorry to part, Happy to meet again.

*Ken Meyer,
Euclid Lodge No 158
GLBC*

"The popular appeal of Masonry and the tendency of its members to be content with its surface attractions and distractions has resulted in the original idea of a Lodge becoming much neglected. The popular idea of a successful Lodge is one that has many members, works degrees almost every meeting, has loads of candidates, and a strong social program.

These social interactions have their worth, but the original idea of a Lodge was quite different. It was conceived as a small community devoting itself in privacy to corporate work of a philosophical nature. This was for the emotional, intellectual and spiritual development of its members; social amenities should be secondary. It is desirable to revive these ideas if you want to return to the spiritual dimension of the Craft.

The Lodge's real purpose is to provide the model of the inner workings of the human mind so as to provide a group to assist candidates to realize their full potential as they progressively learn to know themselves.

The strength and worth of a Lodge does not depend upon numbers and popular distractions. It rests on the quality of life of its members. It depends on their united, consistent, and harmonious effort towards a common purpose. Its success relies on good leadership committed to a members planned Lodge vision 3, 5, or 7 years ahead."

("The Secret Science of Masonic Initiation"; Robert Lomas, pg 107, 108)

FLAMING SWORD OF THE TILER

A sword whose blade is of a spiral or twisted form is called by the heralds a flaming sword from its resemblance to the ascending curvature of a flame of fire. Until very recently, this was the form of the Tiler's sword. Carelessness or ignorance has now in many Lodges substituted for it a common sword of any form. The flaming sword of the Tiler refers to the flaming sword which guarded the entrance to Paradise, as described in Genesis (iii, 4): "So he drove out the man; and he placed at the east of the garden of Eden cherubim's and a flaming sword which turned every way, to keep the way of the tree of life;" or, as Raphall has translated it, "the flaming sword which revolveth, to guard the way to the tree of life." In former times, when symbols and ceremonies were more respected than they are now; when collars were worn, and not ribbons in the buttonhole; and when the standing column of the Senior Warden, and the recumbent one of the Junior during labor, to be reversed during refreshment, were deemed necessary for the complete furniture of the Lodge, the cavalry sword was unknown as a Masonic implement, and the Tiler always bore a flaming sword. It were better if we could get back to the old customs.

- Source: Mackey's Encyclopedia of Freemasonry





I SEE YOU'VE TRAVELED SOME

Wherever you may chance to be
 Wherever you may roam,
 Far away in foreign lands;
 Or just at Home Sweet Home;
 It always gives you pleasure,
 it makes your heart strings hum
 Just to hear the words of cheer,
 "I see you've traveled some."

When you get a brother's greeting,
 And he takes you by the hand,
 It thrills you with a feeling
 that you cannot understand,
 You feel that bond of brotherhood
 that tie that's sure to come
 When you hear him say in a friendly way
 "I see you've traveled some."

And if you are a stranger,
 In strange lands all alone
 If fate has left you stranded
 Dead broke and far from home,
 It thrills you--makes you numb,
 When he says with a grip of fellowship,
 "I see you've traveled some."

And when your final summons comes,
 To take a last long trip,
 Adorned with Lambskins Apron White
 and gems of fellowship
 The tiler at the Golden Gate,
 With square and rule and plumb
 Will size up your pin and say "Walk In",
 "I see you've traveled some."