



THE GRAND MASTER'S MESSAGE.

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 September 15th

Contents

	page
The Grand Master's Message	3
Editorial	4
A Word of Thanks	6
Lectures on the Internet	7
From the DGM	10
From the SGW	12
From the JGW	14
To Wrong One is to Wrong All	15
The Ashlars	18
\$5000 Presentation	19
I Vouch for Him	20
In Memoriam	23
Questions and Answers	23

The cover shows the new caps with the S&C superimposed on the map of Nova Scotia which are available from Bros. Tom Rogers and Gordon MacDonald. They also have car decals and jacket badges and are investigating acquiring all-weather jackets. It's a really neat image and they should be congratulated on their initiative.



THE GRAND MASTER'S MESSAGE:

**Grand Lodge of Nova Scotia
Statement on Systemic Racism**

The tragic and senseless death of George Floyd in the United States has brought to the forefront the painful reality of racism in our society. The ideals of Freemasonry emphasize the belief in Brotherly love and we strive to meet and be the example of all people being equal. Our aim is always to provide an opportunity for individual growth and betterment.

Not all Freemasons think alike. We come from different races, political and social backgrounds and countries. But on one principal we are firmly united; Freemasons respect, accept and love one another regardless of our differences. The Brotherhood we share is based solely upon a man's character.

Our Ancient Landmarks that are immutable hold that we believe in a Supreme Being, the Great Architect of the Universe and that all Masons are equal. Race, creed, religion, social and political status does not matter; equality does.

The tragic history of enslavement and segregation that continues to this day in many countries is deplorable and in no way reflects the morals and values of Freemasonry. We condemn in the strongest terms, any act of racism in society and in our Order. In Nova Scotia, Freemasonry is strong and active in communities across our province. Freemasons will not succumb to the hatred of racial tensions, nor foster the inflaming acts of racist activities and behaviours.

What is happening in the United States of America is not a new reality ~ Indigenous peoples, people of African descent and other Brothers of color living in Canada and here at home in Nova Scotia ~ have endured the psychological trauma of racism for generations. The Grand Lodge of Nova Scotia condemns all forms of systemic racism and stands in solidarity with our Indigenous Brothers and our Brothers of color and their communities, as we commit to healing the divisions in our society and seek to end the systemic racism around the world. In order to honour this, we require everyone to do their part by not being a bystander. Remember, if you are not part of the solution, you are part of the problem. We all have a role to play to eliminate systemic racism in our society and to be true to the principles of Freemasonry. Soon, we will meet again on the level.

George A. Grant, MWTGM
Grand Lodge of Nova Scotia



EDITORIAL

Over the past few weeks I have thought long and hard as to whether or not it is appropriate for masons, as masons, to express publicly their views on such movements as “Black Lives Matter”. We are told that we should not overtly espouse or discuss political viewpoints in Lodge or for a Grand Lodge to take and express a viewpoint or opinion that could be seen as having a potential political bias. I would maintain, however, that our reasons for being as an organization with its underlying principles of integrity, equality, truth and the betterment of the individual and society as a whole, demands that we take a stand against injustice and prejudice, within and without the Craft.

On an intellectual level I can empathize with the struggle against racism that many are confronted with everyday. But I have never had to worry about being harassed just going about my lawful daily activities. To ignore that it is a reality for many in our society is a tacit acceptance of such behaviours. We need to talk about such things, inside and outside the Lodge room. We need to challenge ourselves and each other. There should be no safer place than the lodge for such discussions to take place. If we truly accept each other as brothers and the fraternal love that such relationships should encompass, we can discuss and examine those highly sensitive and potentially painful attitudes and beliefs. We may not effect or change another's beliefs but an opportunity for self examination is always worthwhile.

I have seen spouted across the Internet and Facebook “All Lives Matter” as a response to the “Black Lives Matter” movement. Of course all lives matter! All houses matter but the fire brigade are concentrated on the house that is burning! Such a response shows the self absorbed perspective that doesn't see the reality that we live in a society of inequality and prejudice. It is essential that we focus on those in our society that are in peril.

I remember back to my secondary school days (High School in Canada) that each week we would have an Assembly when all of the school would come together in the auditorium and we would sing a couple of hymns, say a prayer or two, listen

to some positive message and the notices of upcoming events for the next week.

Some fifty years plus later I can still remember one of the lessons from those assemblies. It came from a poem and tried to install in us the lesson of empathy.

“Judge Softly”

“Pray, don't find fault with the man that limps,
Or stumbles along the road.
Unless you have worn the moccasins he wears,
Or stumbled beneath the same load.
There may be tears in his soles that hurt
Though hidden away from view.
The burden he bears placed on your back
May cause you to stumble and fall, too.
Don't sneer at the man who is down today
Unless you have felt the same blow
That caused his fall or felt the shame
That only the fallen know.
You may be strong, but still the blows
That were his, unknown to you in the same
way,
May cause you to stagger and fall, too.
Don't be too harsh with the man that sins.
Or pelt him with words, or stone, or disdain.
Unless you are sure you have no sins of your
own,
And it's only wisdom and love that your heart
contains.
For you know if the tempter's voice
Should whisper as soft to you,
As it did to him when he went astray,
It might cause you to falter, too.
Just walk a mile in his moccasins
Before you abuse, criticize and accuse.
If just for one hour, you could find a way
To see through his eyes, instead of your own
muse.
I believe you'd be surprised to see

That you've been blind and narrow-minded,
even unkind.

There are people on reservations and in the
ghettos

Who have so little hope, and too much worry
on their minds.

Brother, there but for the grace of God go you
and I.

Just for a moment, slip into his mind and
traditions

And see the world through his spirit and eyes
Before you cast a stone or falsely judge his
conditions.

Remember to walk a mile in his moccasins
And remember the lessons of humanity taught
to you by your elders.

We will be known forever by the tracks we
leave

In other people's lives, our kindnesses and
generosity.

Take the time to walk a mile in his moccasins."

- by *Mary T. Lathrap, 1895*

Instead of talking about the type of
sandwiches for the next meeting maybe we should
spend our time in lodge truly trying to make a
good man better by some close examination in a
safe environment in our Neo Covid society. Let us
stop paying it lip service and walk the talk!

"Empathy is seeing with the eyes of another,
listening with the ears of another, and feeling with
the heart of another." - Alfred Adler

Barry Imber -Ed



VW Bro Raymond Simmonds, Equity Lodge

A WORD OF THANKS

The Grand Lodge of Nova Scotia would like to thank Most Worshipful Brother Daniel (Dan) Campbell for his dedicated service as Grand Secretary to our Grand Jurisdiction. Dan your commitment to your position, your kind words of encouragement to all that sought your counsel was not only appreciated by me, but also by the Grand Lodge officers, and lodge secretaries throughout our Jurisdiction. The countless comments received within and outside of our Jurisdiction, of your effectiveness has held our Grand Lodge in high esteem. Your desire for the continuation of the Grand Lodge's reputation is evident in your efforts in transferring your knowledge to our incoming Grand Secretary Right Worshipful Brother Bee Batchelor. We wish you well as you enter into the next phase of your life. Thank you for all that you have done and please know that you will be missed by all.

*George A. Grant
MWTGM
Grand Lodge of Nova Scotia*

Rt. Wor. Bro. Bee Batchelor has been appointed as the Grand Secretary of the Grand Lodge of Nova Scotia and as of Saturday, June 5, 2020, officially assumed his duties as the Grand Secretary. We all wish him success in his new position.



RWBro.B.N.S (Bee) Batchelor, GS., and his Lady Heather MacQuarrie.

LECTURES ON THE INTERNET

Here is a list of upcoming lectures and resources on the internet concerning Freemasonry. This is not an inclusive list and if you have any further sites you would like to share with the brethren please send them on to the editor. You may be able to click on the links and go directly to the sites. If you have any problems the web addresses of the various sites have been included.

Wednesday August 5th at 7:00 p.m. PST

Presenter: Hans Schwartz

Topic: Freemasonry in Revolutionary New England

Wednesday August 12th at 7:00 p.m. PST

Presenter: Mike Kearsley

Topic: Rob Morris, the Conservators, and the failure to establish a Grand Lodge of the United States

Wednesday August 19th at 7:00 p.m. PST

Presenter: S. Brent Morris

Topic: The Higher Degrees in the USA, 1730-1830

Wednesday August 26th at 12:00 p.m. PST

Presenter: Ric Berman

Topic: The Antients Grand Lodge and the Foundations of American Freemasonry'

The talks will be hosted by Jordan Yelinek & Mike Ramos of the GL of CA, and will be available to view after the event on the [GL of CA's on-line web archive](#).

<https://quatuorcoronati.us20.list-manage.com/track/click?>

[u=2170331c0410e3f2b49951125&id=b5d6c9ca52&e=797e6fe31f](https://quatuorcoronati.us20.list-manage.com/track/click?u=2170331c0410e3f2b49951125&id=b5d6c9ca52&e=797e6fe31f)

[Quatuor Coronati Lectures are available on QCCC's YouTube Page https://www.youtube.com/channel/UCtym859NJOTDQ8OEIaG945A](https://www.youtube.com/channel/UCtym859NJOTDQ8OEIaG945A)

[Open Lectures on Freemasonry](#): OpenLFM – a series of monthly lectures which aims to increase the visibility and accessibility of Masonic Research. The lectures are open to everyone.

<https://sites.google.com/view/openlfm/lectures>

[Click here for the Grand Lodge of California's Masonic Speaker Series](#). The presentations are open to all and past lectures can be **[viewed here https://californiafreemason.org/2020/04/21/speaker-series-archive/](https://californiafreemason.org/2020/04/21/speaker-series-archive/)**

Lectures in English hosted by the Grand Lodge of Georgia, open to all, include lectures by Bob Cooper and Andreas Onnerfors, both members of QC. They can be viewed on **[GLG's YouTube Page https://www.youtube.com/channel/UCnLoAxHaheYdk4ksVXcSuTg/](#)** (There have been 49 lectures which are available on YouTube at the time of publishing. Ed)

Sapere Aude Lectures

The **Grand Lodge of Georgia** has the honor to present the world-renowned masonic historians, authors, and experienced Brothers delivering the public lectures on various aspects of the Freemasonry in its universal entirety promoting masonic values, philosophy and virtues.

The Sapere Aude – Dare to Know lectures will be held every Monday, Wednesday, Friday, and Sunday at 17:00 Edinburgh time (GMT+1).

You can subscribe to all previous and live lectures accessible on YouTube channel of the Grand Lodge of Georgia here: <https://www.youtube.com/channel/UCnLoAxHaheYdk4ksVXcSuTg/>

The working language: **English**. **The discussion is academic**. **The decency is a must**. **NO POLITICS or RELIGION RULE APPLIES**. **NO DISCUSSION of INTER-JURISDICTIONAL ISSUES**. Any violator will be removed and banned immediately.

You are welcome to connect on Facebook with:

1. Grand Lodge of Georgia - <https://www.facebook.com/GrandLodge.ge/> or www.grandlodge.ge
2. Bro. David Chichinadze - <https://www.facebook.com/david.chichinadze/>
3. Digital Library with over 10'000 titles on Freemasonry - <https://www.facebook.com/groups/CountCagliostro>

46	Sun	26-Jul	Freemasonry in Brazil	Bro. Joanisval Goncalves
47	Mon	27-Jul	Evolution of the Masonic Symbols	Bro. Robert Cooper, Author
48	Wed	29-Jul	Earliest Speculative Masonic Tools	Bro. Robert Cooper, Author
49	Fri	31-Jul	The disappearance of Noachite Masonry: what happened to Noah & his family in our rituals?	Bro. Matthew Roger Christmas
50	Sat	1-Aug	Freemasonry and Islam world	Bro. Angel Miller
51	Sun	2-Aug	Scottish Rectified Rite	Bro. Joanisval Goncalves
52	Mon	3-Aug	Freemasonry and the Civil Rights Movement	Bro. Moises Gomez
53	Wed	5-Aug		Bro. Robert Cooper, Author
54	Thu	6-Aug	Uniting Theory and Praxis in Freemasonry	Bro. Jedediah French
55	Fri	7-Aug	Subjective Alchemy and Psycho-Spiritual Initiation	Bro. Jedediah French
56	Sat	8-Aug	Western Esotericism	Bro. Angel Miller
57	Sun	9-Aug	The Fraternal Frontiers of Benjamin Hyam, Third Grand Master of California	Bro. Adam Kendall
58	Mon	10-Aug		Bro. Robert Cooper, Author
59	Wed	12-Aug		Bro. Robert Cooper, Author
60	Thu	13-Aug	The Temple in the Air - fashionable motifs in the Masonic mythology	Bro. Istvan Horvath
61	Fri	14-Aug	Start and Origin of African Lodge No. 1	Bro. John Hairston Bey
62	Sat	15-Aug	The Stages of Initiatic Spirituality	Bro. Angel Miller

You might also be interested in this talk by Ian Stone on '[Wren's Masons. The Strongs and the Rebuilding of London after the Great Fire](https://www.youtube.com/watch?v=FnW9_m-DmWc)' https://www.youtube.com/watch?v=FnW9_m-DmWc

And our friends at [Rocky Mountain Mason](#) in Colorado have regular weekly podcasts on a variety of topics.

The Sankey Lectures from Brock University (YouTube). Check out "The Masonic Empire of Thomas Dunkerley"

The Grand Line of 2020-21

From R to L: The Most Worshipful the Grand Master of Masons in Nova Scotia, MWBro. George A. Grant; Deputy Grand Master, RWBro. John Dollimount; Senior Grand Warden, RWBro. Alan Jarvis; and Junior Grand Warden, RWBro. Robert Cowley, will continue in their offices until our next Grand Communication in 2021.



FROM THE DEPUTY GRAND MASTER



Brethren;

I trust you are all keeping well since our last contact.

It is sometimes difficult to realize that we have been in this state of suspended animation for some four months and although there has been some slight relaxations in our region of the country there is certainly little improvement in our neighbour to the south.

This has certainly been a period of reassessment of those things that are of value to us. It has also caused a great deal of reflection on what the future will look like. It seems clear that the old "status quo" will not be the order of the day as we move forward. We will be faced with challenges when things truly begin to open for us, we have such a diversity in the Lodges of this jurisdiction one fix for all seems to be unlikely. How will our Lodge rooms look? How will we be able to maintain social distancing? How will it affect attendance at our meetings? Will masks be the order of the day? How will ritualistic work be affected? – the UGL of England in anticipation of future effects has produced "Covid Craft Adaptations" for the EA and FC Degrees – will that be an avenue we may have to consider?

Although this crisis has had a very negative impact on all of us there is a silver lining. We have been given an opportunity that if we have fully utilized it will provide benefits in the future. We have utilized new ways to maintain contact with our Brethren and have added new tools to our toolbox. The utilization of the digital world has opened new doors and although virtual meetings will never fully replace the person to person contact it certainly has great potential to enhance the educational experience of all of us – with a little planning we are able to utilize some of the greatest Masonic minds of our times from practically anywhere on the globe.

I have felt for some time that the underlying cause of a number of the challenges that we spend much time discussing can be linked to the educational opportunities or lack thereof that we provide our members.

One such challenge has been the retention

or put another way the loss of members through the dreaded N. P. D. scenario.

An article dated 1982 posted on the website of the American Canadian Grand Lodge website in their Masonic Short Talks section entitled "A Surrender of Values?" has interesting things to say about the issue.

(Consider this Scene)

The Secretary reports: "Worshipful Master, there are seven Brothers who are two years in arrears. If their dues are not paid by next month, they'll have to be suspended for N. P. D."

The Master's reply is: "Seven! Wow! ... is there anything else on your desk?"

(Unfortunately, reactions such as this are all too frequent. It has become too mechanical; too much a matter of form.)

Many surveys have been conducted over the past few years to determine the cause of losses through non-payment of dues, and to determine ways of reducing the losses. The results of such surveys, for the most part, have been in conclusive and unrewarding. There has been insufficient follow-through to adequately find a long-range solution. In some communities, there are more "former Masons" than current ones. This is a sad commentary. Little more has been done other than to identify it as a problem facing the Fraternity. We are applying light bandages when we should be applying tourniquets.

We wring our hands and look around to see where to place the blame, when all we need to do is practice what we preach. Just like the church which was having problems in its growth. After trying socials and Bingo games, dances and chicken suppers--all without success--someone suggested they should "Try religion." Maybe it's time for the lodge to "Try Masonry. "

We proudly proclaim that we "take good men and make them better." We express our tenets as "friendship, morality and brotherly love." We announce our belief in "faith, hope and charity."

We use the lessons and tools of the operative Masons to teach--symbolically--that we must place our designs on the trestle board so that the stones will fit with exact nicety. The trestle board is translated to "life" and the stones to each of us as individual Masons.

We--each and every one of us--must make a renewed commitment to those precepts if we are to meet this challenge. It's a matter of education and communication. It's a matter of pride. It's a necessity for our existence as a "brotherhood of man under the fatherhood of God. "

"Taking good men" implies that we must be highly selective in whom we admit to our Order. Is the petitioner a "good" man? Is he "of good report?" Does he measure up to our moral standards? Does he truly believe in a Supreme Being? Does he have concern for his fellowman? Can he meet his financial obligations? If he has those qualities he is deserving of our brotherly love and our desire "to make him better" using the "working tools" as they should be used, so that he may have pride in himself and satisfaction with his new profession.

Once he has been given the working tools and taught to use them, we must ensure that he is "gainfully employed" in his new profession. There is nothing which will cause him greater frustration than being put on "unemployment." He needs to be gainfully employed in meaningful work.

There is a commitment when we petition a lodge that we want to be a part of the lodge--that we are willing to work at it. However, too frequently we are not given the opportunity. Communication -Leadership -and Education are the three keys to an effective solution. The instructive tongue can and should be one of the most effective working tools of Masonry. The Masonic leader must put it to use to instruct, to guide, to lead, to build and to translate the lessons of our ritual into meaningful applications in the lives of the Masons. With proper guidance and instruction, everyone can be inspired, motivated and involved in the affairs, operation and activities of the lodge.

An active Mason is involved. His involvement maintains his interest. He is part of the Brotherhood. By maintaining his interest and involvement, there is little chance that he will become an N. P. D. statistic.

There are instances when pride, false pride, or stupid pride, will prevent a Mason from admitting that he cannot meet his obligations. A careful and personal contact with those in arrears should determine if that is the problem. The cause is even more important than the result. We must

be as careful--or even more so--in making these investigations as when we investigated him as a petitioner. He may need the compassion of his Brethren more now than ever.

A personal, face to face, contact with one in arrears will usually provide an indication if it is an oversight, or a sincere desire to sever "the mystic tie." It will also offer the opportunity to present the honorable option of requesting a demit once he is "clear on the books."

In the Short Talk Bulletin of March, 1943 ("Dropped N.P.D.") the causes, effects and solutions to the losses of membership are fully discussed. Thirty-nine years later (I would add in 2020), the same reasoning remains valid. We urge a complete re-reading of this important Short Talk Bulletin, and quote the final paragraphs which so succinctly define the challenge:

"The one and only way to keep them is to make the Lodge worthwhile. To many the mere fact of belonging; the right to see a degree; the thought of being a part of the Fraternity is enough. But others want more; more entertainment, more chance to take part; more good times, more Masonry in Lodge.

If the Master is sufficiently on his toes to appoint, inspire and put to work a committee which really works at the task of recovering the lost members, he should also be clever enough to plan interesting meetings and carry them through.

There is nothing the matter with Masonry; the matter boils down to the questions of leadership, sustained and interested planning, enthusiasm for the Fraternity and the Lodge. Given these and members will not drop themselves; begin with these and many who have dropped themselves will return--and be happy in their homecoming. "

While some refer to this challenge as "membership retention," it is actually more a matter of meeting our obligations as Masons-of showing concern, both for our Brethren and our Ancient Craft. Losses through nonpayment of dues are a surrender of our values.

My Brothers, I trust I have contributed in a small way to your education and has given you something to think about.

Keep Well, Keep Safe, Keep Strong.

*Fraternally & Respectfully:
John Dollimount DGM*

FROM THE SENIOR GRAND WARDEN

*The following article was suggested
by RWBro. Jarvis. - Ed*



SHORT TALK BULLETIN
- Vol.IV October, 1926 No.10

AN ERRING BROTHER

by: Unknown

Next to the word Mother, no word in our language has more meaning and music in it than the word Brother. It is from above, and it reaches to the deep places of the heart. It is religion on its human side and in it lies the hope of humanity. The highest dream of the prophets is of a time when men shall be Brothers.

When used Masonically, the word Brother has a depth and tenderness all its own, unique and is beautiful beyond words. It tells of a tie, mystical but mighty, which Masonry spins and weaves between man and man, which no one can define and few can resist. In time of sorrow it is a tether of sympathy and a link of loyalty.

Of course, like all other words, it is common enough, and may be glibly used without regard to its real meaning. Like the word God, it may be a coin worn smooth, or a flower faded. But when its meaning is actually and fully felt, no other word is needed among us, except on occasions of high Masonic Ceremony, when we add the word Worshipful, or some other term of title or rank.

No other word has a finer import or a more ample echo, expressive of the highest relationship in which dignity and devotion unite. If we are really Brothers, all the rest may go by the board, save for sake of ceremony. If we are not truly Brothers, all titles are empty and of no avail. For that reason, to omit the word Brother when speaking Masonically is not only a lack of courtesy, but shows a want of fineness of feeling.

What does the word Brother mean, Masonically? It means the adoption of a man into an inner circle of friendship, by a moral and spiritual tie as close and binding as the tie of common birth and blood between two brothers in

a family. Nothing else, nothing less and this implies a different attitude the one to the other - related not distant, united not opposed, natural and unrestrained - wherein are revealed what the old writers used to call 'The Happy and Beneficial Effects of our Ancient and Honorable Institution.'

Since this is so, surely we ought to exercise as much caution and judgment in bringing a new member into the Lodge as we do in inviting an outsider into the family circle. Carelessness here is the cause of most of our Masonic ills, frictions and griefs. Unless we are assured beyond all reasonable doubt that a man is a brotherly man to whom Masonry will appeal, and who will justify our choice, we ought not to propose his name or admit him to our fellowship.

Still, no man is perfect and the Lodge is a moral workshop in which the rough Ashlar is to be polished for use and beauty. If the Lodge had been too exacting, none of us would have gained admission. At best we must live together in the Lodge, as elsewhere, by Faith, Hope and Charity else Masonry will be a failure. The Brotherly Life may be difficult, but it is none the less needful. Our faith in another way may be repelled, or even shattered - what then?

Nothing in life is sadder than the pitiful moral breakdowns of good men, their blunders and brutalities. Who knows his own heart, or what he might do under terrible trial or temptation? Often enough qualities appear or emerge of which neither man himself or his friends were aware, and there is a moral wreck. Some 'Defect of Will or Taint of Blood,' some hidden yellow streak, some dark sin shows itself, and there is disaster. A man highly respected and deeply loved goes down suddenly like a tree in a storm, and we discover under the smooth bark that the inside was rotten. What shall we do? Of course, in cases of awful crime the way is plain, but we have in mind the erring Brother who does injury to himself, his Brother or the Lodge. An old Stoic teacher gave a good rule, showing us that much depends on the handle with which we take hold of the matter. If we say, 'My Brother has INJURED me,' it will mean one thing. If we say, 'My BROTHER has injured Me,' it will mean another and that is what the Brotherly Life means, if it means anything.

Every Master of a Lodge knows how often he is asked to arraign a Brother, try him and expel him from the Fraternity. It is easy to be angry and equally easy to be unjust. If he is a wise Master, he will make haste slowly. There is need of tact, patience and, above all sympathy - since all good men are a little weak and a little strong, a little good and a little bad and anyone may lose his way, befogged by passion or bewitched by evil. It is a joy to record that Masons, for the most part, are both gentle and wise in dealing with a Brother who has stumbled along the way. Masonic charity is not a myth it is one of the finest things on earth.

What shall we do? If we see a Brother going wrong in Masonry, or in anything else - 'Spoiling his Work,' as the old Masons used to say - well, we must take him aside and talk to him gently, man to man, Brother to Brother and show him the right way. He may be ignorant, weak or even ugly of spirit - driven by some blind devil as all of us are apt to be - and if so our tact and Brotherly kindness may be tested and tried but more often than otherwise we can win him back to sanity.

Have you heard a tale about a Brother, a suggestion of a doubt, an innuendo about his character, some hearsay story not to his credit? If so, did you stand up for him, ask for proof, or invite suspension of judgment until the facts could be heard remembering that it is your duty as a Mason to defend a Brother in his absence? Such things are seldom said in his presence. It is not fair to tell him what is being said and learn his side of the tale? If we fail in our duty in such matters we fail of being a true Brother.

When we have learned the truth and have to face the worst, what then? Long ago we knew an old Mason, long since gone to the Great Lodge, who was chided by a Brother for continuing to trust a man they both knew was taking advantage of the kindness shown him. The old man replied:

'Yes, but you never know I may touch the right chord in his heart yet. He is not wholly bad, and some day, perhaps when I'm dead and gone, he will hear the music and remember.' And he did!

Hear the music? Ah, if we would hear it we must listen and wait, after we have touched 'the right chord.' And if the right chord is 'In Us' something in him will respond, if he be not utterly

dead of soul! If he does respond, then you will have gained a friend who will stick closer than a Brother. If he does not respond - and, alas, sometimes they do not - then we must admit, with a heart bowed down, that we have done our best, and failed. Some inherent failing, some blind spot, has led him astray, dividing him from us by a gulf we cannot bridge.

So a Mason should treat his Brother who goes astray not with bitterness, nor yet with good-natured easiness, nor with worldly indifference, nor with philosophic coldness but with pity, patience and loving-kindness. A moral collapse is a sickness, loss, dishonor in the immortal part of man. It is the darkest disaster, worse than death, adding misery to guilt. We must deal faithfully but tenderly, firmly but patiently with such tragedies.

It is facts such as these which show us what charity, in a far deeper sense than monetary gifts, really means. It is as delicate as it is difficult in that we are all men of like passions and temptations. We all have that within us which, by a twist of perversion, might lead to awful ends. Perhaps we have done acts, which, in proportion to the provocation, are less excusable than those of a Brother who grieves us by his sin. 'Judge not lest ye yourselves be judged.' Truly it was a wise saying, not less true today than when the old Greek uttered it long ago, 'Know Thyself.' Because we do not know ourselves, it behooves us to put ourselves under the spell of all the influences God is using for the making of men, among which the Spirit of Masonry is one of the gentlest, wisest and most benign. If we let it have its way with us it will build us up in virtue, honor and charity softening what is hard and strengthening what is weak.

If an erring Brother must be condemned, he must also be deeply pitied. God pities him Christ died for him Heaven waits to welcome him back with joy. He has done himself a far deeper injury than he has done anyone else. In pity, prayer and pain let our hearts beat in harmony with all the powers God is using for his recovery. 'There remaineth Faith, Hope and Charity but the greatest of these is Charity.'

FROM THE JUNIOR GRAND WARDEN



BOAZ

Author Unknown

He was a rich landowner who noticed Ruth the widowed Moabite daughter-in-law of Naomi, a relative of his, gleaning grain from his fields. He soon learns of the difficult circumstances her family is in and Ruth's loyalty to Naomi. In response, Boaz invites her to eat with himself and his workers regularly as well as deliberately leaving grain for her to claim while keeping a protective eye on her.

Eventually, Boaz and Ruth strike up a friendship which heads to Ruth asking him to marry her. Boaz accepts, but cautions that there is a family member who has a superior right to her hand in marriage. However, he arranges a meeting with her relative and convinces him to buy Naomi's husband's land while forfeiting his right to marry Ruth to avoid complicating his inheritance with his existing heirs.

Although Boaz is noted to be much older than Ruth in the Biblical account and she marries him for Naomi's sake, most dramatic adaptations have Boaz as a handsome young man so as to enhance the romantic nature of the story.

The writs state that being a pious man, Boaz on his first meeting with Ruth perceived her conscientiousness in picking up the grain, as she strictly observed the rules prescribed by the Law. This, as well as her grace and her chaste conduct

during work, induced Boaz to inquire about the stranger, although he was not in the habit of inquiring after women.

Boaz was especially friendly toward the poor stranger during the meal, when he indicated to her by various symbolic courtesies that she would become the ancestress of the Davidic royal house. As toward Ruth, Boaz had also been kind towards his kinsmen, Naomi's sons, on hearing of their death, taking care that they had an honorable burial.

In the conversations that followed between Boaz and Ruth, the pious proselyte said that, being a Moabite, she was excluded from associating with the community of God. Boaz however, replied that the prohibition in Scripture applied only to the men of Moab, and not to the women. He furthermore told her that he had heard from the Prophets that she was destined to become the ancestress of kings and prophets; and he blessed her with the words: "May God, who rewards the pious, also reward you."

Boaz was also the name of the northern of the two pillars that stood on the eastern porch or entrance before Solomon's Temple, the first temple in Jerusalem. (The name Boaz means in Hebrew: 'With courage', and therefore, In Strength.)

Respectfully submitted
Bob Cowley JGW

Notice

The Interprovincial Lodge Day Schedule for Saturday September 26 2020 has been postponed due to the Covid restrictions currently in place, until Saturday September 25, 2021 and will be held in Moncton N.B.

TO WRONG ONE IS TO WRONG ALL

Marcus Aurelius, an ancient Roman Emperor and Stoic Philosopher, repeatedly used the symbol of the beehive as he spoke of being a part of one large community. An interconnectedness of everyone and everything as it were.

We as Ancient Free and Accepted Masons are also familiar with the symbol of the beehive. Although some Grand Jurisdictions no longer use the beehive symbol many still do. We know of the hive as a symbol and emblem of industry, cooperation and virtue. It is used as a symbol of men working together for good and achieving more while working in harmony. The Book of Proverbs states that “as iron sharpens iron, one man sharpens another”. As the bee is a tireless worker, not for itself but for the good of the hive, so should we all not be content while our fellow creatures around us are in want especially when it is in our power to do so.

Seneca, another Roman statesman and Stoic philosopher talked about the interconnectedness of all people. He spoke of the need for kindness, for compassion, for understanding. You might not think that a death in the streets of Georgia, police killing in Minnesota, a missing Indigenous woman in Canada or racial discrimination on the streets of Halifax has much impact on us. These issues are complicated for sure, but that doesn't negate the fact that this is everyone's problem that we must work to solve. Dr. Martin Luther King nicely summed up this concept of interconnectivity and interdependence when he said “Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.”

As men and masons, we can't turn away from this. We can't close our hearts to this. We can certainly disagree on what is to blame and about the solution but we have to admit that the problem exists and we have to insist that a solution be found.

Many of us are asking, “Why is this happening?” Why have so many people throughout the world responded to Mr. Floyd's death with such emotion and anger? Where is this mass anger coming from?”

Our Prime Minister, Justin Trudeau has made comments about the systemic racism in Canada that has gotten a lot of attention in the past day or so. Political leaders and newspaper pundits, many of them white men over 50 responded by saying that there is no systemic racism in Canada, mainly because they haven't seen it.

For me, as a white person who has lived my life in a lily-white bubble of privilege, it is not the time for me to question whether or not Canada is or is not systemically racist. By circumstance I have been able to see it closer than most of us. Although I haven't experienced it directly people I love and care for have. So, in my day to day world I don't have to live with it. But that doesn't mean it does not exist. It's like what a guy on Twitter said, “I haven't experienced menstrual cramps, so I don't know what these women are complaining about.”

I know I have my blind spots as we all do, and perhaps biases that I don't like to acknowledge. But they're there. For me, this is the time to listen to people of colour. What has their experience been in Canadian society? What do they have to say to those of us who make up the majority in this country?

How has, for example, our treatment of First Nations peoples through residential schools and other forms of discrimination shaped our community? What do our Jewish friends feel every time a synagogue or cemetery gets vandalized or desecrated? What do our Muslim neighbours experience when they are being asked to explain or apologize for an extremist attack somewhere in the world, an attack they had nothing to do with and are just as outraged as everyone else is? What do our refugees feel when they are targeted for harassment, when they have lies told to them about how many benefits they get, and hassled on the bus simply because they wear head coverings?

It has been noted by many watchers that when a white guy shoots up a school, he is (and it's usually a “he”) a “lone wolf,” an individual acting on his own. He's not a “white terrorist” or a “Christian extremist.” In fact, it's not seen as an act of “terrorism” at all. We blame an individual. If a person of colour commits the same violent act, very often he (and it's usually a “he”) is labelled a

“Muslim extremist” or “Islamic terrorist” and an entire religion or race becomes suspect.

I’m sure most people like to think of themselves as non-racist. As Masons we are likely to think of ourselves as fairly progressive. After all we have been charged “To your neighbour, in acting upon the Square and doing unto Him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance which may impair your faculties, or debase the dignity of your profession.”

I am sure that these recent events have caused you some uncomfortable moments especially when you become aware of your biases. These uncomfortable moments are to be embraced because you are gaining moments of greater clarity and understanding. Understanding of how our understanding of race impacts others and the greater community.

While I didn’t participate in historic atrocities, my ancestors did. How did that shape my cultural heritage and my understanding of the world? White people were not being lynched in the southern US, but African Americans were, white people were doing the lynching.

White people weren’t being rounded up and put into camps during WW2, as happened to Japanese Canadians, white people instituted those policies. White people weren’t taken from their families and forced to learn a different language and culture, while being abused physically, sexually, and culturally, as were our First Nations peoples, white people in charge of the residential schools’ policies and administration.

This isn’t to beat up on white people, or shame people for being white. That would be silly. It’s to recognize a problem. It’s not enough to say “All Lives Matter” when some lives are being taken away at greater rates than others, and have been targets for persecution. For those of us who have benefited from a social and cultural system that privileged white people over others, today is a moment to listen to the angry voices of those who have been oppressed and discriminated against, both historically and currently.

Listening to understand those voices that are expressing the pain of generational trauma and immediate persecution is our duty. Be quiet just listen and don’t let your biases filter out the

important messages from coming through to your heart.

We may not like what we hear. We may be challenged and even may feel insulted by some accusations that might be hurled at us. But listening to understand where the anger and pain is coming from; hearing stories of people of colour and what their lives are like. Hearing the pain amidst the shouting; that’s the first step towards the deep reconciliation that our world needs right now.

So, what should we do? How do we begin. You might recall a scene from *The Lord of The Rings* where Frodo and Sam are leaving the Shire. When they approach the Shire boundary Sam states “this is as far from home as I have been.” He then hesitantly takes a step over the boundary and states “This is as far from home as I have ever been.” and he keeps repeating that after each and every step he takes until Frodo says something to him. So, we must take that first step by recognizing that racism and discrimination exists within our Grand Jurisdiction as it does in our society.

We must act individually as well as a collective group. I will commit to being more aware of the principles that attracted me to Freemasonry and stand in solidarity with my Brothers of colour both inside and outside of Lodge. I will reflect deeply on the solemn obligations that I accepted and how I am living those obligations in my daily life.

Our Grand Lodge and the appropriate administrative body such as The Board of General Purposes, must introduce educational diversity training programs to the membership.

This doesn’t have to be as intimidating and difficult as it may sound. Our respective Provincial Governments have incredible resources that we can draw on to help us with this task. The next challenge and next step is ours to take.

Inactivity is not neutrality. Inactivity is support of the status quo and the middle can not hold much longer. With apologies to William Butler Yates and his poem [The Second Coming](#)

To wrong one is to wrong all. So mote it be!

John Cameron
Sophia Perennis Lodge 139 GLNS
John Albro Lodge 122 GLNS

Isolation Opening Ritual

Situation of the Tyler? Outside the door of the lodge.

His duty? Armed with a 2m sword to see off all coughers.

Situation of the Inner Guard? Within the entrance.

His duty? To admit the uninfected on proof, receive the candidates duly masked and obey commands of the Junior Doctor.

Situation of the Junior Deacon.? 2m away from the SW.

His duty? To carry all soap of the WM from the SW to the JW, and see their hands are punctually cleaned.

The situation of the Senior Deacon? 2m to the right of the WM.

His duty? To bear the soap of the WM to the SW and await the hand washing of the JD.

Bro JW - your place in the Lodge- the South.

Why are you there? To mark the position of the soap. To call Brethren from soap to sink, and sink to towel, that clean hands are the result

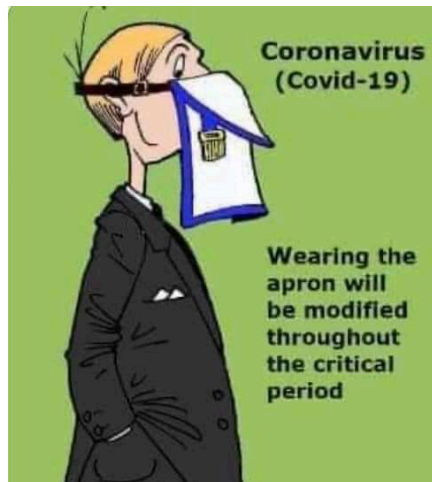
Bro SW, your place in the lodge, The West.

Why are you there? To ensure that brethren are masked, tested, and regularly clean the lodge by the command of the WM, having seen that everyone remains exactly 2m apart from each other.

Bro IPM, the WM place. The East.

Why are you there? As the virus sprung from the East, leading us to isolation, so the WM is placed there to make sure all vulnerable masons are duly shielded, commanding them to remain at home, protect our temples and save lives.

Brethren, the isolation lodge being duly sanitized, let us, remain 2M apart, duly isolated and wait for a vaccine to arrive.



Today, Masonic podcasts are all the rage. But, Freemasonry has a long history with radio shows! The first recorded wireless broadcast of a lecture on Freemasonry was given by Bro. John Whicher, who was then serving as the Grand Secretary of the [Masons of California](#). The broadcast occurred on September 3, 1921 in San Francisco. Who listened to this radio show? Over 200 miles away, members of Woodbridge Lodge No. 131 gathered around a radio during a special event at the Lodge. It was reported that Masons as far away as Santa Barbara were independently able to pick up the signal! (Source: *Masonic Trivia* by Peter Champion.)

THE ASHLARS

It is my opinion that the most illustrative symbol to convey the goal of Freemasonry is the rough and smooth ashlar. An overarching symbol for Freemasons, the ashlar metaphor illustrates a man's journey as he travels from West to East, from the rough ashlar to the smooth ashlar, in his quest to improve his character morally, intellectually and spiritually.

The rough ashlar represents an unhewn, rough, unprepared or undressed stone. It is used by operative stonemason in early parts of a building such as the foundation, but not as finished stones that make up the beauty of the structure or stand as tribute to the craftsmanship that went into building it.

The rough ashlar in speculative Masonry is a metaphor for the uninitiated Freemason prior to his discovering enlightenment, or his introduction into the fraternity, and *his decision* to implement Freemasonry's speculative tools to improve himself.

The smooth ashlar represents the dressed stone as used by the experienced stonemason - the stone that has been chipped, polished and smoothed into a work of craftsmanship, one that will last through the ages to show its quality.

The smooth ashlar in speculative Masonry is a metaphor for *the Freemason who chooses* the experience and knowledge offered by Freemasonry to shape his morality and character and through education and diligence achieve enlightenment and live an upstanding life.

The rough ashlar is cut from common bedrock, a larger mass of stone. Separated from the bedrock it represents an individual person. A person can, *if he chooses*, continue to regard himself as simply a member of a group or society, a situation in which he cannot control his circumstance - he remains part of the bedrock, the general mass. But also *he has the choice* that once cut from the bedrock; he can use his individual life experiences and knowledge merged with the experience and knowledge offered by Freemasonry to shape his morality, character, mind, and spirituality independently, and become a smoother stone. He may even find a unique place in the structure or temple.

The allegory can also illustrate the fact that the world, like an ashlar wall, is made up of

individuals in various stages of development; each man's responsibility is consequently individual, and that which a man wishes to gain he must himself build and maintain. This underscores the principle that *we are responsible for our own actions and behaviours*, and for the productiveness of our own lives. If we surrender that freedom by leaving our fates to be decided by others, our problems for others to address or resolve, then we have surrendered our individuality and remain an undifferentiated section of the mass of bedrock.

The allegory is a straightforward one. Everyone begins a rough ashlar. Our characters have rough edges, bumps, and imperfections but, regardless of our flaws and blemishes, we have a useful purpose in life and *we can choose* to improve ourselves to become still more useful and better. The rough ashlar serves to remind us of our imperfections and of the work yet to be done on ourselves. It also reminds us that we are all equal in that regard: no ashlar starts off as perfect, but *each of us has the choice* of whether to remain rough, or to change the appearance, usefulness and purpose of the ashlar in the construction of our lives. The smooth ashlar just as readily reminds us that no one can become perfectly smooth. Freemasons have all the weaknesses and foibles of our species and though they work diligently at improving themselves, the ashlar will always still be a little rough.

The Craft encourages each Mason to reflect on and search for meaning in symbols that illuminate self knowledge, awareness and understanding of the world around them. *It is his choice*. There is more allegory as well. As the candidate learns and memorizes the basic knowledge of grips, signs, steps, words, and catechisms for his advancement to Master Mason he is assisted along the way by his mentors, but in the end *he alone is responsible* for proving his worth and finding his own place through what has been shared with him. Allegorically, no one passes through their entire life without assistance from someone at some time, and because no one can know everything there is to know we each must rely on others at times, (mix with like-minded brethren), but in the end *we are responsible for*

ourselves, for what we become and what we do or do not achieve.

Allegorically, we take our stone from bedrock, a productive quarry, not from a beach, desert or a rock fall. That is, a candidate is selected who is already perceived as good, moral and free of criminality. If indeed you actually "read" what I have written you will see that the "italicized" print states a person (Freemason) must make a choice and be responsible for how he will conduct his life. This is a stark contrast to the simplistic phrase "Freemasonry makes good men better". I personally cringe when I hear that. Once a candidate becomes a Master Mason he is, of course, a member of the fraternity; but not necessarily a freemason. It is a personal choice one makes to become more than just a member of the Craft.

What Freemasonry does is offer the speculative tools to allow a good man to make himself better than he otherwise might have been. Whether he merely remains a card carrying

member or chooses to begin his quest as a Freemason is *a choice that he alone must make and embark upon*. A card carrying member is analogous to a stone being cut in the quarry and loaded onto the wagon, but the wagon stays at the quarry, (being initiated into the Craft and remaining only as a member; the majority). A Freemason is analogous to a stone being cut in the quarry, loaded onto the wagon, the wagon transported to the building site and the stone made smoother by the all the tools available for that purpose; (being initiated into the Craft and making the choice to improve the construction of his character by the all the tools available for that purpose; the minority).

The ashlar are a powerful and influential reminder of that journey through a Freemason's life.

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

\$5000 PRESENTATION

02 July 2020. Amid all the woes of Covid 19, Kentville Lodge No 58 still had the privilege of presenting a cheque in the amount of \$5000.00, compliments of the Masonic Charitable Foundation of Nova Scotia, to the Kentville Historical Society in support of a Greenspace project currently being implemented near the site of the Old Railway Station in Kentville. The presentation is intended to recognize a landmark in the development of the Town of Kentville and also mark 150 years of Freemasonry within the Town of Kentville.

Gary Patterson



*Pictured L-R;
WB Craig MacMullen
IPM, RWB Michael Lutes
Chairman Charitable
Foundation of Nova Scotia,
WB Ralph Pietersma WM
Kentville Lodge No 58, Mr
Stephen Pearl President of
Kentville Historical Society,
and MWB George A Grant
MWGM of Masons of
Nova Scotia.*

I VOUCH FOR HIM

To vouch for a Mason is, Masonically, to say to the brother to whom you are introducing the one you are vouching for: "I know that Bother J.D. (John Doe) is a Master Mason."

By implication it means (1) that the brother doing the vouching has sat in open lodge with the brother being vouched for: or (2) that the brother vouching has subjected the brother vouched for to a strict trial and due examination: or (3) that the brother vouching has received an avouchment of another brother he knows to be a Master Mason, that the brother now vouched for is known to "Him" as a Master Mason.

In some jurisdictions Grand Lodges have decided that no brother may undertake a private examination of any man representing himself as a brother without orders from the Worshipful Master of his lodge, or the Grand Master. In these Jurisdictions it is held that the Worshipful Master is solely responsible for the proper purging of his lodge, and that, in consequence, he and only he has the right to select the committee which shall examine a stranger. In such Jurisdictions only the Master (or the Grand Master) may decide who is competent and who is not competent to examine a visitor for entrance into his lodge.

Some Jurisdictions have ruled that no "second-hand" avouchment is permissible - that "A) can vouch for "B" only if he has sat in open lodge with him, with the exception, of course, that the members of a properly qualified and appointed committee may vouch for the brother they have examined if he has proved himself to be a Master Mason.

Avouchment is a very important matter; much more important than appears upon the surface. It demands, and should receive, the earnest thought of all officers of the lodge. The "good and wholesome instruction" which a Master is charged to give, or cause to be given to his brethren may be well concerned, occasionally, with this vital matter.

The number of men who have never taken the degrees who try to get into Masonic

lodges is very small. Nevertheless, there have been, are, and doubtless will be such men; men without principle or honor; "eavesdroppers" who have heard what was not intended for their ears, or men who have become "book Masons" by the study of some of the exposes of Masonry which may still be found in some libraries, and which they deem to set forth the correct ritual.

However few in number these importers may be, they must be strictly guarded against. No such crook desires to work his way into a Masonic lodge for any other purpose than to obtain credit for being a Master Mason, and, later, to defraud some of the brethren with whom he thus hopes to sit in lodge.

Far more dangerous than the "eavesdropper" is the "cowan." In these modern days the "cowan" is the man who has been legally raised but who has been dropped N.P.D., or suspended or expelled after a Masonic trial; or he is an Entered Apprentice, or Fellowcraft, whose further advancement has been stopped for cause.

If such be evilly disposed he may - and has been known to - forge a good standing card to use as credentials. Or he may find a lost card and assume the identity of the name upon it. Some brethren are so unwise as to keep their good standing cards from year to year as an interesting collection. If such a collection be stolen, it may be the innocent means of letting loose upon the Fraternity a whole flock of designing cowans, since dates upon such cards are changed with little difficulty. It is an excellent Masonic rule to destroy last year's card as soon as you new one arrives. Loss of a current card should be immediately reported to the Grand Secretary, as well as to the Master of the Lodge. The Grand Secretary will probably notify all constituent lodges to be on the lookout for any person presenting that lost card.

In many Jurisdictions Masters may not authorize the examination of any would-be visitor who cannot produce credentials. In other Jurisdictions it is considered sufficient if some

known brother vouches for the credibility of the would-be visitor even if he has no credentials. Some Jurisdictions require Masters to assure themselves that the lodge from which the visitor purports to come is a "just and legally constituted lodge" under some recognized Grand Lodge.

Particularly, Jurisdictions which are afflicted with clandestine Masons are apt to be strict in this regard. All Jurisdictions should be especially strict with putative brethren who hail from Jurisdictions where clandestine Masonry is known to flourish.

Unless forbidden by Grand Lodge, "A" may accept the avouchment of "B" that he has sat in lodge with "C", and therefore knows "C" to be a Master Mason. But "A" is not obliged to accept this avouchment. "A" may have no Masonic confidence in "B". He may believe that "B" has not been to lodge for a decade and distrusts his memory as to his sitting in lodge with "C". No Masonic authority has the power to compel "A" to vouch for a brother because he has been vouched for to him by another. To vouch or not to vouch is matter of conscience and belief. Neither is under control of any law, secular or Masonic. Under no circumstances whatever should "A" ever accept an avouchment from "B" as to "C," unless all three be present together. "B" will call up "A" on the telephone: "I'm sending Brother "C" around to see you," he may say. "I vouch for him as a Master Mason. Will you see that he is properly introduced to our Tiler tonight?" (A's) proper answer is: "Not unless you bring him around and introduce him to me personally." "A" has no Masonic means of knowing that the man who comes in and says: "I'm Brother "B," is really the "B" for whom "C" has vouched! For the same reasons, no avouchment by letter should ever be accepted, no matter what the circumstances - nay, not even if the letter contains a picture of the man it vouches for! Letters can be lost. Photographs may be changed. Even Lodge Seals may be imitated.

Masonically, there is no such thing as vouching in absence. Masonic avouchment can

only be accomplished in the presence of all three; the brother vouched for, the brother vouched to, and the brother doing the vouching. Any other is spurious, un-Masonic and should never be tolerated or accepted. "B" does not receive "lawful Masonic information" when "A" says to him: "I have been to the Chapter with "C."

It is true that no man may become a Royal Arch Mason unless he is first a Master Mason. A Royal Arch Mason, therefore, may have at some time been a Master Mason. But "A" cannot know how well the Chapter in question guards its tiled door. For all he knows to the contrary, "C" held a forged Chapter card, had been expelled from his Blue Lodge and yet managed to get, or retain his Chapter card.

Doubtful? Probably! But possible never the What applies to the Chapter, of course, also applies to the Commandry, Council, Scottish Rite, Shrine, Grotto and Eastern Star - any body of Masonry the members of which must first be Master Masons.

Especially does it refer to the Masonic Club! The Masonic Club, worthy and valuable organization though it might be, is in no sense a Masonic organization. It is an organization of Masons. In some cities are Interchurch Men's Clubs, in which male members of all churches are welcome as members. But no one, the Men's Club least of all, would claim that such clubs are Churches! A Masonic club is made up of Master Masons, presumably in good standing, but it is not Masonically Tiled, it is not under direct control of a Grand Lodge, it is not Masonic, and it is not competent to judge for any Blue Lodge the genuineness of Masonic Membership. Therefore, the fact that "A" meets "B" in his Masonic club is not "lawful Masonic information" which "A" can pass on to his Tiler, saying: "I know "B" to be a Master Mason."

None of these cautions or restrictions can legitimately be considered to reflect upon the honesty of either the brother who desires to vouch, or the honor of the brother who wishes to be vouched for. Let us draw a parallel case and

consider what "Avouchment" is in the business world. "A" desires to borrow money from his bank. The bank knows and trust "A". But long experience has taught the bank that "one name paper" is at times not good paper. The bank, therefore, requires "A" to secure some additional name as an endorsement. "A" asks "B" to endorse his paper. Now "B" may know "A" as a good neighbor, a fellow club member, the owner of an adjoining pew in the church. "B" however, may know absolutely nothing of "A's" finances or credit rating. If "B" refuses to "vouch for" "A" at the bank, it does not mean, and is not taken to mean, that he distrusts "A", - merely that he knows nothing about his financial standing. Similarly even if "B" knows all about "A" and trusts him up to the hilt, the bank may not know "B" and therefore may be unwilling to take his "avouchment" - his endorsement of "A's" note. That does not mean that the bank distrusts "B: - merely that the bank has no knowledge of "B", one way or another.

Let us suppose "A" says to "B:" "I'm going to bring "C" around to see you. I've been to Shrine with him. I know him well. He says he's a member of Temple Lodge and I believe him. I'll vouch for him, although I haven't sat in lodge with him." When "B" very properly refuses to take this avouchment, neither "A" or "C" have any cause to think that "B" feels any personal distrust of either. He simply has not received that "legal Masonic Information" which both "A" and "B" know - and "C" should know, if he really is a Master Mason - is essential to any proper avouchment.

From these premises it necessarily follows that any avouchment predicated upon an examination other than that in Ancient Craft Masonry is of no value as "lawful Masonic information." "A" comes to the Tiler's door with "C" and asks for a committee to examine him that he may visit. "A" has a little talk with the Master. "C" is a Mason alright!" he assures the Master. "But he's rusty. He never comes to Blue Lodge; spends all his time in the Chapter. Appoint a couple of Chapter Members on the

committee, will you, Worshipful? They'll soon be satisfied!"

The Worshipful Master will do as he pleases, but he is well advised if he picks two brethren who are "Not" Chapter Masons. The brother who cannot satisfy a Blue Lodge Committee that has been regularly Entered, Passed and Raised in a lodge of Master Masons should not be permitted to enter the lodge - not if he is letter perfect in the Chapter work and can give all the signs, tokens, and words of the Scottish Rite - which are numerous.!

No avouchment may be accepted from an Entered Apprentice or a Fellowcraft. A brother of the first or second degree may be absolutely sure that all those in the lodge in which he took his degrees were Master Masons, he cannot possess "lawful Masonic information" about Master Masons. Neither is he competent to vouch to a Tiler for any entered Apprentice or Fellowcraft he remembers as in lodge with him, as a Mason of the degree in which the lodge was then open on. The right to vouch is strictly a Master Mason's right' no brother of the first or second degree possesses it!

Vouching for a brother is a solemn undertaking. Before the lodge and the brethren the voucher puts his Masonic credit against the credibility of the brother he vouches for. No squeamishness of feeling should ever interfere. A Master Mason should not vouch for his blood brother unless he has sat in lodge with him, tested him for himself, or unless his brother has been vouched for to him. He may be morally sure his brother is a Mason but a lodge does not recognize such surety as "lawful Masonic information."

No brother should ever feel offended because a brother will not vouch for him. "A" may remember having sat in lodge with "B", yet "B" may have forgotten that they sat together in lodge. If "B" refuses to vouch for "A", "A" should be happy that "B" is so careful a Mason, not offended that "B" does not remember or because "he doesn't trust me."

The lodge is more important than the brother. The sanctity of the Tiled door is greater than the feelings of the individual. The Masonic honor of the brother doing the vouching should be of far greater worth to him than any consideration of expediency.

The entire law and the prophets may be covered in one small commandment: "Never vouch unless you have lawful Masonic information."

Short Talk Bulletin: Author Unknown



**R.W. Bro. Peter Douglass
Wentworth Lodge No. 108**

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



What Does "∴" Mean?

Three points in a triangular form (∴) placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Freemasonry, as G∴M∴ for Grand Master, or G∴L∴ for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, a Cabalistic sign of the Tetragrammaton, or any other ancient symbol, is futile ... [It] is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these tree dots might refer to the position of the three officers in a French Lodge. Ragon says (*Orthodoxie Maçonique*, page 71) that the mark was first used by the Grand Orient of France in a circular issued August 12, 1774, in which we read "G∴L∴ de France." A common expression of anti-Masonic writers in France when referring to the Brethren of the Craft is *Frères Trois Points*, Three Point Brothers, a term cultivated in their mischief survives in honor because reminding the brotherhood of cherished association and symbols. The abbreviation is now constantly used in French documents, and, although not accepted by the English Freemasons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

-Mackey's Encyclopedia of Masonry and its Kindred Sciences (1802)