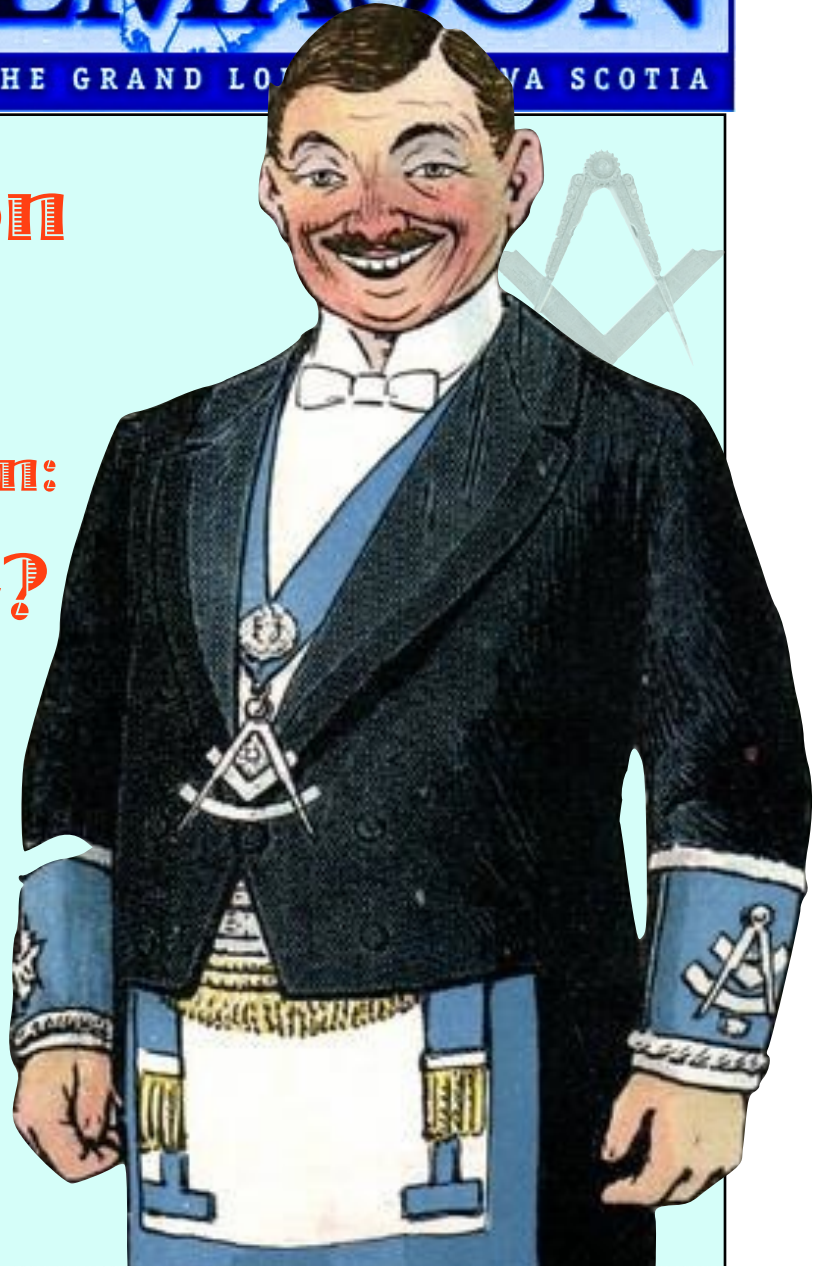


# A Foundation Stone

Proper Solicitation:  
What can you say?



A FOUNDATION STONE

*In keeping with the Grand Master's message of spreading the word about Freemasonry to potential members here is a selection from a pamphlet published by the Grand Lodge A.F. & A.M. of Illinois, entitled, "What Can a Mason tell a Non-Mason About Freemasonry" and reproduced as a Short Talk Bulletin by the MSA.*

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

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

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

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

Freemasonry is not a secret society, but is rather a society which possesses certain secrets. A really secret society is one in which the membership is not known. Freemasonry is quite well known to the uninitiated. We do not

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*There was an omission from the last issue that must be rectified. Most of the photographs of the Annual Communication and the Masonic Parade were submitted by our Grand Photographer, RWBro. Jack Ronalds. As most of us know it has been his role to record the activities of the Grand Lodge for a number of years, including trying to make the ruling Grand Master look photogenic! Thanks Bro. Jack for the continued great work.*

*As summer is here many of the lodges in the Jurisdiction are on hiatus. If you get a chance to travel and see some other lodges at work, go to it! Nothing improves an education, even a Masonic education, like travel.*

*- Editor*

attempt to hide our membership. A large percentage of our membership wears pins or rings bearing well-known emblems of the Craft. We do not meet in secret places. We meet in Temples which are well marked as Masonic often times with neon signs bearing the square and compasses and we meet at meetings which are quite well advertised.

What is actually supposed to be secret about the institution of Freemasonry is its ritual. Dr. Mackey's 23rd Landmark, "The secrecy of the Institution," embraces nothing more than its ritual, which we must conceal and never reveal. The fundamental principles of Masonry which are taught by that ritual, however, are, or could be, well known, and most of them are not even principles peculiar to the Masonic institution. The candidate for the mysteries of Masonry must always come to us of his own free will and accord, unbiased by friends and uninfluenced by mercenary motives, and he must so formally declare before he enters a Lodge room. It must be his own personal desire which has brought him to the point of petitioning for the degrees of Masonry. An explanation of the charitable and character building attributes of Freemasonry to a worthy and well-qualified person is not solicitation.

Probably the first question that would come to the mind of the uninitiated would be "What is Freemasonry? We define it as a "progressive moral science divided into different degrees". This definition probably would not satisfy and would mean practically nothing to the Non-Mason. Freemasonry might be defined to such a person as a fraternal society which is based on certain moral and religious doctrines; the moral doctrines including Brotherly Love, Relief, Truth; Temperance, fortitude, Prudence, and Justice; and the religious doctrines comprising a belief in god and a future existence; sometimes shortened to the statement of a belief in the fatherhood of god and the brotherhood of man. There is no reason at all Why this subject should not be discussed quite freely with a nonMason. The fact of the matter is that the philosophy of

Masonry is freely discussed in thousands of printed volumes available to Masons and non-Masons alike.

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

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

The inquirer should be told that Masonry is not a religion in any sense of the word; but it is religious, and that no atheist can ever be made a Mason. As the Old Charges approved in 1723 put it, "If he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine." In those charges, under the heading of "Concerning God and Religion" it was said: "But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true. or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must else have remained at a perpetual distance."

Masonry does not require membership in any church as a condition of membership in a



Lodge. On the other hand, membership in any church is no bar to admission to Masonry.

There is nothing in the requirements of Masonry to prevent a Roman Catholic, a Mohammedan, a Buddhist, a Mormon, a Protestant, or a member of any religious sect from becoming a Mason. Any bar is one prescribed by the church to which he may belong. For instance, while Masonry is not anti-Catholic, nevertheless until recently the Roman church had itself set up the ban of excommunication of any of its members becoming Masons, which edict had been repeated by the Popes since the year 1738. There is nothing wrong in telling a non-Mason that, or telling him that the discussion of sectarian religion is prohibited in every Masonic Lodge.

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

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

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

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

Another question a non-Mason might ask is whether Masonry is a benefit society, like the many fraternal societies offering insurance and death benefits. This is something which can

and certainly ought to be discussed, to avoid any misunderstanding by a prospective candidate.

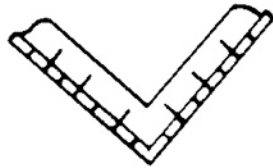
The inquirer should be told that we have no insurance benefits, and that while Masons are second to none in their charitable endeavors, as is evidenced by our Homes for the Aged and for Children, nevertheless it would be financially impossible for the Fraternity to care for all of its members. The minimum dues of \$20 per year provide little surplus for any Lodge to render aid except to those in dire distress.

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

You should not discuss the ritual. Part of the fun of Freemasonry is the excitement and adventure of the ritual. You can explain that it is based in part upon the Holy Bible and that the ceremonies of Masonry are of a serious and dignified nature, without levity or horseplay. Certainly every candidate should be told this, and should be asked not to listen to the remarks of unthinking brethren about "riding the goat" and similar intimations that the candidate is entering into something like a high school fraternity. Such intimations are unworthy and untrue. Explain that Freemasonry is divided into three degrees and what is required to progress. Explain about the catechism, questions and answers, and what is expected: 6,000,000 Masons learned and be

sure they know they can. All they need do is ask to start their travel from friend to brother.

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



# THE CUMBERLAND DISTRICT MASONIC ASSOCIATION PRESENTS



## In Concert

Saturday, November 2nd, 2013 – 7:00 PM

St Stephen's United Church, 1 Ratchford Street, Amherst, NS

Tickets: \$15

All proceeds going to the Cumberland County Early Intervention Programme



For tickets call: 902-664-4950  
email: [tom.mattinson@hotmail.com](mailto:tom.mattinson@hotmail.com)

*“The Caledonian Orchestra Society was formed in 1993 and has evolved into a performance oriented group of musicians dedicated to the promotion of traditional Scottish music. The harmonies, timing and tempo all reflect a style of music, unique to a country where history was determined not only by events, but through a developed awareness of dance and song. Scottish music is unique and strives to capture the essence of its people and culture. Lively marches, strathspeys, reels, laments and waltzes are the origins of our extensive repertoire. Instruments such as the accordions and flutes help to establish and promote the true, ‘Scottish Fiddle Orchestra Sound.’”*

# ATTENSHUN!

## YOUR GRAND LODGE NEEDS

The Grand Master requests your presence with him to take part in the Halifax Natal Day Parade on **August 5th**. Members are to assemble at the Masonic Hall, 165 Coronation Avenue, Fairview, at 8:00am in regalia and with Masonic Lodge flag .

The brethren will be transported to the parade route line up area by bus. Bus leaves the hall at 8:30 sharp for parade location.

For those members who feel that they would be unable to march the long parade route they will be able to march as far as they are able, then drop out and get into the bus which will be following in the parade. For those members who are unable to march, a float will be provided to sit on.



**AND.....**

Also there is another parade which will be taking place in Sheet Harbour, on **August 10th**, 2013. The MWTGM is asking that the Brethren support our Brothers in Sheet Harbour, whereas they have senior members in their Lodge that are unable to march. It would be great to have a huge showing in that part of our district. He is confident that they will have a great showing from the Brethren from other districts to support them. There will be more information forthcoming from the Sheet Harbour Lodge so check your email.

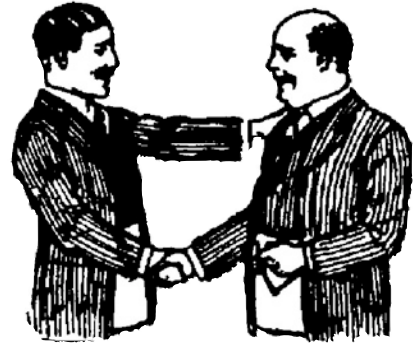
**AND.....**

The 68th Annual Berwick Gala Days Grand Street Parade will take place Sunday **August 11th**, 2013. Line up starts at 11:00am at the Grand View Manor, with the Parade **STARTING** at 1:00pm. The parade route will be down Commercial St. and conclude at the Berwick Legion on Main Street (It's all downhill brothers!) All welcome!



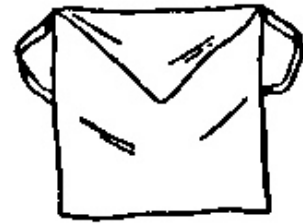
## THE EXTENDED TYLER'S TOAST

Are your glasses charged in the West and the South,  
 The Worshipful Master cries,  
 They are charged in the West, they are charged in the South,  
 Are the Wardens prompt replies.  
 Then our final toast to night, your glasses fairly drain,  
 Happy to meet, Sorry to part, Happy to meet again.



The Mason's Social Brotherhood, around this festive board,  
 Reveals a wealth more precious far, than a selfish miser's hoard,  
 They freely share the priceless store that generous hearts contain,  
 Happy to meet, Sorry to part, Happy to meet again.

We work like masons free and true, and when our work is done,  
 A merry song and cheering glass are not unduly won.  
 And only at our farewell pledge is pleasure touched with pain,  
 Happy to meet, Sorry to part, Happy to meet again.



Amidst the mirth we drink to all poor Masons o'er the world,  
 On shore our flag of love is gloriously unfurled.  
 We prize each brother, fair or dark, who bears no mortal stain,  
 Happy to meet, Sorry to part, Happy to meet again.

The Masons feel the noble truth, the Scottish peasant told,  
 That rank is but a guinea stamp, the man himself is gold.  
 With us the rich and poor unite and equal rights remain,  
 Happy to meet, Sorry to part, Happy to meet again.



Dear Brethren of the Mystic Tie, the night is waning fast,  
 Our task is done, our feast is o'er, this song must be the last.  
 Goodnight, goodnight once more, once more repeat the farewell strain,  
 Happy to meet, Sorry to part, Happy to meet again.

To all poor and distressed Masons where'er they may be,  
 Scattered over land, sea or in the air,  
 A safe and speedy return to their native land, should they so desire it,  
 Uniting with me Pocket, Heart, Pocket, Heart, Hand, Pocket, Heart, Hand,  
 To all poor and distressed Masons.





## THE TENETS: BROTHERLY LOVE, RELIEF, AND TRUTH - AUTHOR UNKNOWN

The principal tenets of Freemasonry are Brotherly Love, Relief, and Truth. It is necessary not to overlook the word “principal”, for it signifies that, while our fraternity lays the greatest emphasis on these three teachings, yet there are others which must not be overlooked.

By a “tenet” of Freemasonry is meant some teaching so obviously true, so universally accepted, that we believe it without question. Examples lie everywhere about us. Good health is better than illness; a truthful man is more dependable than a liar; it is better to save money than to waste it; an industrious man is more useful than an idle one; education is to be preferred to ignorance. These are but a few of the countless examples of teachings that no intelligent man can possibly question. Everybody takes them for granted. They are Tenets.

Freemasonry considers Brotherly Love, Relief and Truth to be teachings of this kind, true in the sense that no man can question them; they are obvious, self-proving, and axiomatic. It is not uncommon for men to consider Brotherly Love, while highly desirable, as not practicable, and therefore but a vision, to be dreamed of but never possessed. It is challenging for Freemasonry to call these “tenets” thus stating that they are plainly and obviously and necessarily true. Unless you grasp this, and see that the teachings of Freemasonry are self-evident realities, not visionary ideals, you will never understand Masonic teachings. For Freemasonry does not tell us that the principles of Brotherly Love, Relief, and Truth ought to be true, that it would be better for us all if they were true – it tells us that they are true. They are tremendous realities in human life, and it is as impossible to question their validity as to question the ground under our feet, or the sun over our heads. Our question is not whether to believe them or not, but what are we going to do with them?

Love places the highest possible valuation on another person. A man’s mother or father, his wife or sweetheart, his children, his intimate friends, he values not for advantages he may gain from them, not for their usefulness, but each one in his own person and for his own sake. We work for such persons, we make sacrifices for them, we delight to be with them; that in detail and practice, is what is meant by love.

What then, is Brotherly Love? Manifestly, it means that we place on another man the highest possible valuation as a friend, a companion, an associate, a neighbor. “By the exercise of Brotherly Love, we are taught to regard the whole human species as one family.” We do not ask that, from our relationship, we shall achieve any selfish gain. Our relationship with a brother is its own justification, its own reward. Brotherly Love is one of the supreme values without which life is lonely, unhappy, and ugly. This is not a hope or dream, but a fact. Freemasonry builds on that fact, provides opportunity for us to have such fellowship, encourages us to understand and to practice it, and to make it one of the laws of our existence, one of our Principal Tenets.

Relief is one of the forms of charity. We often think of charity as relief from poverty. To care for the helpless or unemployed is deemed usually a responsibility resting on the public. As a rule, the public discharges that responsibility through some form of organized charity financed by general subscriptions or out of public funds.

Our conception of relief is broader and deeper than this. We fully recognize the emergency demands made by physical and economic distress; but we likewise understand that the cashing of a check is not necessarily a complete solution of the difficulty. There sometimes enters the problem of readjustment, of rehabilitation, of keeping the family together, of children’s education, and various other matters vital to the welfare of those concerned and through the whole process, there is the need for spiritual comfort, for the assurance of a sincere and continuing interest and friendship, which is the real translation of our principal tenet: Brotherly Love.

Masonic relief takes it for granted that any man, no matter how industrious and frugal he may be, through sudden misfortune, or other conditions over which he has no control, may be in temporary need of a helping hand. To extend it is not what is generally described as charity, but is one of the inevitable acts of Brotherhood. Any conception of Brotherhood must include this willingness to give necessary aid. Therefore, Relief, Masonically understood, is a tenet.

Truth, the last of the Principal Tenets, is meant something more than the search for truths in the



intellectual sense, though that is included. "Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry." In any permanent Brotherhood, members must be truthful in character and habits, dependable, men of honor, on whom we can rely to be faithful fellows and loyal friends. Truth is a vital requirement if a brotherhood is to endure and we, therefore, accept it as such.

Brotherly Love, Relief, and Truth are the principal Tenets of Masonry. There are other tenets, also – Teachings so obvious that argument is never necessary to sustain them. With this in mind, we urge you to ponder the teachings of the craft as you progress from Degree to Degree. You may not find them novel, but novelty is unimportant in the light of the knowledge that the truths upon which Freemasonry is founded are eternal. The freshness of immortality is on them because they never die; in them is a ceaseless inspiration and an inexhaustible appeal. They are tenets of Freemasonry because always and every where they have been tenets of successful human life.



R.W.Bro. Douglas Welsh, Virgin No.3

R.W.Bro. Murray Osborne, Cornwallis No. 95

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

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**CHARTER OR WARRANT**

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Among several meanings of the word "warrant", the Standard Dictionary gives the following: "That which gives authority for some act or course; sanction; authority." It defines "charter" as: "A writing issued by the authorities of an order or society empowering certain persons to establish a branch or chapter."

The two words are thus interchangeable in meaning. "Warrant" is more largely used in Great Britain; "charter" is more common in America. Both words to Masons in America, Scotland and Ireland now mean the legalizing and empowering document issued by Grand Lodge to brethren for the formation of a new lodge. In England a warrant for a new lodge is issued by the Grand Master, not the Grand Lodge.

The first Masonic charter, so far as is known, was that issued by Prince Edwin, with the consent of his father, King Athelstane, at York, in 926 A.D. This charter, told of in numerous copies of various old Masonic Constitutions, or "The Old Charges", provided fundamental right of Masons to assemble, work, take apprentices, make their own laws, have their own organization. It is, in the thought of many, the fundamental landmark of the Craft.

But to modern Speculative Masons, the charter of a lodge is a document, setting forth the consent of Grand Lodge that certain brethren become the Master and Wardens of a new lodge, and that the new lodge is of right and of necessity must be, recognized as an equal by all other lodges, with no authority over it and its Master except Masonic law, the Grand Master and the Grand Lodge.

The charter of a lodge is so important that, according to common Masonic practice, it must be present in the lodge-room whenever a lodge is open. Proceedings had without the physical presence of the charter are generally considered null and void.

There is one small exception usually made, perhaps more by closing eyes to it than from any real authority. A visiting Mason may ask to see the charter of the lodge he would visit. It is as much his right to make certain of the legitimacy of the lodge he would enter, as it is the right of the lodge to make certain that he is a member in good standing of a lodge working under a recognized

Grand Lodge. In satisfying the request of a visiting brother, the charter obviously must be brought from the lodge room for his inspection. It is improbable that any Grand Lodge would rule that "no lodge" existed during the time the charter was absent from the room for such inspection purposes.

Chartered lodges began with the first or Mother Grand Lodge. Prior to 1717 most lodges were of the "time immemorial" classification. Stone masons working on a great cathedral had their organization, meeting in the lodge (building) erected to hold tools and supplies, meeting place for meals, perhaps at times a dormitory. Their common work, common aims and, as the speculative or ethical teachings arose in their assemblages, common ideals, were a sufficient bond. Apprentices were accepted only at intervals; apprentices served seven years before being tested by making each his "Master's Piece", which, if it was satisfactory, enabled him to become a Fellow of the Craft, or full fledged Mason. There was no pressure of applicants from without, no great desire on the part of non-Masons to become stone masons, except as some lad, (or his parents for him), wanted to become an apprentice.

Hence a charter for a lodge was unnecessary. As the Craft gradually changed from operative to speculative, Masons still held together by the common bond of their interests and their knowledge of the secrets of the Craft.

But with the formation of the Grand Lodge, a new idea took form. In 1717 a regulation (Number 8 of the original 39) adopted by the new Grand Lodge, read: "No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made brethren or were afterwards admitted members, unless the lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his deputy. And when they are thus separated, they must either immediately join themselves to such other lodges as they shall like best, with the unanimous consent of that other lodge to which they go (as above regulated) or else they must obtain the Grand Master's warrant to join in forming a new lodge.

"If any set or number of Masons shall take upon themselves to form a lodge without the Grand

Master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall in his prudence direct, and until he approves of them by his warrant, which must be signified to the other lodges, as the custom is when a new lodge is to be registered in the list of lodges."

The use of the word "regular", above, is not in the sense in which it is now usually understood. To moderns "regular" and "irregular" are opposites. To the Masons of 1717 a lodge was "regular" when it had a charter, in the sense that it was "sub regula" - that is, had come under the Grand Lodge. Many "time immemorial" lodges did not immediately ask for, or receive, a charter; this did not make them "irregular" but only non-regular. The lodge at Fredericksburg, in which George Washington received his degrees, was a "time immemorial" lodge without a charter at the time it made a Mason of Washington. Five years after that event it asked for and received a charter from the Grand Lodge of Scotland.

There are further etymological differences between our use of words, and their meanings as understood by our brethren of 1717. An American Mason knows charter, or warrant, to mean the document given by Grand Lodge, creating his own lodge and in its possession.

Our early brethren at first understood no more by the word "warrant" than we understand by the word "permission"; the written document was not at first held necessary. The Grand Master, his Deputy, or some brother empowered by the Grand Master, gave permission to certain brethren to form a new lodge. When the Grand Master gave this authority to another, that authority was contained in a paper termed a deputation. But a deputation is not a warrant or a charter-it is merely the authority given by the Grand Master to another brother to act for him in "warranting"---giving permission to certain brethren to be a new lodge.

While modern warrants, as instruments of Grand Master and Grand Lodge, began in 1717, when the first Grand Lodge was formed, long before that warrants or charters were issued by Kilwinning Lodge of Scotland.

Just how old "Mother Kilwinning" is has been often disputed; few will cavil, however, at the statement that she is undoubtedly as old as the fifteenth century and may be older.

Mother Kilwinning chartered a number of lodges, thus acting as a Grand Lodge before there was a Grand Lodge! The daughters of Mother Kilwinning all took her name as part of theirs and thus there came into being Cannongate Kilwinning, Greenock Kilwinning, Cumberland Kilwinning, and others, some of which are still on the register of the present Grand Lodge of Scotland.

The Grand Lodge of Scotland was organized in 1736. Kilwinning for a time became a lodge under the Grand Lodge. In 1743 it petitioned Grand Lodge for recognition as the oldest lodge in Scotland. On the ground that because the old documents, minutes, etc. of Kilwinning lodge were lost, it could not prove its claimed antiquity, the Grand Lodge of Scotland refused to grant the petition.

Whereupon Mother Kilwinning seceded from the Grand Lodge, and proceeded to charter more lodges, including one in Virginia and one in Ireland!

However, time heals all breaches. Just as the two rival Grand Lodges in England came together after more than half a century and in the great Lodge of Reconciliation in 1813 became one United Grand Lodge of England, so did Mother Kilwinning at last, in 1807, renounce all right of chartering lodges, returned to the fold of the Grand Lodge of Scotland, and brought her daughter lodges in Scotland with her!

The word "charter" has been too loosely used in the past for clarity in the present day understanding. Thus, antiquarians and historians of Masonic lore write of the "Charter of Cologne" as "the oldest Masonic charter." But this document was not really issued by some Masonic authority, giving certain rights to others. There is little belief in its being other than a clumsy forgery, made for what purposes any one's guess is as good as another's.

The document miscalled "Charter of Cologne" was purportedly written June 24, 1535: "a manifesto of the chosen masters of the St. John's fraternity, heads of the lodges in London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburg,



Antwerp, Rotterdam, Madrid, Venice, Ghent, Konisburg, Brussels, Dantzic, Middleburg, Bremen and Cologne."

It was purportedly signed by these nineteen Master Masons in Cologne!

It sets forth various principles and practices of the order.

However, internal evidence that the document is spurious is so strong that no Masonic historian now believes in its genuineness.

The Larmenious Charter, or "Charter of Transmission", is another confusing use of the term. It is a document of interest to Knights Templar. It purports to be originally written in or about 1314, but was not published until 1804. It is generally considered to have been written by an Italian named Bonani, who fabricated the document as coming from the pen of "Johannes Marcus Larmenius of Jerusalem" supposed to have been the "Master of the Knights of the Supreme Temple". Its alleged purpose was to confer the Supreme Mastership of the Order of the Temple on another; its actual purpose seems to have been to attach a new order to an older one. Into that it is not necessary to go -the "charter" of Larmenius is not a charter in our understanding of the word, and its use in this connection has added to the confusion surrounding the subject.

Most modern charters given to a group to form and hold a lodge in a particular locality make the lodge stationary. Such a lodge cannot move to another location without permission of Grand Master or Grand Lodge, a provision necessary to keep records and permit inspection. But there have been traveling warrants, usually issued to military lodges, empowering them to travel from place to place with the military forces to which they are attached. The first traveling warrant of which there is record in this country was given by the Grand Lodge of Massachusetts to one Abraham Savage, in 1738, to be used in the expedition against Canada; it was really more a deputation than warrant. In 1779, Pennsylvania gave a traveling warrant to a Colonel Proctor to open what in the document is called a "moveable lodge".

The charter of a lodge today is its symbol of legitimacy. It is its power to work, to make brethren, to do all that any lodge is empowered to do. It is its attestation that it is duly constituted,

dedicated and consecrated, and is one among its sisterhood of lodges, with rights equal to all other lodges, rights greater than those of no other lodge.

By the granting of a charter a Grand Lodge offers the greatest of evidence of its belief in the trustworthiness and dependability of the brethren named as the principal officers, and the successors they are to install.

No greater disgrace can fall on a lodge than to have its charter forfeited; second only to this is the arrest of the charter, which the Grand Master may do if in his judgment wrong actions or contumacy have brought disgrace upon the Fraternity.

While a Grand Master may arrest (or take up) the charter, only Grand Lodge, which gave it, can forfeit it. It is good to chronicle that both arrest and forfeiture of charter are very rare.

A lodge may give up its charter voluntarily, returning the instrument which brought it life to the Grand Lodge which gave it; this is occasionally, not often, done when circumstances have so dispersed the brethren that not enough remain to act as a lodge, or when indifference among the survivors causes the lodge to become dormant.

The charter of a lodge is its life. The privilege of asking Grand Lodge for one is great. The responsibility of Grand Lodge in giving life to a new child in the Masonic family is heavy. The charter, as a result, becomes the most venerated and loved of Masonic documents, by the brethren whose Masonic life is lived in its shadow.



Examples of a Charter from the UGLE.

DEAR EDITOR - I THOUGHT THESE ITEMS MIGHT BE OF INTEREST.....

John Murchison Macdonald was a member of Neptune Lodge No. 419, Glasgow, GLS. He was born in 1878 in Toscaig, part of the Applecross cluster of coastal villages on the west coast of Ross Shire, facing Raasay and Skye. So he was about 40 when these papers were signed, which would explain how he survived the Great War-- too old, and locally indispensable to keep the peace in revolutionary times! He was in the police force in Glasgow-- I gather you pretty well had to be a Mason for that-- and was in Royal Arch and Royal and Select Masters (I don't know what differentiates those two, if indeed they are different.) I have the remnants of his Past Principal jewel in 9k gold, much as I see it advertised at \$180 in Atlantic Masonic Supplies.

My father, Roderick Macdonald, was also a Mason, being made a life member in 1966 of his Lodge Edinburgh St Andrew No. 48 GLS. I really should get me a Lewis jewel one of these days, but I haven't a clue as to the procedure.

I remember showing Clary Briggs my grandfather's 'visiting papers'-- he had them bound in a small leather wallet (see below.) Clary did not know what "Mark Master" might entail, but was delighted to see the splendid parchment paper on which everything was printed.



Fraternally,  
Rev. Ian MacDonald  
PGC





## THE SECOND VIGNETTE COMPLETED



The Masonic Crew filmed the second vignette in the Hantsport location during the late hours of the night on May 25<sup>th</sup>. After receiving permission the Chair person of the Public Relations of Tim Horton's in Oakville, Ontario, and Joan Langille, the owner of four Tim Horton Stores in the Windsor area.

The Masonic order holds many small committee meetings or just a get together over a cup of coffee and a donut, discussing masonic business or interviewing a new potential member wishing to join the order across Canada. Tim Horton was a brother mason and it is only fitting that we chose to meet on Saturday morning in our favourite Tim Horton location for fellowship.

In the photograph the MWTGM, M.W.Bro. George Grant, supported by a number of officers from the area, presented a token of appreciation to Joan Langille and her staff for allowing us to film our vignette. The money was designated towards the Tim Horton's Children's Camp Day.

The second of a series of masonic vignette is now posted on the GLNS website.





IN AND AROUND THE JURISDICTION

The evening of June the 18th was a warm but busy one at Solomon Lodge #46 in Port Hawkesbury .The Jr.Warden Bro. Waddie Long with the assistance of several brothers put on a tremendous festive board much to the delight of all.

Fellowship started at 530 with supper at 6 p.m followed by more fellowship until the brethren climbed the stairs to the temple to do the lodge business and to put on a Master Masons Degree for Brother Adam McNamara.W.M. Bro. Peter Buschmann welcomed the Masters of Stormont #96 and Eastern Light #72 and a short time later our D.D.G.M., R.W. Bro.Andrew MacDonald.

The members of Eastern Light 72 and Stormont 96 were also paying Solomon Lodge an official visit. Solomon lodge of late has started to have casual meals before labour and visitations have increased as have a few waistlines but the big payout is the increase in Fellowship.







*Ad Astra members and guests were 'Out And About' on Wednesday Evening June 19 enjoying a pre-lodge meeting barbecue provided by Brothers Junior Warden John Fawcet, Senior Steward John Larson and Junior Steward Philip Warman.*



*Masons from Solomon Lodge #46 cutting the Canada Day cake at the Port Hawkesbury Civic Centre. Left to right R. W. Bro. Cline Bourinot P.D.D.D.G.M., Jr. Warden Waddie Long and Sec. John P. Davis.*





*MWTGM, M.W.Bro. George Grant, with the SGW, RWBro. Peter Ponsford, was in attendance in Guysborough and marched in the local parade on July 27<sup>th</sup>.*



*The two senior brethren of CW Saunders #125 in Elmsdale at their annual Canada Day Chicken BBQ. Both of the brothers here are 102 years old and have been members of the fraternity for over 70 years each and this was the first time we were able to capture them both together in a very long time. On the left is Bro. Dave Miller and on the right Bro. Garnet Gilby. These two make it to our BBQ every year and this year they were here at the same time. Both men are still very interested in the activities of our lodge although now their advanced age has made their attendance a rare occasion.*





*Representatives of the Lodges of Cumberland County presented a cheque for \$12,200,00 to the Cumberland Early Intervention Programme. CEIP is a family centered organization that serves children with special needs and their families in their homes and communities. Through education, advocacy and partnerships they promote potential and build a positive view of the future by providing children and their families with support and resources which help them reach their individual goals. They offer home visits involving activities which encourage appropriate development and enrich a child's environment as well as support for inclusion in community programs and activities.*

*The CDMA has been supporting the CEIP as their annual charity for the past three years.*

*The executive director of CEIP, Erin Perry, accepts the CDMA cheque from DDGM, RW Bro. George Anderson.*



PRESENTATION OF SASH TO IROQUOIS #339 BY WENTWORTH No.108



Wentworth Lodge #108 annually supports the Iroquois Sea Cadet Corps Marching Band through the Grand Lodge Shared Funds Program.

On Thursday, June 20th, the Grand Master, MWB George A. Grant paid an Official Visit to Wentworth Lodge #108 with his Grand Lodge Officers.

This special evening also had a guest lecturer, Lt.(N) Amanda Graham, Commanding Officer of Iroquois #339 Sea Cadet Corps. Lt.(N) Graham spoke on the sea cadet program provided at CFB Shearwater and how the Wentworth Lodge #108 Funds are used. She then explained that DND was not providing instruments or equipment for some time and that the Wentworth Lodge support was invaluable. With her also was the new “Drum Major’s Sash” which Bro. Marc Thibeault had presented to the Cadets at their annual review, of which they were very pleased.

This year, Wentworth Lodge went a step further in providing a new Cadet Drum Major’s “Sash” purchased through the Shared Funds Program. The Drum Major’s Sash now completes the Band with its’ own band “Colors”.

Wentworth Lodge #108 has been supporting the Cadet Marching Band by assisting to purchase instruments and band equipment; helping band cadets to improve themselves through music and a marching band program. As a result, the band has grown successfully over the last few years to become a premier marching cadet band.

*Left is a picture of Bro. Marc Thibeault, presenting the new “Drum Major’s Sash” to Cadet PO2 Tyler MacDonald at the Iroquois #339 Cadet Annual Review.*

*Accompanying is Bro. Anthony Thibeault and VWB Murray Bissett.*





*On Thursday, June 20th, the Grand Master, MWB George A. Grant paid an Official Visit to Wentworth Lodge #108 with his Grand Lodge Officers. This special evening also had a guest lecturer, Lt.(N) Amanda Graham, Commanding Officer of Iroquois #339 Sea Cadet Corps.*



*R.W.Bro. Andrew MacDonald, DDGM, paid Solomon 46 an official visit on Tuesday the 16th. A festive board was held prior to the meeting where Schitzel and Spetzle were the fare.No one left hungry. Visitors came for the fellowship from as far as Germany and Isaacs Harbour.*





*Saturday July 20<sup>th</sup> saw the Heart of Middleton Parade in the Valley. The MWGM joined with members of Ionic Lodge to help celebrate the event. Thanks to Helen Szucs for the photos.*

A STAMP OF APPROVAL

This was the 1946 Victory stamp issued by the British government to commemorate Victory in WWII. His Royal Highness King George VI was the Grand Master of the Grand Lodge of Scotland before the War. Note the Masonic symbols, particularly the depiction of the square & compasses with one point exposed, which is the custom of that particular Grand Jurisdiction. In his victory speech, the King stressed the value of Freemasonry in post War reconstruction, with these words. “The world today does require spiritual and moral regeneration. I have no doubt, after many years as a member of our Order, that Freemasonry can play a most important part of this vital need.”



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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.