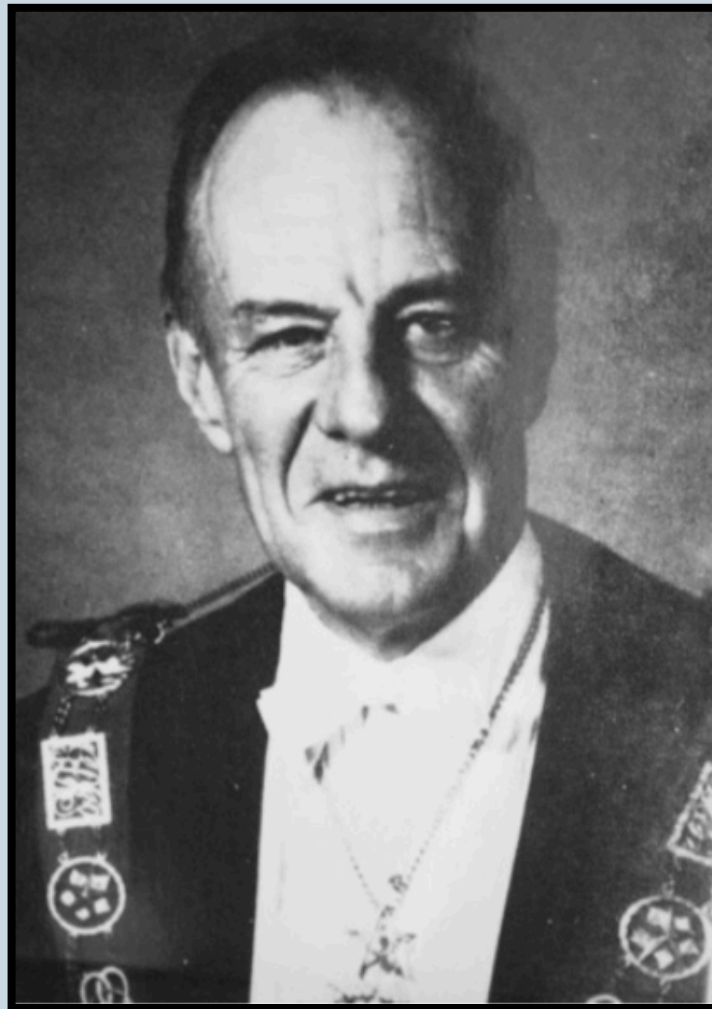




The *Nova Scotia* FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



Most Worshipful Brother David John Cunningham Waterbury

Grand Master 1980 – 1981

March 2, 1921 – March 13, 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

The Nova Scotia Freemason is published electronically bi-monthly August, October, December, February, April and June. Deadline for submissions is the 15th day of the preceding month

Editorial Board

M.W.Bro. Barry S. Imber, Managing Editor
M.W.Bro. Owen Walton

Editors at Large

R.W. Bro. Gerald Settle
W.Bro. Giles Crouch
Bro. Tom Rice

The Editors accept no responsibility for unsolicited manuscripts or photographs

Opinions expressed in this publication are those of the authors and do not necessarily reflect those of the editors or the Grand Lodge of Nova Scotia

Submissions for upcoming editions can be sent either through the Grand Lodge website or can be sent to the Grand Secretary: Grand Lodge of Nova Scotia
167 Coronation Avenue
Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.

Advertisement for Lodge or District activities, as well as Personal advertisements are printed free of charge.

Business advertisements are charged at the following nominal rates:

Full page - \$30.00

Half page - \$20.00

Quarter page - \$10.00

Please note that any revenues accruing from advertisements will go to the Grand Lodge Capital Fund.

Advertisements can be sent to the Managing Editor at barryimber@gmail.com

Deadline for next issue May 15th

CONTENT

| | page |
|------------------------------|------|
| The Grand Master’s Message | 3 |
| MWBro. Waterbury Obituary | 4 |
| Time to Think | 7 |
| Our Second Grand Master | 9 |
| Questions and Answers | 9 |
| From the DGM | 10 |
| From the SGW | 11 |
| Pot of Incense | 12 |
| From the JGW | 15 |
| Being a Mason | 16 |
| The Visiting Brother | 19 |
| A Living Mason | 22 |
| In & Around the Jurisdiction | 23 |

The pandemic is still with us and the lodges are still shut. I have seen the call to open the lodges and masons are gathering socially. We all miss going to Lodge and the familiar faces of our brethren but we should be very wary of becoming impatient and jumping the gun. Although the vaccines are being rolled out this does not mean an end to the dangers of Covid-19. We should recognise the pandemic is no respecter of age and that even with the small numbers in our Province of infected individuals it is quite possible to see a sharp increase in the spread of infection. Let us all patiently await the all-clear and look forward to gathering safely, not only for ourselves, but for the rest of our communities.

- Ed

THE GRAND MASTER'S MESSAGE



To My Brothers of the Grand Lodge of Nova Scotia:

I want to thank you for following the health protocols that have been set down from the provincial health department, which were support by the Grand Lodge of Nova Scotia. We have been very lucky, as to the best of my knowledge none of our Brethren have been infected by COVID-19. I know that it has been very difficult not being able to attend Lodge meetings and that we are very anxious to return to Lodge. Your Grand Lodge officers are also eager to get back to Lodge business. We are not out of the woods yet. We must maintain this level of caution until we get the go ahead from the department of health. Until then, check on your Brothers to ensure they are staying safe. Activate your telephone committee and reach out to a Brother daily, I am sure they would appreciate hearing from you. News relating to the upcoming Grand Lodge communication will be communicated from the Grand Secretary's office soon. Until then, stay safe.

*George A. Grant
Most Worshipful The Grand Master*

The Grand Lodge Officers for the period June 2021 - June 2022 are as follows:

Grand Master

R.W. John R. Dollimount
Virgin Lodge No.3

Deputy Grand Master

R.W. Bro. Alan D. Jarvis
Kemntville Lodge No. 58

Senior Grand Warden

R.W.Bro. Robert J. Cowley
Bedford Lodge No. 104

Junior Grand Warden

R.W.Bro. Rick D. Crawford
Cornwallis Lodge No. 95



All are unopposed. They will be installed on June 5th, 2021

MOST WORSHIPFUL BROTHER DAVID WATERBURY



Most Worshipful Brother David John Cunningham Waterbury

*Grand Master 1980 - 1981;
Member of Kentville Lodge No. 58*

March 2, 1921 - March 12, 2021

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

M. W. Bro. David John Cunningham Waterbury, D.F.C., Q.C. --- was born in Halifax in 1921. He was a resident for most of his life of the Kings County Towns of Wolfville and Kentville,

He attended Wolfville Schools before World War II and afterwards attended Acadia University and Dalhousie University, receiving his Bachelor of Law Degree and was admitted to the Bar of his native Province in August of 1949.

M. W. Bro. Waterbury served in the Royal Canadian Air force during World War II in Canada and overseas and was awarded the Distinguished Flying Cross.

Besides his parents, he was predeceased by his wife of 65 years, Mary "Ruth" Pettigrew, in 2009. Mrs. Ruth Waterbury, severed as Worthy Grand Matron of the Order of the Eastern Star for Nova Scotia and Prince Edward Island—the highest office in that Order—during the same general period that her husband served as Grand Master of Nova Scotia. Left to mourn, but thankful to have been part of a life well-lived, are his wife, AnnieMae and her family; his children, Joy (Larry Honey), Jack (Anne-Marie), and David (Jennifer), all of Kentville; Ron, Calgary; and Judith (Mark) Forbes, Lower Sackville; 14 grandchildren, and 21 great-grandchildren. Cremation took place under the direction of White Family Funeral Home and Cremation Services, Kentville. There was no visitation and a celebration of his life by immediate family only was held in Trinity United Church, Mahone Bay, followed by interment in Elm Grove Cemetery, Steam Mill.

M. W. Bro. Waterbury was raised in Kentville Lodge No. 58 April 13, 1953, and served as Master of that Lodge in 1961. He was the first Grand Master in the history of the Grand Lodge of Nova Scotia to have held successively the offices of Junior Grand Warden, Senior Grand Warden, Deputy Grand Master, and Grand Master. He was a member of Cornwallis Chapter No. 26, R.A.M.; Adonirum Council, The Scottish Rite Bodies, The Royal Order of Scotland, Philae Temple A.A.O.N.M.S., and was a Past patron of Evangeline Chapter No. 15, Order of the Eastern Star.

A Past President of the Nova Scotia Barristers' Society, the Kings County Barristers' Society and he served on various commissions and committees of the Nova Scotia Barristers' Society and the Canadian Bar Society and continues to serve these Societies in similar activities. He was appointed Queen's Counsel in 1964.

Also a Past President of the Annapolis Valley Affiliated Boards of Trade, the Kentville Board of Trade, and a Past Vice-president of the Maritime Provinces Chamber of Commerce and the Canadian Chamber of Commerce. He had been active in Service club activities and was a Past District Governor of Lions International for the Province of Nova Scotia.

Members of the United Church of Saint Paul and Saint Stephen at Kentville. Brother Waterbury was Chairman of the Board of Trustees of the Masonic Home for three years prior to his election as Grand Master and continued to serve as an active member of that Board.

He was Chairman of the Board of Directors of the Kings Regional Health Centre which operates the Blanchard Fraser Memorial Hospital and the Miller Hospital.

As with his immediate predecessor, M.W. Bro. Hector Hill, M.W. Bro. Waterbury was involved in Municipal Government, serving as Solicitor for the Kings County Amalgamated School Board and previously as solicitor for the Town of Berwick, and the Municipality of Kings and Lunenburg.

He also served as Councillor for the Town of Kentville and on various Boards and Commissions.




The Rubicon Masonic Society

Along with Co-Sponsors William O. Ware Lodge of Research and Lexington Lodge No. 1

The Rubicon Masonic Society
Co-Sponsored by William O. Ware Lodge of Research & Lexington Lodge No. 1

Invite You to Attend the 2021 Monthly Virtual Series
Monday, January 25, 2021 at 7:00 p.m. EST

21ST CENTURY CONVERSATIONS
ON FREEMASONRY



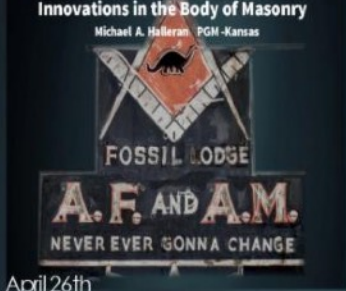
Dissecting the Infamy of the Morgan Affair and its Aftermath
A 21st Century Investigation into the Scandal that Almost Destroyed American Freemasonry
With Author of Age of Unreason, John W. Sizzick
January 25th

The Rubicon Masonic Society
Along with Co-Sponsors William O. Ware Lodge of Research and Lexington Lodge No. 1

Invite You to Attend the 2021 Monthly Virtual Series

21ST CENTURY CONVERSATIONS
ON FREEMASONRY
Monday, April 26th, 2021 7:00 p.m. EST

Innovations in the Body of Masonry
Michael A. Halleran PGM-Kansas



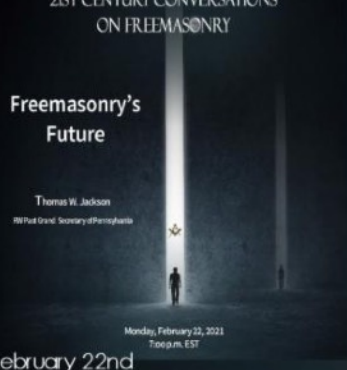
FOSSIL LODGE
A.F. AND A.M.
NEVER EVER GONNA CHANGE
April 26th

The Rubicon Masonic Society
Along with Co-Sponsors William O. Ware Lodge of Research and Lexington Lodge No. 1

Invite You to Attend the 2021 Monthly Virtual Series

21ST CENTURY CONVERSATIONS
ON FREEMASONRY

Freemasonry's
Future

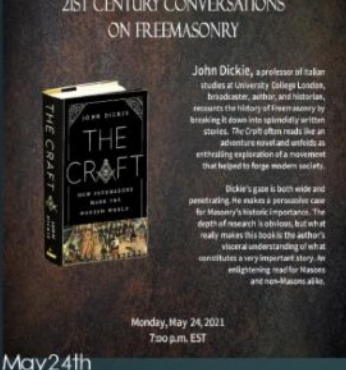


Thomas W. Jackson
RP Past Grand Secretary of Pennsylvania
Monday, February 22, 2021
7:00 p.m. EST
February 22nd

The Rubicon Masonic Society
Along with Co-Sponsors William O. Ware Lodge of Research and Lexington Lodge No. 1

Invite You to Attend the 2021 Monthly Virtual Series

21ST CENTURY CONVERSATIONS
ON FREEMASONRY



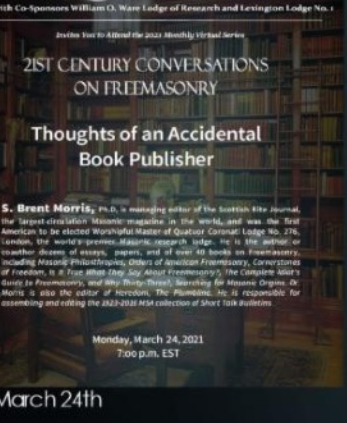
John Dickie, a professor of Italian studies at University College London, broadcaster, author, and historian, reconstructs the history of Freemasonry by breaking it down into scientifically written stories. The Craft offers readers like an enthralling exploration of a movement that helped to forge modern society.
Dickie's gaze is both wide and penetrating. He makes a persuasive case for Masonry's historic importance. The depth of research is obvious, but what really makes this book is the author's visceral understanding of what constitutes a very important story, an enlightening narrative for Masons and non-Masons alike.
Monday, May 24, 2021
7:00 p.m. EST
May 24th

The Rubicon Masonic Society
Along with Co-Sponsors William O. Ware Lodge of Research and Lexington Lodge No. 1

Invite You to Attend the 2021 Monthly Virtual Series

21ST CENTURY CONVERSATIONS
ON FREEMASONRY

Thoughts of an Accidental
Book Publisher



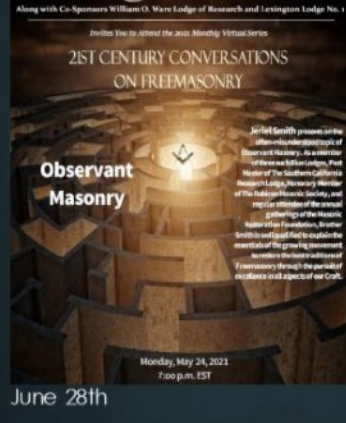
S. Brent Morris, Ph.D., is managing editor of the Scottish Rite Journal, the largest circulation Masonic magazine in the world, and was the first American to be elected Worshipful Master of Quakertown Council Lodge No. 226, London, the world's premier Masonic research lodge. He is the author or co-author dozens of essays, papers, and of over 100 books on Freemasonry, including Masonic Productions, Orders of Masonic Freemasonry, Conversations of Freedom, It is True About (The Joy About Freemasonry), The Complete List of Grand Masters of Freemasonry, and Why (Why?) Masonry for Masons, Grand Masters, or Morals is also the editor of Norwood, The Philanthropist. He is responsible for assembling and editing the 2020-2021 HSM collection of Short Talk lectures.
Monday, March 24, 2021
7:00 p.m. EST
March 24th

The Rubicon Masonic Society
Along with Co-Sponsors William O. Ware Lodge of Research and Lexington Lodge No. 1

Invite You to Attend the 2021 Monthly Virtual Series

21ST CENTURY CONVERSATIONS
ON FREEMASONRY

Observant
Masonry



J. Paul Smith presents a book of essays on the history of Freemasonry in the United States. He is the author of the book, The Craft of Freemasonry, a book published by the University of North Carolina Press. He is also the author of the book, The Craft of Freemasonry, a book published by the University of North Carolina Press. He is also the author of the book, The Craft of Freemasonry, a book published by the University of North Carolina Press.
Monday, June 28th, 2021
7:00 p.m. EST
June 28th

Following the success of the previous thirteen virtual education series initiated by Lexington Lodge No.1 in May 2020, and the subsequent success of the Rubicon Masonic Society's extension of the series with eight additional episodes, Rubicon, along with William O. Ware Lodge of Research and Lexington Lodge No. 1 will be presenting twelve additional episodes in 2021.

Each episode is scheduled for the fourth Monday of each month at 7:00 p.m. EST. An RSVP is required.

All previous episodes of the series may be found on YouTube.

Join us for these monthly episodes by sending your RSVP to the link

<https://rubiconmasonicsociety.com/rsvp/>

Open to Masons of all Degrees who are interested in thoughtful, structured, Masonic education, discussion, lively Q & A, and conviviality.

Preferred Attire is Coat and Tie
Gentlemanly Manners Expected

An RSVP is required to attend

TIME TO THINK

This article begins a four part series submitted by RWBro. Leigh McConnell. -Ed

With all the so-called "extra" time we now have on our hands because of Covid, I believe it offers us some "time to think". We are, after all, as Masons, suppose to engage in speculation.

What I am directly referring to is time to think about our return to our respective Lodges sometime in the future. So let's ask some questions. Perhaps it would be a good time to consider a "reset" in our respective Lodges.

First question. Are you really happy with egg sandwiches and paying the bills?

Is what has been going on in your Lodge to your liking? If it is not to your liking, then you and your Lodge brothers can change your liking.

Think about the following statements. Freemasonry is properly known as the world's largest, oldest, and most prestigious of all fraternal organizations. Freemasonry is the greatest organization ever conceived by the mind of man. There has never been an organization that could lay claim to being more significant in the world outside of organized religion than has Freemasonry. Freemasonry's philosophy is the same as when it was at its inception so why are we less than we were?

There are just so many things to think about. The aim of the Craft is to make the man better than what he could otherwise have been. The rituals and purposes of Freemasonry have not changed. So; should we not question why we do not have the quality of people we once had (demits and suspensions); should we not question why the members know so little about Freemasonry; should we question whether we have been too liberal opening the doors to men who seek for purposes other than improvement and the betterment of society; should we question why we have lowered our standards in order to maintain our membership numbers; should we question whether the desire for positions, rank, titles, jewels, and awards is a detriment to the practice of true Freemasonry?

My personal biggest wonder is why the vast majority wish to remain Masonically uneducated? One of the principal admonitions of

Freemasonry since its beginning has been to stimulate the memberships knowledge. Are we knowledgeable of the purpose, symbolism, history, and philosophies of Freemasonry?

Brother Thomas Jackson (most likely the most world-wide known American Mason) made an observation at the Northeast Conference of Grand Masters, Deputy Grand Masters and Grand Secretaries several years ago that upset some in attendance. He said that North American (U.S. and Canada) Freemasons were the most ignorant and the cheapest in the world. By ignorant he meant lacking in Masonic knowledge and cheapest that our initiation fees and dues are the lowest in the world. We have reduced the requirements to become a member and reduced our requirements to remain a member.

If Freemasonry is not succeeding in your Lodge, it is not Freemasonry's failing. Freemasonry does not fail; Freemasons fail.

Remember that the Masonic philosophy that sustained us for over 300 years is still applicable in today's world. We know our philosophy and principles have a place in today's modern world. We must pull others up to meet our philosophical standards and not step down to meet theirs. Mediocrity does not attract quality people.

Think of this. If you looked forward to a concert and you got there and all you heard was the same song sung over and over and over; - wouldn't you say, "I'm not going to do that again."? BUT, as Masons, do we not do the same thing meeting after meeting after meeting; business meeting, egg sandwiches, and go home to watch the game. Maybe the occasional degree thrown in if you're fortunate. Isn't something wrong with that picture? It is certainly not motivating. But that is what we do. Isn't it time to think about doing something different?

Remember, Freemasonry is not and was not meant for everybody. Over the last five or six decades the Craft has allowed many men into its mysteries who should never have been allowed inside the door of the Lodge. This occurred in an effort to keep membership numbers up and at the same time there was no focus to transmit to them the purpose and teachings the Craft. Instead of

focusing on election by merit we are now facing a successive line of "leaders" in Lodge and Grand Lodge who have risen to "wear the purple of our fraternity" who know very little (if anything) of Freemasonry or leadership.

The notion that Masons need to be visible in their respective communities has plagued Freemasonry for at least the last five decades. There is simply no credible evidence that visibility in the community advances the cause of Freemasonry in any measurable fashion, at least not in the way Lodges have attempted to be visible in their communities over the past multiple decades. Yet, we continue to expend time and energy on activities that yield little, if any, return.

We need to look beyond where we are now. We are on the winding staircase. We need to ascend and be able to see ahead.

Freemasonry is an intellectual, philosophical, learned fraternity. Its purpose is not a social club or a charity. While being charitable is a natural outcome and a wonderful attribute and virtue of becoming a Freemason, that is not why one becomes a Freemason. The fraternity collectively in North America has raised and given away billions of dollars to charities. The public doesn't know or care. It is not possible to buy respect. There are a myriad of organizations that are specifically organized for this purpose and they do a much better job than we do.

Our Lodge time must be rewarding. A Lodge meeting should be something we don't want to miss. Younger men with jobs and careers put a premium on their time. They're not going attend Lodge if we don't provide what they are looking for. They have read and learned something about Freemasonry before they "knocked" and when we "answered" we have told them what Freemasonry is suppose to be about. BUT, because we don't provide it, why would we be surprised when they leave?

Lodge and Grand Lodge leaders need to think beyond raising money and increasing numbers. It's not our present leadership that has us in the position we are in now. Our past leadership of 50 or 60 years has made us what we are. It's up to the present leadership to work towards making us what we were. It won't happen overnight. BUT, we must start now. IF NOT

NOW, WHEN? We can't let this opportunity slip by.

Out fraternity use to be a place of respect, - then it became a place of complacency, - and now it is a place of apathy.

BUT, Brethren, we can START to begin a change IF WE WANT TO.

Respectfully submitted,

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

What is the Character of a Freemason ?

"The real Freemason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in the fear of the punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil, in the next world.

A Freemason would be just if there were no laws, human or divine, except those which are written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received, and in humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others.

He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is not certain that he can discharge, because he is honest upon principle."

- Source: Farmer's almanac 1823

OUR SECOND GRAND MASTER



Most Worshipful Brother Stephen Rowland Sircom

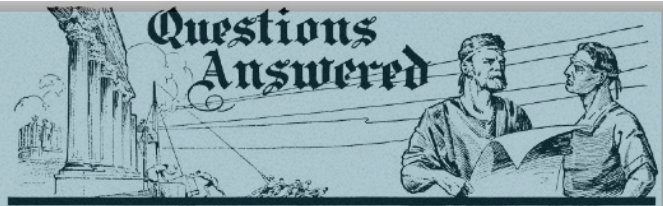
Grand Master 1868 – 1869

October 17, 1837 – January 26 1906 Lodge: St. John's Lodge #2

M. W. Bro. Stephen R. Sircom was born in Bristol, England, in 1837. In Halifax, he was the senior partner in the dry-goods firm of Sircom and Marshall. He retired from the business in 1877 and moved to Massachusetts, where he opened a very prosperous business at Melrose. He died there in 1906. His son, Col. S. J. R. Sircom was prominent in military affairs in Halifax from 1878 until 1937.

When M. W. Bro. Davies left the Province, his duties as Grand Master were assumed by the Deputy Grand Master, Stephen R. Sircom. In June, 1868, he was elected Grand Master, but retired the following year to enable Alexander Keith to head a united Grand Lodge.

A Short History of FREEMASONRY IN NOVA SCOTIA 1738 - 1966 By Ronald S. Longley, Grand Master and Reginald V. Harris Past Grand Master July 1, 1966 Halifax, N.S



What is the seating order in the East?

District Meeting

VW RW MW DGM MWTGM **DDGM** WM IPM MW RW VW

Other Meetings

VW RW MW DGM MWTGM **WM** IPM MW RW VW

Presiding officer in **bold**

Note: DDGM *official visit* – MWTGM would not be present.

The Grand Director of Ceremonies will direct the accompanying brethren to seats: The Most Worshipful Brethren to the East and nearest the Worshipful Master, the Right Worshipful Brethren on their outside, and the Very Worshipful Brethren on their outside as space permits. Those who cannot be accommodated in the East will be directed to seats NEAR the East. (See recommended seating arrangement as shown above.)

It is a prerogative for a Past Grand Master to yield precedence to the elected Grand Lodge Officers and thus he may wish to be seated elsewhere. (Refer to Constitution, ch III, sect 1(b), pg 7, 8, "Ranking of Officers of Grand Lodge"). Past Grand Lodge Officers, visiting Worshipful Masters and other "special" visitors would also be invited to sit in the East, but the availability of space will dictate these arrangements. This does not preclude asking a brother to sit in the East; for instance, a recipient of the Meritorious Service Medal. But this should not be a command, as the brother may feel more comfortable among his lodge brethren. In fact there is no pressure upon any member of any rank to sit in the East. One obtains a seat wherever one is vacant. A seat is always kept available for the Official GL Visitor who may take the gavel.

* When the Deputy Grand Master is present with the Grand Master, he will take the seat to the immediate right of the Grand Master.

FROM THE DEPUTY GRAND MASTER

Brethren;



The arrival of spring and the advances made in the battle with the Covid-19 pandemic are reasons for us to be encouraged that better times are ahead.

It is rather cliché to say that the past year has been a very difficult time for all of us, however, it has given us an opportunity to stop and reflect on those things that we may have tended to take for granted and reflect on their true value. We have been given an opportunity to reflect on “who we are”, “whence we came” and “whether are we going”.

It is beyond the scope of this message to address the nature of all of the above, but I would like to share one view of “who we are” that offered meaning to me;

The 1823 publication of American Yearbook for farmers – “Farmer’s Almanac” published the following definition of the character of a real Freemason:

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

Brethren, I am optimistic that things will continue to improve and we will be able to soon resume our “normal” labours. In the meantime, let us remember that in spite of the trying times of the past year we have adapted and developed new skills that we can carry forward.

Fraternally and Respectfully;

John Dollimount

DGM

"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 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 collective work of a philosophical nature. This was for the 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.

Its 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 to 5 years ahead."

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

FROM THE SENIOR GRAND WARDEN



This article is from the website Masonicshop.cpm Short Masonic articles.

WHAT IS FREEMASONRY?

The first question that is usually asked by a non-Mason is "What is freemasonry?" There are many definitions of the word, but none are complete since the organization embraces a wide scope of activity. A very short definition provided by this website is: 'AbFreemasonry is a fraternal organization, religious in character, based on the principle of the Fatherhood of God and the Brotherhood of Man which does charitable work in the community through its members. In addition, its teachings and ceremonies seek to make good men better and thereby make the world a better place in winch to live.'

Freemasonry is a "voluntary" society in that no one is invited to become a member. Unlike college fraternities and other organizations, Freemasonry never solicits anyone to become a member. As a matter of fact, it is a violation of Masonic law for a member to invite anyone to join. A prospective member must truly come of his own free will and accord.

Freemasonry is not a religion. Sometimes outsiders claim that Freemasonry is a religion. Most Freemasons do belong to an established Church. Freemasonry is religious in that one cannot become a Freemason unless he believes in God, but there is no religious test applied to the prospective member, nor is he required or asked to subscribe to any religious tenet or dogma. It is forbidden to discuss religion or politics in the Lodge.

Freemasonry is not a 'secret society.' A secret society is one that keeps its existence in secret, and whose members do not make known their affiliation with the group. Freemasonry is not a secret society because it does not hide its existence, and members do not hide their membership. On the contrary, the organization meets in buildings located in public, announces its

meetings in newspapers and magazines, engraves the words "Masonic Temple" on many of its buildings, publishes periodicals, and has homes for orphans and the aged.

The degrees of Freemasonry consist of ceremonies of a strictly serious nature, which teach basic moral truths in an impressive and solemn manner. When the degrees are completed, the new member is provided a ritual that contains a philosophy of rite that provides the new member with something on which to build a hope that is eternal.

Freemasons are proud to proclaim to the world that we are a serious organization of mature men and woman. An organization that instills a love of God, teaches charity in its broadest sense, and shows each member how to live a better life.

Non-Masons sometimes wonder at the close bond that exists between Freemasons. There is a simple explanation: Masons are bound together by the deep and abiding knowledge that each of them, during the ceremonies of the degrees, has accepted certain high ethical standards of conduct. These standards ensure a bond of faith and confidence.

Thousands of books have been published on the subject of Freemasonry. The matters discussed in this website are just a few of the things about the organization, but it contains enough to information to show that Freemasonry is one of the great organizations of the world and a steady influence in a faltering civilization.



POT OF INCENSE

Just when the pot of incense became an emblem of the third section of the Sublime Degree can not be stated with certainty. It is, apparently, and American invention or addition; both McKensie and Kenning say that it is not used in the English work. The Monitor of Thomas Smith Webb, who worked such ingenious and cunning changes in the Prestonian work, gives the commonly accepted wording:

“The Pot of Incense is an emblem of a pure heart; this is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent author of our existence for the manifold blessings and comforts we enjoy.”

Jeremy Cross prints it among the delightfully quaint illustrations in the “True Masonic Chart” - illustrations which were from the not altogether uninspired pencil of one Amos Doolittle, of New Haven. However the Pot of Incense came into American rituals, it is present in nearly all, and in substantially the same form, both pictorially and monetarily. If the incense has no great antiquity in the Masonic system, its use dates from the earliest, and clings to it from later, Biblical times, and in Egypt and India it has an even greater antiquity.

In the very early days, as chronicled in the Bible, incense was associated more with idolatry than with true worship; for instance:

Because they have forsaken men and have burned incense unto other Gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. (II Chronicles, 25-34). To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. (Jeremiah 6-20). Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his Gods. (Jeremiah 35-48).

However, when the worship of JHVH (Which we call Jehova) was thoroughly established, burning incense changed from a heathenish, idolatrous custom to a great respectability and a

place in the Holy of Holies. Leviticus 12-16, 13 sounds this keynote:

And he take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:

And he shall put the incense upon the fire before the Lord, that the cloud of incense may cover the mercy seat that is upon the testimony, that he dieth not.

Later, incense was associated with wealth and luxurious living, as in the Song of Solomon:

Who is it that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant? (3-6)/ Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. (4-14). Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. Spikenard and saffron; caslamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices. (4-14). In ancient Egypt incense was much used; sculptures and monuments of remote dynasties bear testimony to its popularity. Many a Pharaoh is depicted with censor in one hand, the other casting into it the oastils or osselets of incense. In embalming the Egyptians used all the various gums and spices “except” frankincense, which was set apart and especially consecrated to the worship of the Gods. In India incense has always been a part of the worship of the thousands of Gods and Goddesses of that strange land. Buddhism has continued its use to this day as a part of the ceremonies of worship - as, indeed, have some Christian churches - and in Nepal, Tibet, Ceylon, Burma, China and Japan it is a commonplace in many temples. The list of materials which can be incorporated into incense is very long; the incense of the Bible is of more than one variety, there being a distinction between incense and frankincense, although a casual reading of these two terms in many Biblical references makes them seem to be any sacrificial smoke of a pleasant odor. Ordinarily it was made of various

vegetable substances of high pungency; opobalsamun, onycha, galbanum and sometimes pure frankincense also, mixed in equal proportion with some salt. Frankincense, a rare gum, is often coupled with myrrh as an expensive and therefore highly admiring and complimentary gift; recall the Wise Men before the infant Jesus:

“And when they were come into the house, they saw the young child with Mary his Mother, and fell down, and worshipped him: and when they opened their treasures, they presented him gifts; gold, and frankincense, and myrrh. (Matthew 2-11).” Where or how the use of incense arose, of course is a sealed mystery as far as evidence goes. Modern science, however, enables a reasonable guess to be made.

Of the five senses, smell is the most closely associated with memory and mood. To neither sight nor sound does the emotional part of personality respond as it does to odor. The scent of certain flowers so surely spells grief to many that they will leave a room in which tube roses or lilies fill the air with scent. Certain odors are so intimately identified with certain experiences that they become for all time pleasant, or the reverse; few who have smelled ether or iodoform from personal experience in hospitals enjoy these, in themselves not unpleasant smells; any man who has loved outdoor life and camping cannot smell wood smoke without being homesick for the streams and fields; he who made love to his lady in lilac time is always sentimental when he again sniffs that perfume, and the high church votary is uplifted by the smell of incense. In the ceremonials of ancient Israel doubtless the first use of incense was protections against unpleasant odors associated with the slaughtering of cattle and scorching of flesh in the burnt offering. At first, but an insurance against discomfort, incense speedily became associated with religious rites. Today men neither kill nor offer flesh at an altar, but only the perfume of “frankincense and myrrh.”

The Masonic pot of incense is intimately associated with prayer, but its symbolic significance is not a Masonic invention. Psalms 141-2 reads: “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.” Revelations 8-3 reads: “And another angel came and stood at the altar, having a golden censer; and there was given unto him much

incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.” The association of a sweet smell in the air, which scattered after it gave pleasure with prayers to an Unseen Presence is easy to understand, even that it arose in primitive minds. Prayer was offered and rose on high - so its utterers hoped. It was never seen of men. It returned not. Its very giving gave pleasure. These statements are as true of burning incense as of prayer. What is less obvious, although the ritual is plain enough on the subject, is that it is not only incense, but a “pot” which is the Masonic symbol. If the sweet savor of incense is like unto a prayer, so is the pot from which it comes like unto the human heart which prays.

Now prayer may come from an impure as well as from a pure heart. But incense is invariably sweet in smell, and so the pot from which it comes is an emblem of a heart pure, sweet and unsullied. Just what “purity” is as applied to a heart is a moot question. Very unfortunately the word “pure” has been debased - the word is used advisedly - in certain dogmas to mean “ignorant” - as a “pure” young girl; a “pure” woman. According to this definition a female may be a virago, a cheat, a liar, slander her neighbors, steal, even commit a murder; but, if she is a virgin, she is “pure.” Masonically, the word means nothing of the kind. In 1921 M.W. George H. Dern, Past Grand Master of Utah (Now Secretary of War) contributed some thoughts on “Monitorial Symbolism of the Third Degree and Its Application to Everyday Life” to columns of “The Builder.” Originally written for the Committee on Masonic Education of the Grand Lodge of Utah, these paragraphs were at once so practical and so pungent that the (then) great Masonic Journal gave them wider circulation.

Quoting the Ritual about the Pot of Incense, M.W. Brother Dern said:

“A sentiment so lofty is not easily applied to the practical, prosaic events of a busy day. To have a pure heart is to be true to yourself, true to your best ideals, and honest with your thoughts. “To Thine Own Self Be True. . . Thou Canst Not Then Be False To Any Man.” Living a life of deceit and double-dealing never made anyone happy. Riches or pleasures acquired in that way bring only remorse, and eventually the soul cries

out in anguish for that peace of mind which is man's most precious possession, and which is the companion of a pure heart.

"Purity of heart means conscientiousness, and that means sincerity. Without sincerity there can be no real character. But sincerity alone is not enough. There must go with it a proper degree of intelligence and love of one's fellows. For example, a man may believe that the emotion of pity and the desire to relieve the necessities of others is intrinsically noble and elevating, and he indulges in indiscriminate giving, without realizing the evil consequences, in the way of fraud, laziness and inefficiency and habitual dependence that his ill considered acts produce upon those whom he intends to benefit. Again, a man may be perfectly sincere in talking about the shortcomings of another, and he may justify himself by saying that he is telling nothing but the truth. But, merely because they are true is no reason why unpleasant and harmful things should be told. To destroy a reputation is no way to aid a brother who has erred. Better far overlook his mistakes, and extend him a helping hand.

"Without multiplying examples, let it be understood that the truly conscientious man must not simply be sincere, but he must have high ideals and standards, and moreover, he must not be satisfied with those standards. Rather he must revise them from time to time, and that means self-examination, to see if he possesses the love and courage that must go with sincerity in order to make progress in building character. For in this direction again there must be constant progress. To be content with what we have accomplished is fatal. As James A. Garfield once said, "I must do something to keep my thoughts fresh and growing. I dread nothing so much as falling into a rut and feeling myself becoming a fossil." Many words in the ritual have changed meanings since they were first used. The Masonic term "profane," for instance, originally meant "without the temple" - one not initiated, not of the craft. Today it means blasphemous, which is no part of the Masonic definition of the word. "Sacrifice" in our Monitor seems to come under this classification.

In the Old Testament, a sacrifice before the altar was the offering of something - burned flesh, burning incense, pure oil or wine - which involved

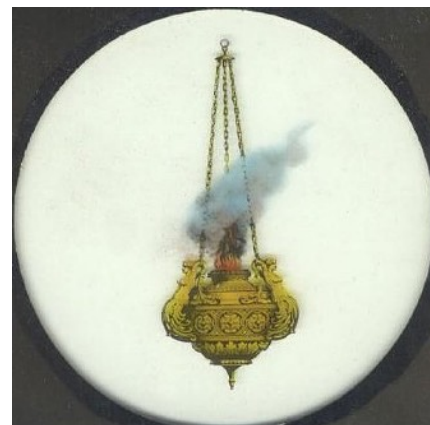
the sacrificer giving something valuable to him; the sacrifice was an evidence before all men that the sacrificer valued his kinship with the Most High more than his possession of that which he offered.

In our ritual the word has lost this significance. The pot of incense as an emblem of a pure heart "which is always an acceptable sacrifice to the Deity" can hardly connote the idea that a Mason desires to keep his "pure heart" for himself, but because of love of God is willing to give it up. Rather does it denote that he who gives up worldly pleasures, mundane ideas and selfish cravings which may interfere with "purity of life and conduct" as set forth in other parts of the ritual, does that which is acceptable to the Great Architect.

Masonically, "pure" seems to mean honest, sincere, genuine, real, without pretence and "sacrifice" to denote that which is pleasing to the most high.

So read, the Masonic pot of incense becomes an integral part of the philosophy of Freemasonry, and not a mere moral interjection in the emblems of the third degree. For all of the magnificent body of teaching which is self revealed, half concealed in the symbolism of Freemasonry, nothing stands out more plainly, or calls with a louder voice, than her insistence on these simple yet profound virtues of the human heart lumped together in one phrase as "a man of higher character" . . . in other words, one with a "pure heart," "pure" meaning undefiled by the faults and frailties of so many of the children of men.

Author Unknown



FROM THE JUNIOR GRAND WARDEN



Brothers, it appears that we are on the back side of this pandemic and with any luck we will see ourselves back in our lodges before the end of the year.

We do have a lot to be thankful for and as all good citizens we are duty bound to follow the rules and regulations set down by our government .

These have been different times and certainly for the operation of each lodge across this jurisdiction. Each lodge has its challenges ie paying the bills ,meeting financial obligations and staying on top of the everyday duties of keeping the lodge afloat. Because a number of fund raising activities are curtailed (Covid) there is less opportunity to raise needed funds. At this point it is very important that we attend to one of our most important duties and that is to pay our dues.

I want to take this opportunity to wish all the brethren and their families every bit of success and good health and for sure get that vaccine as soon as possible.As. Avery close friend of mine once told me ENJOY LIFE ITS NOT A REHEARSAL .

Brothers the following is a story that I came across during my Covid reading time .i have read the story 5-6 times and each time I read it , I get a new and more meaningful message. Please take the time to benefit from this message.

Respectfully and Fraternally
Bob Cowley
JGW

Man and a Fork

There was a young man who had been diagnosed with a terminal illness and had been given three months to live. So as he was getting his things 'in order,' he contacted his Priest and had him come to his house to discuss certain aspects of his final wishes.

He told him which songs he wanted sung at the service, what scriptures he would like to be read, and what outfit he wanted to be buried in.

Everything was in order and the Priest was preparing to leave when the young man suddenly remembered something very important to him.

'There's one more thing,' he said excitedly...

'What's that?' came the Priest's reply.

'This is very important,' the young man continued.

'I want to be buried with a fork in my right hand.

The Priest stood looking at the young man, not knowing quite what to say.

'That surprises you, doesn't it?' the young man asked.

'Well, to be honest, I'm puzzled by the request,' said the Priest.

The young man explained. 'My grandmother once told me this story, and from that time on I have always tried to pass along its message to those I love and those who are in need of encouragement.

In all my years of attending socials and dinners, I always remember that when the dishes of the main course were being cleared, someone would inevitably lean over and say,

'Keep your fork.

'It was my favorite part because I knew that something better was coming Like velvety chocolate cake or deep-dish apple pie.

Something wonderful, and with substance!'

So, I just want people to see me there in that casket with a fork in my hand and I want them to wonder 'What's with the fork?'

Then I want you to tell them:

'Keep your fork ... the best is yet to come.'

The Priest's eyes welled up with tears of joy as he hugged the young man good-bye. He knew this would be one of the last times he would see him before his death.

But he also knew that the young man had a better grasp of heaven than he did. He had a better grasp of what heaven would be like than many people twice his age, with twice as much experience and knowledge.

He KNEW that something better was coming.

At the funeral people were walking by the young man's casket and they saw the suit he was wearing and the fork placed in his right hand.

Over and over, the Priest heard the question, 'What's with the fork?' And over and over he smiled.

During his message, the Priest told the people of the conversation he had with the young man shortly before he died. He also told them about the fork and about what it symbolized to him.

He told the people how he could not stop thinking about the fork and told them that they probably would not be able to stop thinking about it either.

He was right. So the next time you reach down for your fork let it remind you, ever so gently, that the best is yet to come.

Friends are a very rare jewel, indeed.

They make you smile and encourage you to succeed.

Cherish the time you have, and the memories you share. Being friends with someone is not an opportunity, but a sweet responsibility.

Send this to everyone you consider a FRIEND... and I'll bet this will be an Email they do remember, every time they pick up a fork!

And just remember ... keep your fork.

BEING A MASON

One day a businessman was traveling to a meeting when his car started to misfire. Slowly coming to a halt the businessman got out and look around for a place he could call from for a tow truck. Seeing a farm in the distance he walked towards the farmhouse and knocked on the door. The farmer opened the door and the businessman explained his plight. While doing so he saw over the farmers shoulder a Masonic Diploma hanging in the hall. The farmer agreed to come down to the car and see if he could help start it. When the two reached the car the farmer noted the Masonic emblem on the rear of the vehicle. After looking at the engine for a time and being unable to fix it the two returned to the house. The farmer called for a tow truck and told the businessman that it wouldn't be there for a couple of hours. The businessman looking at his watch remarked that he was going to be late for a very important meeting. "Take my car" said the farmer "I don't

need it this afternoon and I'll see that the tow truck takes your car to town." The businessman was very grateful and collected his briefcase and went off to his meeting. On his return the farmer said that the car would not be ready until the following morning as the garage was waiting for a part. He offered the businessman a room for the night. That evening the two talked about their Masonic affiliations and their different lines of work. In the morning after breakfast the farmer drove his guest to town to collect his car. The businessman shook the farmer by hand thanking him for his hospitality and kindness. "By the way," he said. "Did you do all this because I'm a Mason?" "No," said the farmer. "I did it because I am."

I like this little anecdote because it reflects and reinforces what we should be doing. Being a Mason is not restricted to being a good man towards the Brethren but to all in society. Being a good mason is being a good man for it's own sake. Being a good mason is not being able to recite all the rituals perfectly; or constantly visiting other Lodges; being on numerous committees or raising money for charity; being a good mason is being enlightened. Light is often referred to within Masonry. We can only access the Great Lights, which provides our Rule and Guide, through the illumination of the lesser lights. It is no coincidence that speculative freemasonry really became a public institution during the Enlightenment. We are provided through this institution of ours one of the few opportunities for men to actually think for and of ourselves, in fact it is demanded of us, to explore who we are and what we want to become. There is no one promoting a dogma that limits the personal connection with the Supreme Architect. We do not dictate what to believe or how to practice our faith. We do encourage the individual to question, to challenge himself, to improve, to understand to become enlightened. We encourage masons to become educated. The First degree demands of us that we curb our passions; that we take control of our basic nature and not respond instinctually. The Second degree demands that we study and develop our intellectual abilities; that we become well-rounded, Renaissance men familiar with both the Arts and Sciences. The Third Degree reveals to us the third dimension of man – the spiritual element

– one that we are encouraged to develop for ourselves, through whichever avenue we choose. I believe that it is precisely this element that is a major attraction to the younger men joining the fraternity at this time. The current generation is more informed more educated than any other. It challenges and questions and is searching for answers; not for material answers but spiritual ones. We cannot give them the answers but we can provide a venue for them to find them for themselves. Most of the anti-Masonic groups that continually fabricate and obfuscate the truth fear masonry because the one thing it does is empower the individual. I have yet to meet the perfect Mason- although I have had the honour and privilege of sitting in Lodge with many men who I consider exemplars of the Craft. They have taken on the personal challenge that Masonry gives us and are traveling along the road we are all traveling but they are not just passengers they are drivers. To be a good mason is to be a good man.

As we all know our fraternity is founded on the use of ritual and allegory. But within that lies an inherent problem. How often have we sat in Lodge and heard and participated in the opening, listened to the words, have in fact memorized and recited them, but have not truly heard them. The old nursery rhyme “Ring Around The Roses” a pocketful of poses, a tishoo, a-tishoo, we all fall down” is something I learned to sing as a very small child. I knew that we were to hold hands, dance round in a circle, make a distinct downward movement with our hands at ‘a-tishoo” and then on the last line collapse on the grass. What I didn’t understand was that it was written at the time of the Black Death in England. The ring of roses alluded to the rash that would appear on the skin which was the first symptom of the plague; the pocketful of poses or small flowers was to prevent the spread of the plague as it was thought to be spread by a miasma or smell; the a-tishoo corresponding to the sneezing and respiratory problems; and finally, all fall down - dead. What we say and what we do sometimes has a completely different layer of meaning that is not immediately apparent. The old adage that familiarity breeds contempt maybe a little excessive but familiarity can provide an automatic, reflexive response with little thought to the real meanings of what we do and say, for

the one thing I have learned during my Masonic career is that everything in Masonry is multi layered and every Mason chooses the level that satisfies his needs. There is the surface meaning, which is apparent from the words we speak, the description of duties, and the actions we take. Then there is the symbolic meaning, which connects to our history and traditions. And finally there is the esoteric meaning, the hidden meaning, which can only be discovered through reflection, study, thought and introspection. There is a wealth of material written by more eminent writers than I, who discuss the philosophy of masonry and how the structure of the Lodge represents a construct that when analyzed, gives us a clear model for self improvement.. For we do not make good men better - through the teachings of Masonry good men can become better men- but only if we as masons, take on that challenge for ourselves. I can’t improve you as a person. I can only reflect through my behaviour what Masonry means to me in the way I conduct my life and treat other people.

I have always had an interest in history and in my readings as a youth I could never understand the mind set that allowed societies to act in barbaric and inhuman ways as a matter of course. How did the Romans attend the amphitheatres and watch men hack each other to death; how could the Victorians shove little children up chimneys at 6 years of age, some of whom roasted to death in the still hot chimneys; how does the USA permit the incarceration of people in prisons where they are subjected to violence and degradation as part of an accepted unspoken punishment. Sometimes I feel we are living in the last days of the Roman Empire. I was watching TV the other night and flicking through the channels I saw two men in a cage pounding each other with fists and feet, blood flying everywhere, the so-called Ultimate Fighter. On another channel videos of what can only be described as inane youths trying stunts on bikes and skateboards suffering horrendous crashes - all in the quest for entertainment. Being entertained or laughing at people actually getting injured seems to me indicative of a society that has lost touch with the honourable, sensitive, empathetic nature of man. That is what we can provide. The Lodge

is an asylum, in the true meaning of the word, for those looking for what is lacking in their lives. Churches are emptying. Organised religion does not seem to meet that need for many. Although we are not a religion we do provide an avenue for spiritual exploration and connection to Deity. We need to meet those needs. Many are coming to us, not through personal contact, but from what they have read in books or on the internet. We need to present Masonry at all three levels so that new initiates know what they can do. We should be in no rush to pass our new brethren from one stage to another without their acquisition of the knowledge and understanding of each degree. And before we can do that we need to explore those areas of the fraternity ourselves so that we can guide and share those opportunities.

The next time you attend Lodge or even this afternoon, listen to the words, forget everything else; don't worry about the refreshments to come or what you are going to do after the meeting; think on what the officers represent. – (point to each officer in turn) Spirit – Intellect – Passions – duplicated in the lesser lights, through which the Great Lights can be revealed, and try to concentrate on the metaphorical meaning of the ritual. Are you willing to accept the children's nursery rhyme version of the ritual or are you interested enough to look beneath the surface meaning? It is a challenge we must all consider if we are to make at least one man better.

Barry Imber
PGM

A Musing

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.

Some men never hear it at all. BUT, you must understand this is no dead pile of rubble, stones and splintered timbers. IT IS A LIVING THING.

When you first enter, you hear a sound, - a very faint sound. Is it a sound, or is it a noise? Your ears cannot distinguish it. You keep listening; - it is a sound, and you believe it to be a voice. Someone or something is speaking. But you cannot distinguish the words just yet. But wait, now you can make out a few words of the voice. Close your eyes, breathe slowly, be silent, be patient. Aaahh, now you can distinguish full sentences. There are others around you who appear to be oblivious to any of the voice that you now hear. But, it is a beautiful voice.

That faint sound that you did not even know at first that you were hearing is now a most beautiful voice. Your ears are now open and hearing so much. This beautiful voice is full of truth, knowledge and wisdom. And it has been speaking for centuries. And you marvel that so very many about you who entered the same place as you did, and professed the same desire as you did to hear the voice you are now hearing, are sadly hearing nothing.

You don't understand this. What is wrong? How can you help them? You can see they do have ears to hear. How is it that they do not want to hear?

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.

 THE VISITING BROTHER

The Lodge of Antiquity (England) possesses an old Masonic document written during the reign of James II between 1685 and 1688; in it appears the following:

“that every Mason receive and cherish strange fellows, when they come over the country, and set the mon work, if they will work, as the manner is; that is to say, if the mason have any mould stone in his place, he shall give him a mould stone, and set him on work; and if he have none, the Mason shall refresh him with money unto the next lodge.”

In the Constitution of the Grand Lodge of England it is set forth that:

“A Brother, who is not a subscribing member to some lodge, shall not be permitted to visit any lodge in the town or place in which he resides, more than once during his secession from the Craft.” (Which declares, by inference, that Masons who are “subscribing members to some lodge” may visit as often as they wish.)

Mackey’s Fourteenth Landmark reads as follows:

“The right of every Masons to visit and sit in every regular Lodge is an unquestionable Landmark of the Order. This is called the ‘right of visitation.’ This right of visitation has always been recognized as an inherent right, which inures to every Masons as he travels through the world. And this is because Lodges are just considered as only divisions for convenience of the universal Masonic Family. This right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing, who knocks at the door of a lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation, of what is in general a Masonic Right, founded on the Landmarks of the Order.”

Where two rights conflict, the lesser must give way to the greater. This is in accord with human instinct, common sense and a proper social attitude.

Thus, it is the right of every tax payer and citizen to walk freely upon the streets of his city; he has a vested interest in what is common to all, for the benefit of all, and paid for by all. But if an emergency arises the police may rope off a street and forbid, temporarily, travel upon it; the

immediate right of protection to all, or of expediency for the good of all, is, for the time being greater than the individual right to use the street.

In a very large degree the Master is the absolute ruler of his lodge.

He has the unquestioned power to exclude or admit at his pleasure. Visitors come into his lodge when and only when he orders them admitted; he has the power to exclude a member, or even an officer of his lodge.

But this great power is hedged about with restrictions; he is responsible to the Grand Lodge; and, “ad interim,” to the Grand Master, for all of his acts. If he rules arbitrarily, excludes a member or a visitor for an improper reason, or for no reason at all, he can and should be called to account before the supreme Masonic authority.

A Mason in good standing who desires to visit a lodge other than his own makes his wishes known to the Tiler, who communicates with the Master that a would-be visitor desires admission. The Master is not compelled to order a committee to examine the would-be visitor; but, if he does not, so it is generally held, he should have good and sufficient reasons for failure to permit the brother to exercise his right of visitation. The usual “good and sufficient reason” for refusal to permit a would-be visitor to be examined - or, if vouched for, to enter the Tiled door - is that his presence has been objected to by some member present.

If over ruled by the Master, such an objection might easily destroy the peace and harmony of his lodge. The member who has a personal quarrel with a would-be visitor - no matter how regrettable is such a state of affairs between Masons - has the greater right in the lodge. The member has the right of membership; the right of voting on all questions; the right to take part in and be a part of the deliberations of his lodge. The visitor has only the right of visitation in the lodge; even if obtains entry he cannot vote, propose motions or speak on a question without invitation from the Master.

Having the greater rights in the premises the member of a lodge is to be considered before

the would-be visitor; the peace and harmony of the lodge are of more importance than the right of visitation. In spite of the Landmark quoted, and the authority of antiquity, not all Grand Jurisdictions are at one on this subject of the right of visitation. In some Jurisdictions it is held that the lodge, being a little Masonic family of its own, has the right to say who shall and who shall not visit it for any reason or for no reason; that visitation is a courtesy accorded from a host to a guest, not a right possessed by the individual Mason as a small part of a greater whole. With this standpoint the majority of Masonic authorities do not agree but as all Grand Lodges are sovereign unto themselves, Jurisdictions which so rule are right within their own borders. The question of the regularity of the would-be visitor's lodge is important in some Jurisdictions, in others it is considered as less vital. Where clandestine Masonry flourishes or has flourished Grand Jurisdictions usually insist on being satisfied that the applicant comes from a lodge under the obedience of a recognized Grand Lodge. Where clandestine Masonry is but a name the committee may, and often does depend upon a careful examination than a "List of Regular Lodges" to satisfy itself that the visitor is from a "just and legally constituted lodge."

Whether a would-be visitor is in good standing is a question easily answered if he possesses a current dues or good standing card. The majority of American Grand Jurisdictions give such a card on payment of dues and demand its presentation to the committee at the time of examination; but there are exceptions.

Some Grand Lodges hold that if a would-be visitor's Tiler's oath that he has been regularly initiated, passed and raised; does not stand suspended or expelled; knows of no reason why he should not visit his brethren is to be believed, his statement under oath that he is in good standing may also be credited!

Masonic authorities are almost universally agreed that the unaffiliated Mason has no right of visitation beyond a single visit to a lodge. The unaffiliated Mason pays nothing towards the upkeep of the Fraternity from whose ministrations he would profit if he were permitted to visit as freely as the affiliated Mason. But it is

recognized that many unaffiliated Masons earnestly seek a new Masonic home in the location in which they have come live; therefore, it is conceded that such demitted members of other lodges have a right to visit at least once, to learn something of the lodge to which they may make application for affiliation.

A great and important duty involves upon the examination committee to which is intrusted the task of ascertaining if a would-be visitor is a regular Mason and entitled (under the Master's pleasure) to visit with his brethren. Committee members are, for the time being, Tilers; their examination should

be so conducted that in the event the would-be visitor is a cowan, nothing has been said or done which would give him any information. On the other hand brotherly courtesy dictates that it be not necessarily long. That committee of two is well advised to regard the examination as being a ceremony conducted by "Three" brethren to ascertain their mutual brotherhood, rather than an inquisition in which a man must prove himself innocent of the charge of being a cowan.

It is better that ninety-nine culprits escape punishment, than, that one innocent man be punished. Masonically it is better that ninety-nine true brethren unable to satisfy a committee and be turned away, than one cowan be admitted to the lodge. But there is a middle course between asking a Mason who is obviously well instructed and knowledgeable every possible question in all three degrees, and being "satisfied" with the "Tiler's Oath" and just one or two questions. A good committee seeks for the spirit rather than the form. There is no uniformity in ritual through this nation or the world.

It is not important that the would-be visitor know the exact words of the ritual of the Jurisdiction in which he would visit; it is important that he know the substance of the work as taught in his own Jurisdiction. If this were not so, no English brother could visit in an American lodge, no American brother could work his way into a Scotch lodge. In all recognized Jurisdictions the world over the essentials are the same; only words and minor details differ. Thus, Aprons are worn "as a Master Mason" indifferent ways in

several Jurisdictions in the United States, "but in all Jurisdictions a Master Mason wears an Apron!"

A visitor has the undoubted right (Mackey) to demand to see the Charter or Warrant of the lodge he desires to visit, in order to satisfy himself that it is a "regularly constituted lodge." Admittedly, such a request is a rare as for a committee to discover a cowan attempting to enter a lodge; but the right is generally conceded by Masonic authority, no matter how seldom it is exercised. The visitor to a lodge pays it the highest compliment he can, short of seeking affiliation. Once admitted his status is that of a brother among brethren, a guest in the home of his host. Alas, too often the visitor is relegated to the benches and left severely alone. Too often a Master is "too busy" with his meeting to attend to his duty as a host and the brethren too interested in their own concerns to pay much attention to the visiting brother. Careless Masonic hospitality is only less serious than carelessness in the committee. A stranger in town visits a lodge with the hope of finding friends, companions and brethren; he desires human

contacts, to refresh himself at the Altar of Brotherhood, to mingle with his fellows on a level of exact equality. If he finds them not, he has a right to judge the lodge he visits as lacking in that fine Masonic courtesy than which nothing is more heartening. Happy the lodge with ideals of welcoming the visitor. Fortunate the lodge whose Master makes it his business, either personally or through a committee, to say a brotherly word of welcome, to see that the brother is in friendly hands, and make him feel that although far from his habitat yet he is at home. The fame of such a lodge spreads far!

In many lodges the Secretary writes a letter to the lodge from which a visitor has come, advising them of his visit; a pretty custom and heartening, especially if the brother who has visited finds it in his heart to tell his own lodge of the pleasant time he had, the brotherly treatment he received, perhaps the homesickness cured by the Fraternal kindness with which he was greeted. Generally the visitor gets a greater reward for the time he has spent than the lodge he visits. Masons who visit many lodges, especially if in other than their own Jurisdiction,

receive a new idea of the breadth of the Order, a new feeling for the underlying principles of the ancient Craft. If he can express his pleasure in his visit, bring a message from his home lodge to those brethren he visits, they also may gain from the occasion. In any event the lodge visited has been paid a compliment; the visitor has received trust and faith, regardless of the character of the welcome. A Mason who has the opportunity to visit in other lodges may well recall the words of the Great Light upon the Altar, no less true for him that they were said in olden time; "Let us go again and visit our Brethren in every city" (acts 15:36). Brethren of that lodge which has the privilege of acting as host to him who comes to the Tiler's door a stranger and enters the lodge as a brother may rejoice in the words: "Let Brotherly Love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." (Hebrews 14:1, 2.)

Author Unknown

Education is known to be in accord with the oldest traditions of the Order when we turn to the "Old Charges" (*the title deeds of Masonry, and a part of its earliest ritual*) where we learn that the Craft-lodges of the olden time were in fact schools, in which young men studied not only the technical laws of building, but the Seven Sciences and the history and symbolism of the Order as well. Apprentices were selected as much for their mental capacity as for their bodily agility, and those that showed no aptitude for the intellectual aims of the Craft were allowed to go back to the Guilds and work as "rough masons". No young man, during his term as an apprentice, was permitted to keep late hours, unless he did so in study, "*which shall be deemed as sufficient excuse*", as an Old Charge states.

Builder Magazine; Joseph Fort Newton, Vol I, No I, Jan. 1915, pg 3.

A LIVING MASON

His name is John. He has wild hair, wears a T-shirt with holes in it, jeans and no shoes. This was literally his wardrobe for his entire four years of college. He was the top of his class, kind of esoteric and very, very bright. He became a Mason recently while attending college. After moving to his new town, he finds that down the street from his new apartment is a well-dressed, very conservative Lodge. One day John decides to go there after work. He walks in with shoes, jeans, his work shirt, and long hair. The Lodge has already started and so John starts looking for a seat.

The Lodge is completely packed and he can't find a seat. By now the Brethren are really looking a bit uncomfortable, but no one says anything. John gets closer and closer to the East and, when he realizes there are no seats, he squats down right on the carpet. (Although perfectly acceptable behavior at a college fellowship, trust me, this had never happened in this Lodge before!) By now the Brethren are really uptight, and the tension in the air is thick. About this time, the Secretary realizes that from way at the back of the Lodge, a Past Master is slowly making his way toward John.

Now the Past Master is in his eighties, has silver-gray hair, and a three-piece suit. A good man, very elegant, very dignified, and very courtly. He walks with a cane and, as he starts walking toward this boy, everyone is saying to themselves that you can't blame him for what he's going to do. How can you expect a man of his age and of his background to understand some college kid in the Lodge? It takes a long time for the man to reach the boy.

The Lodge is utterly silent except for the clicking of the man's cane. All eyes are focused on him. You can't even hear anyone breathing. The Secretary can't even continue with the "Minutes" until the Past Master does what he has to do. And now the Lodge watches as this elderly man drops his cane on the floor. With great difficulty, he lowers himself and sits down next to John and welcomes him so he won't be alone. When the Secretary regains control, he says, "What I'm about to say, you will never remember. What you have just seen, you will never forget."

"Be careful how you live. You may be the only Mason some people will ever meet."

Author unknown



IN AND AROUND THE JURISDICTION

On Thursday, February 18, at St Mary's Elementary School, RWB Kirk MacLennan, DDGM of Kings District, presented a \$5000.00 cheque to the Annapolis Valley Regional Centre for Education (AVRCE) School Breakfast Program. Thank you to the Lodges of Kings District, and to the Masonic Foundation of Nova Scotia for supporting this project.

Pictured with Brother MacLennan are, l to r, his great-grand-daughter Ella Rainforth, John Hirtle, Lachlan MacLaren and June Parsons, all Grade 3 students at St Mary's, Mr. Isaac Schurman, Principal of St. Mary's Elementary School, and behind the students is Mr. Mike Ouellette, AVRCE School Support Services Supervisor.



Masonic Foundation Donates \$10,000 to Sydney Hospice Society , left to right V.Wor.Bro.Gordon Thorne, District Grand Director of Ceremonies , V.Wor.Bro. Angus Coffen, District Grand Chaplain, Monica Shebib and Brian Shebib Hospice Society , Rt.Wor.Bro. Miles Rudderham, District Deputy Grand Master..





Congratulations to RW Bro Keith Campbell Clarke Lodge No. 61.

RWBro. Calvin Carter had the honour to present RW Bro. Campbell on behalf of the MWGM G A Grant and the Grand Lodge of NS the appointment of Honorary Senior Grand Warden for his outstanding contributions to Freemasonry in Nova Scotia.

A big thank you to Sackville Masonic Lodge #137 and the Masonic Foundation of Nova Scotia for their kind gift. Rick, pictured below with Stacey from the Foundation, visited our offices to deliver this donation on behalf of the Lodge.

This donation will help fund a Whirlpool with Lift System. This is a critical piece of equipment for our Rehabilitation Services Department.

The whirlpool is used to treat acute as well as chronic upper and lower extremity conditions to reduce pain, swelling and inflammation. This particular unit uses less water and is quick to fill up and drain which are important features within this busy department. The lift systems provides a comfortable and safe experience for both the patient and the clinician.

Thank you so much for your kind gift. It will truly make a difference in our community and with our patients.

Cobequid Health Education Centre Foundation

