

The Myth of Baphomet



From the Editor

In this issue under “I Have a Question” the proper use of the wands/staves is repeated. Although a very simple thing it is amazing how many deacons and stewards continue to disregard the approved use of the wands in the lodge room. Call it a pet peeve but it indicates that the handbooks of the Grand Lodge are not looked at by the members. The “Master and Wardens”, “Protocol and Etiquette”, “Handbook of Ceremonies for the GDC and DGDC” are available through the Grand Lodge website. If you are looking for an educational topic you can't go wrong perusing these documents.

As we enter the 150th year of the Grand Lodge of Nova Scotia let us all remember our obligations, particularly those that are directed to our new brothers.

Please remember to submit any photographs or news to either the Grand Lodge office or the Editor by the deadline below.

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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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.

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A Mason's Lodge is a school of piety. The principal emblems are the teachers

Rev. Dr. Norval



THE GRAND MASTER'S MESSAGE

Brethren,

As the 150th year of The Grand Lodge of Nova Scotia begins I am looking forward to concentrating on establishing a firm foundation for our young master masons who will take up the challenges that lay ahead.

It was in this regard that the participants at the DDGM's Seminar on June 20th took part in a new initiative entitled "Project Master Mason". Six new master masons from across the province were invited to attend the seminar and share with us their experiences from the time they considered petitioning for membership up to their present situation. It was emphasized that they agree to be absolutely truthful in their answers. Neither their names or their lodges were known to those conducting the interviews. Six breakout groups elected a scribe and presenter and spent an hour or more with our volunteers. About fifty suggested areas of questioning were given as a guide but all subjects were on the table. All participants felt the exercise was very worthwhile.

The results were very revealing and brought forward both good and bad aspects of our volunteers experiences. The DDGM's have received the results and will be addressing the issues raised with the masters of the lodges in their respective districts.

Since my installation as Grand Master I have already represented our jurisdiction at the Grand Lodge of Vermont and the Grand Lodge of Prince Edward Island. I will be attending the Grand Lodge of Canada in the Province of Ontario on July 14th in Toronto. These visits have proven to be very beneficial. It is apparent that other jurisdictions are all addressing the same issues such as Public Awareness and Membership.

I am looking forward to my Official Visits to your lodges and remind all secretaries that requests for Official Visits should be sent to the Grand Secretary. Should I be unavailable a line officer will be sent to represent me.

To all those who have been appointed as Grand Lodge Officers my sincere congratulations and best wishes for a very enjoyable and fulfilling year.

*Sincerely and Fraternaly,
Peter J. Ponsford, GM*



The District Deputy Grand Masters Workshop at Freemason's Hall in Halifax on June 20th.

MASONIC HISTORY DISCOVERED AT ANNAPOLIS ROYAL LODGE NO. 33

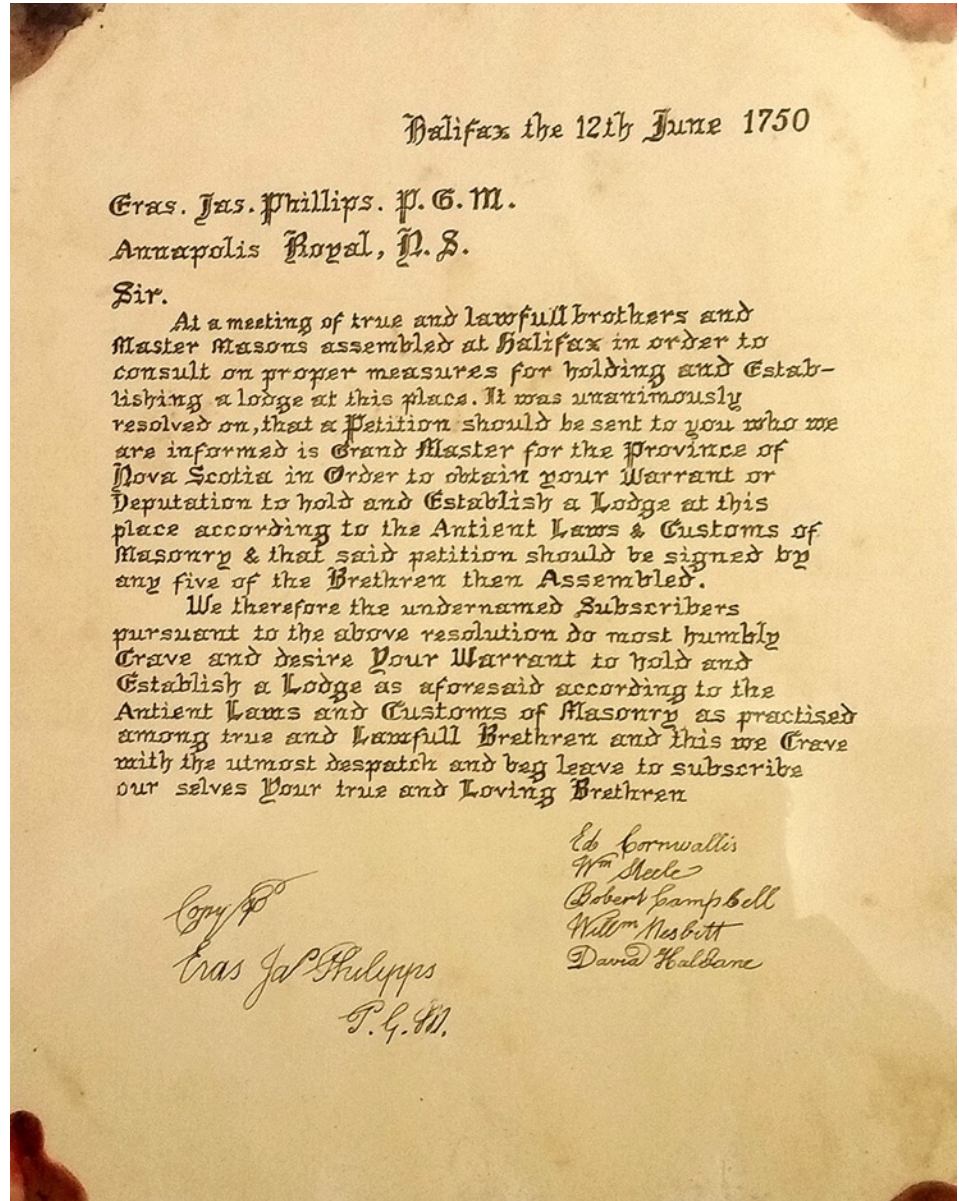
There was a very amazing bit of masonic history discovered at Annapolis Royal Lodge No. 33 on May 16th. Below is how this discovery was made and the possible historical significance of it.

While looking for silverware in a lower kitchen cupboard, Rt. Worshipful Brother Holger Mueller-Sparenberg discovered a framed letter dated 1750 to Provincial Grand Master Erasmus J. Phillips at Annapolis Royal from five Masonic Brethren in the new (1749) capital at Halifax – seeking dispensation from the Provincial Grand Master to establish a lodge in that city. Among those brethren was Lieutenant General Edward Cornwallis – the first Governor of the colony of Nova Scotia.

The letter is referenced as a ‘copy’, with what appears to be the signature of Provincial Grand Master Erasmus J. Phillips. Efforts will be undertaken to determine the age of the letter and authenticate his signature.

In 1738, Brother Erasmus J. Phillips established at Annapolis Royal the first Masonic Lodge in the colony and what would become Canada – and was Annapolis Royal Lodge’s first Worshipful Master.

Whether or not the document is authentic will take some research. It is noted that it is a copy of an original of 1750 but the authentication of the signatures will take some checking. The actual text looks a little strained. When considering the old minute books and the types of handwriting exhibited therein, this font seems to be unnatural to the writer. Even if it is a much later artifact the contents of the document make very interesting reading. We will have to wait and see what our Grand Archivist can ascertain.



MYTH OF BAPHOMET

Baphomet (bæ ˈfomet). [*a. F. Bafomet; cf. Pr. Bafomet, OSp. Mafomat.*] *a. A form of the name Mahomed used by mediæval writers. b. Alleged name of the idol which the Templars were accused of worshipping. (According to l'Abbé Constant, quoted by Littré,¹ this word was cabalistically formed by writing backward tem. o. h. p. ab., abbreviation of templi omnium hominum pacis abbas, 'abbot' or 'father of the temple of peace of all men.')* Hence *Baphometric a. 1818 Hallam Mid. Ages (1872) I. 140 Baphomet is a secret word ascribed to the Templars. 1855 Milman Lat. Chr. _VII._ xii. ii. 278 The great stress .. in the condemnation of the templars is laid on the worship of Baphomet. The talismans, bowls, symbols, are even called Baphometric. 1831 Carlyle Sart. Res. II. vii, My Spiritual New-birth, or Baphometric Fire-baptism. Oxford English Dictionary, Oxford: Oxford University Press, 1984 (23rd Printing) p. 659.*

The Baphomet is not a masonic symbol, nor is it worshiped by freemasons. It has no traditional relation to the pentagram, nor the Goat of Mendes, nor Pan, nor the Green Man. The name seems to have first appeared in twelfth century France and its image first appeared in 1855. Then Anton Szandor LaVey and his atheistic Church of Satan adopted it in 1966. But it all starts with the Roman Catholic Inquisition and the Knights Templar.

Established in 1118 by Hugh de Payen and André de Montbard, the Knights Templar — from September 13, 1128, properly styled *Pauperes commilitis Christi et Templi Salomonis* — are forever linked to the history of the Baphomet. But of 231 knights examined by the pope's Commissioners in Paris, only 12 admitted, under torture, to knowing anything about the icon, as against 183 who confessed that they renounced Christ and 180 who confessed to defiling the cross in various ways.

The term's identification with Mahomet appears to be derived from its usage in Provence. This had been the centre of the Cathar Church in France, until the

Albigensian Crusade of 1209-1229 killed its protectors and the nascent Inquisition killed or silenced any survivors. Montague Summers suggested, without proof, that the name was a combination of two Greek words (baphe and metis) and meant 'absorption into wisdom.'

It should be noted that the term Baphomet is not to be found in King Philippe's grounds for arrest, issued September 14th, 1307, the 127 articles of accusation drawn up on August 12th, 1308, nor in any of the papal bulls issued by Pope Clement V. The articles of accusation refer to the adoration of idols: a cat or head, sometimes having three faces. The descriptions revealed during the trials varied but generally were of a "head with one face or two faces, sometimes bearded and sometimes not, made of silver or of wood, a picture of a man or of a woman, an embalmed head that glowed in the dark or a demon." The trials say little of the actual head, but there are some textual accounts of it. Guillaume de Arbley who was the preceptor of the Templar house at Soissy in the diocese of Meaux testified on October 22, 1307 that he had seen the bearded head twice, which he claimed was gilded and made of silver and wood.

Although modern writers will occasionally refer to the Templars' use of the pentagram, or five pointed star, they fail to provide examples. The seals of the Masters generally depicted crosses, castles, fish, lambs, lions and the like. The plans of their castles and strongholds — those few they constructed — in Europe were dependent on topography and sightlines, not sacred geometry.

What does this have to do with Freemasonry, or more particularly, anti-masonry? The presumed link is the pentagram. Over six hundred years after the suppression of the Knights Templar, one Éliphas Lévi took it upon himself to determine the value of the pentagram and equate it with the Baphomet. He termed the

Baphomet, "the Goat of Mendes" and included a fanciful illustration of it as a frontispiece to his *Doctrine and Ritual of High Magic* in 1861. Although his frontispiece illustration depicts a one-point-up pentagram, he is also credited with being the first to arbitrate that the one-point-down image represented the Baphomet. No known graphical illustration associating the pentagram with evil appears before this. Michael Howard claims that Lévi based the illustration on a gargoye that appears on a building owned by the Templars; the Commandry of Saint Bris le Vineux. The Catholic Inquisition of the early 1300s does not appear to have made a connection between the Templars' alleged worship of the Baphomet and the pentagram. Goldberg's *Sacred fire : the story of sex in religion* depicts an image that could act as a link between the Templars and Lévi. But there is no mention in the text and no source is cited.

The next similar depiction appears in 1894 when self-confessed fraud Leo Taxil incorporated a similar figure into his attacks on Freemasonry. These three images, and subsequent imitations, constitute the complete catalogue of images purporting to represent the Baphomet. They have no historical precedent. They have no existence other than in the imaginations of their authors. And the point cannot be made too strongly — they have nothing to do with Freemasonry.

It is a literary and historical curiosity that masonic author, Albert Pike quoted extensively, and apparently uncritically, from the writings of Éliphas Lévi. He writes: "Hieroglyphically to express this law of prudence, they gave their mercury, personified in Egypt as Hermanubis, a dog's head; and to their Sulpher, represented by the Baphomet of the Temple, that goat's head which brought into such disrepute the occult Mediaeval associations." "The Gnostics held that it composed the igneous body of the Holy

Spirit; and it was adored in the secret rites of the Sabbat or the Temple, under the hieroglyphic figure of Baphomet or the hermaphroditic goat of Mendes." It is clear that Pike's authority was Lévi, who had no authority.

Placing the image of a goat face inside a five-pointed star appears to be the inspiration of Paul Jagot, in his *Science Occulte et Magie Pratique* (Paris : Editions Drouin, 1924, p. 172). It incorporated an open star, not a pentagram, and Jagot provided no citation.

The image next appeared in *The Handbook of Magic & Witchcraft* by Charles W. Olliver (London : Rider & Co., 1928, p. 47). The head is now contained in a pentagram, with the addition of the words "Samael" and "Lilith". Olliver also failed to provide citation.

In 1931 Oswald Wirth included the goat head and pentagram in his *La Franc-Maçonnerie Rendue Intelligible à ces Adeptes, Deuxième Partie: "Le Compagnon,"* (Paris: Derry-Livres, 1931, p. 60). Again, the image was uncited.

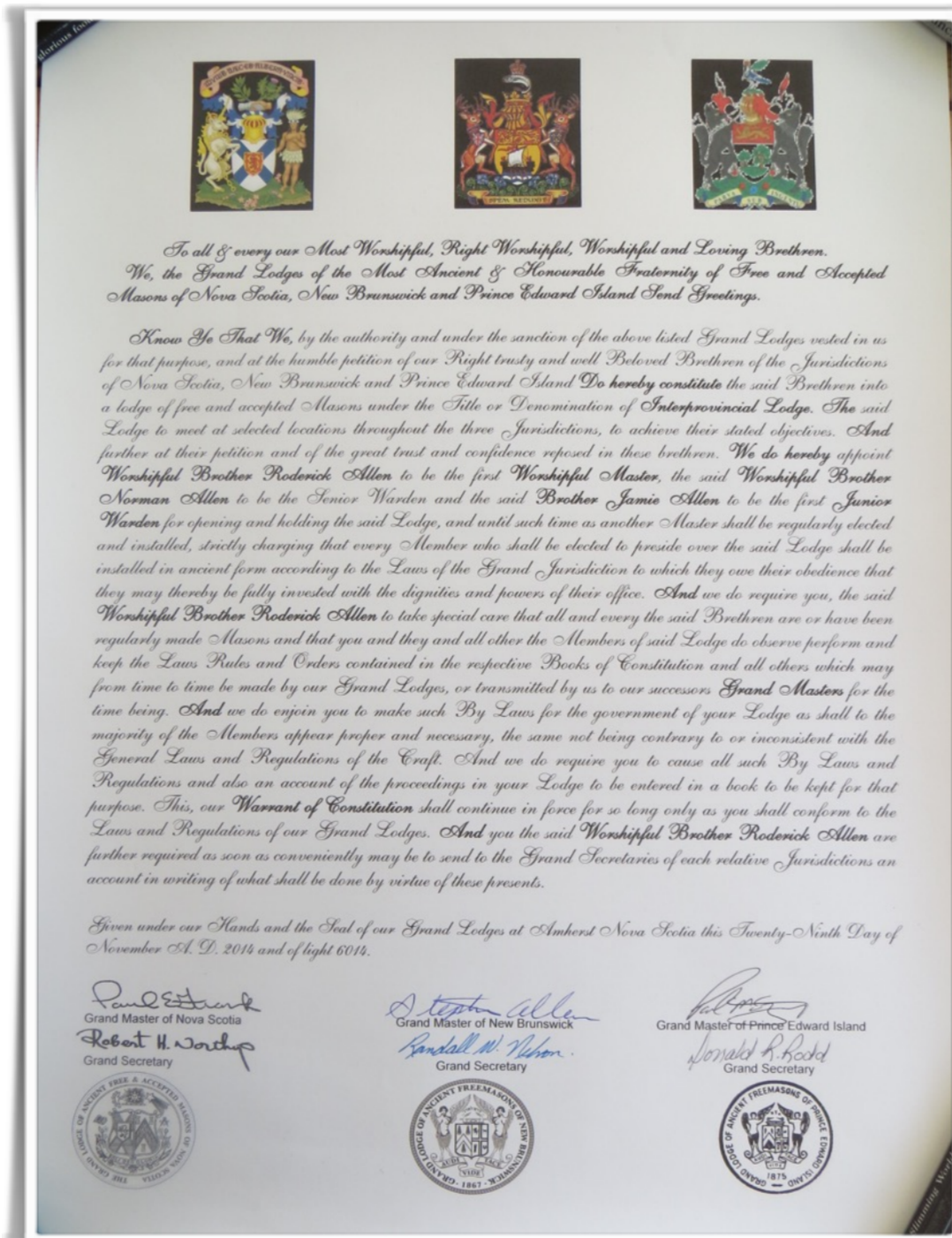
Maurice Bessy provided an illustration of the goat head and pentagram inside two circles, with the word "Leviathan" written between the lines in Hebrew, in his *A Pictorial History of Magic and the Supernatural* (London :1964, p. 198). He also provided no source.

Only in the later twentieth century, with the creation of the American Church of Satan, did the inverted pentagram, with or without the goat head, become a popular symbol for Satan. Their source appears to be Oswald Wirth and Maurice Bessy, neither of whom identified it with the Baphomet.



A UNIQUE CHARTER

A Charter unique in the history of the Grand Lodges of Nova Scotia, New Brunswick and Prince Edward Island was issued in November 2014 that established the first Interprovincial Lodge. This Charter enables the lodges of the different jurisdictions to meet together with different Jurisdictions opening and closing. The next meeting of the Interprovincial Lodge will be at the Amherst Masonic Hall in Amherst on **September 26th, 2015**. The opening will be conducted by Alexandra Lodge No.87, representing the Grand Lodge of Nova Scotia. New Brunswick will be making an educational presentation and the lodge will be closed by the brethren of PEI.



WHAT MAKES A SUCCESSFUL LODGE (PART 2)

This article is the second part of an examination of the character of a lodge and what makes it successful. It was written by Wor. Bro. Frederic L. Millikeby Worshipful Master at Plymouth Lodge, Plymouth, Massachusetts in 1994 and then at Paul Revere Lodge, Brockton, Massachusetts in 1999 & 2000, and submitted by RWBro. Leigh McConnell. - Ed.

3) RITUAL ORIENTATED

Model Three says that what is lacking in Lodge is well performed ritual. Reading from the book and/or stuttering through a Lecture or having to be prompted many times is not inspiring at all. This model points to well performed Degrees as not only motivational to the candidate(s) but also the basis from which all Masonic knowledge is transmitted. If you want new Brothers to return to Lodge and become actively involved in the workings of the Craft, says this model, then well delivered ritual is that which will create the understanding of how great Freemasonry is. Furthermore, it adds, it is necessary that all new Brothers memorize and learn their proficiencies. Once memorized Masonic virtues and the Masonic way of life makes a strong imprint on the character and development of the individual Brother. This shows each Mason that Masonry is a way of life, a noble existence from which many personal benefits will be the result.

I bought into this model mainly because that was the way I was taught. Perfect ritual through great memorization makes a good Mason. The only problem with this model is that it is **not true** and therefore **will not work**. Great memorization makes a parrot but it doesn't necessarily beget understanding and comprehension. **What it gets are men who are more interested in form rather than substance.**

In my first two Lodges in the Northeast great ritual and good

memorization was a cornerstone of Masonic performance. Of course so were other things like Model One and Model Two. My Mother AF & AM Lodge in the South was solely built around this one model. Ritual was everything and basically all they did. They met every week with three of those gatherings being informal practices (rehearsals). The problem here was that all the energy of the Lodge was devoted to ritual perfection leaving no room for creative Masonic expression and celebration. The Lodge really turned off many fine men who did not want to spend all their time in intense perfection of minutia. While most Lodges might be a combination of Models, this Lodge was only a ritual Lodge. Its downfall was not only in its lack of variety but also putting all its eggs in the wrong basket. Add to the fact that a good ritualist does not necessarily make a good Mason, and you have a recipe for disaster.

The lesson of this Model is that you really have to understand what you have memorized. Memorizing ritual and even performing letter perfect degrees without comprehending them does not necessarily make a strong, vibrant, growing Lodge. What it can make is an elitist group of nitpickers.

4) CHARITY ORIENTATED

Model Four says that Freemasonry is dying because nobody knows who we are. The solution, says this Model, is to get out into the community with Masonic backed charities and Masonic community service and become known for being a force in the community. This will not only add zest, meaning and purpose to your Lodge but will also give you the recognition factor which will lead to more applications. Serve the community and the community will come knocking at your door.

In my Northeast Lodges this Model was adopted by the Grand Lodge and foisted upon individual Lodges as their only means to

time DARE (Drug Abuse Resistance Education) was on its way out as the big Masonic charity and CHIP (Complete Health Improvement Program) was on its way in. In addition Grand Lodge started investing heavily into a state Masonic Health Care System. District Deputies started to try to out do each other to see who could get their Lodges into the most community action programs. By the time I was in the East again at Paul Revere Lodge we were marching in parades and participating in that city's special promotion of itself by selling banner promotions on every pole in town. Naturally my Lodge spent big bucks on this publicity stunt. CHIP had increased from one big event per year to more than fifty per year.

It wasn't like we never did any community/charity work on our own.

We already had two very good programs in place that we initiated ourselves. One was a hospital visitation program at the VA Hospital where we escorted those in wheelchairs to church services on Sunday mornings. The eight Lodges of the District took turns in performing this kindness. The other was a community Red Cross Blood Drive held at the Lodge every two months. We supplied a free, full breakfast for all donors consisting of scrambled eggs, sausage, English muffins, baked beans, juice and coffee. Yearly blood contributions were around 1000 pints. So there was really no need for Grand Lodge to step in and mandate State-wide programs.

But my District Deputy felt a need to concoct his own special program. We had a Railroad Park nearby which had gone bankrupt. This park offered a five mile railroad trip, using vintage locomotives and railroad cars, through the cranberry bogs and past a little old fashioned scaled down village of two hundred years ago. At Christmas time special decorations and lights were installed along the way. New owners came in and were looking for community help (translation:

"cheap labour") to get the park restarted. My District Deputy committed my Masonic District to many weekends of work of up to fifty Masons to landscape and rebuild this dilapidated, run down village in exchange for the right to add a Masonic Temple replica to the village.

Up to this point I had bought into the Masonic community service and charity focus as a way to revitalize and restock Lodges. But with the advent of this railroad park project I finally saw through the illusion of what was really happening to Freemasonry.

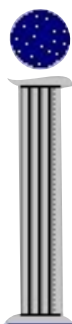
The problem with this Model is very similar to my Southern Ritual Model – one aspect of Freemasonry takes over everything **and in the process reinvents Freemasonry into something it was never intended to be. Trying to make the Lodge charitable is a corruption of the teachings of Freemasonry.** The Three degrees of Freemasonry shows a man how to build his spiritual building, his Temple within. They teach an individual Mason to be charitable (but it is not meant in the monetary sense) and then to go forth into the world and live out those Masonic virtues taught inside the Lodge room. These Masonic virtues do not teach the Lodge how to be charitable or how to be anything. They teach each individual Mason a way of life. All Masonic charity should be the result of individual Masons making individual decisions providing one on one relief and help to those in need. If they choose the monetary aspect, that is their interpretive decision.

Let me be painstakingly clear here what I am talking about. It is Institutionalized Charity which I will define as large, impersonal, labour intensive and ever ongoing programs that never end that is the problem here. It is not geared to helping individuals, for one on one aid, but for massive fund raising to finance high profile, self perpetuating charities whereby the Mason involved never gets to see the persons he is

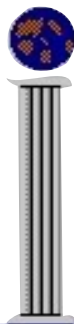
Thus have many Grand Lodges through Concordant Masonry turned Freemasonry into a Service Club whereby its charitable work has been renamed Masonic Awareness where its main mission is Masonic publicity and actually helping people takes a back seat. Contrast that with Prince Hall charitable focus. Here we are talking about benevolence – The Prince Hall summer camp, scholarships, holiday gift baskets and so forth. Prince Hall Masons can in most cases look into the eyes of those who they are helping and I applaud them for that.

So my Brothers don't fall into the trap of beating your breasts for public consumption. Don't model yourself on the Pharisees or on counterpart Grand Lodges who have sold their soul to Masonic publicity that further degenerates into billboard advertising, radio ads, theatre promos and One Day Classes that make a Mason in one day.

Spending scarce Lodge resources on Institutionalized charity and community service programs rather than benevolence takes away from the time, talent and money devoted to the actual practice of Freemasonry. Abused Community action creates no special bonding and its result is a watered down, poorly executed non-Freemasonry. Masonic recruitment programs disguised as charity work do not bring in new candidates and the large amount of time involved drives Brothers away from the Lodge. **This Model has proven over and over again to be another dismal failure.**



Next issue: The third and the final part of this article "The knowledge orientated lodge".



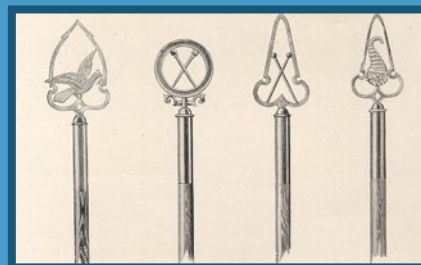
I have a question.....

How should the wands/staves be handled by the Deacons and Stewards?

The wand/stave is an emblem of power, dignity and significance derived from ancient times. It is always carried by the Deacons and Stewards as a sign and token of office. It gives them the right to act. **They do not salute when carrying a wand** (Board of Ritual Report, 1974) **nor do they salute, bow or tilt the wand/stave**, and it is carried under the right arm with the top end inclined from the vertical forward at an angle of about 30 degrees (Board of Ritual Report, 1979). When at rest the wand rests on the floor in a vertical position.

The wand is always carried in the right hand, never in the left, and at no time should both hands be placed upon it unless forming the Arch. To facilitate the teaching of the signs in degree work it is recommended the placement of two receptacles for the wand, one each at the JW and SW station for the SD. (There is already one present at the Altar for SD.) The wand need not be carried by the SD while draping the warrant or while carrying the ballot box, but he should hold the wand during the balloting by other members of the Lodge.

When presenting a brother or person at the Altar the SD carries the wand in his right hand and escorts the presentee with his left, holding the presentee's right arm.



A JOB FOR MR. MONEY BAGS

I must admit that I was completely astounded by the lack of understanding as to the financial requirements needed to fulfill the role of Grand Master exhibited at the Annual Communication in June. During the debate concerning a motion to extend the term of line officers a brother made the comment that to do so would place the role of Grand Master into a realm only available to the wealthy few. In a private conversation with another brother he stated that he thought that to be Grand Master would demand currently at least \$50,000, if not \$100,000, of personal funds. Don't get me wrong, there is a financial commitment necessary, but really - \$50,000 to \$100,000! If I had that kind of disposable income for one year, I would not have chosen to spend my time travelling the back roads of Nova Scotia during the winter to attend lodge meetings! A sandy beach on a tropical island, a coconut filled with an appropriate libation and a first class hotel would have been on my agenda.

Seriously, the greatest cost is the travel. The Grand Master's stipend for expenses is \$8,000 from the Grand Lodge. His fare to the All Canada Conference in Winnipeg is paid for and he also gets some assistance to attend the All American Conference of Grand Masters.

During my term of office I travelled a total of 59,372 kms by car. As an example, at a rate of 10 litres per 100 kms and gas at \$1.20 that works out to \$7124.64, if my math is correct. I also paid for my flight to Newfoundland. Including my wife's fare that came to an additional \$800. I chose to drive to other Grand Lodges rather than fly, which meant there were a number of hotel nights that had to be covered. When a guest of another Grand Lodge, accommodation is complementary. The Grand Master is obviously responsible for the travelling expenses of his spouse. And it should

be remembered that the Grand Master decides whether he accepts an invitation and how he gets there.

There is certainly a cost involved in entertaining guests of the Jurisdiction and major wear and tear on your vehicle. However, it is obviously not out of reach for many of the Craft and increasing the term of the Grand Master will not change that and make it prohibitive. With a longer term the Grand Master could spread some of his visitations as well as having the opportunity of visiting even more of the lodges in the Jurisdiction. The benefits for extended terms is another issue but hopefully this financial argument against it can be laid to rest!

This gives you some idea of the kind of costs one faces as Grand Master.

Looking at some of the recent Past Grand Masters, one works for the Sheriffs department, two have been retired teachers, and another retiree was in sales. None of these professions put them in the super tax bracket.

Let us get the facts straight and find out how your Grand Lodge operates. The information is freely available through the publications of the Grand Lodge.

*Submitted
Barry S.Imber
Grand Master 2011-12*



Any similarity between this picture and any past or present Grand Master is purely coincidental!

THE GAVEL OF AUTHORITY

“The common gavel is an instrument used by operative Masons to break off the corners of rough stones, the better to fit them for the builder’s use; but we as Free and Accepted Masons are taught to use for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that House Not Made With Hands, eternal in the Heavens.” Mackey, distinguished authority, states that the name comes from “Gabel” because the form of the common gavel resembles that of the gable of a house.

But the student will look in the ritual in vain for any allusion to the gavel as an instrument of authority, although in some form it is primarily the badge of power and authority of the Master, and, often in another form and always in a lesser degree, of the Wardens. In various Jurisdictions throughout the United States the interested visitor will find in use in the East common gavels, stone Mason’s hammers made of both wood and metal, the ordinary mallet gavel of the legislative halls, the auctioneer’s hammer, and a setting maul in all shapes and sizes. All these various implements, in diverse forms and materials, are used as the symbol of the authority of the Master. Apparently it is not so important that he have a particular symbol; that is, that he carry a “common gavel” or a “setting maul,” but that he have always in open Lodge, in his possession, some instrument with which blows may be struck, as a symbol of his power, his authority, his right to preside and to rule.

Many studious Freemasons contend with some show of reason that inasmuch as the common gavel - the mason’s hammer with one sharp edge - is one of the working tools of a speculative Entered Apprentice while the setting maul is not classified as a working tool, the gavel, and not the maul, is more logically the Master’s symbol of authority.

Certainly unless Grand Lodge has ruled otherwise there is no argument to be used against a Master presiding with common gavel, whether real, of metal, or imitation, of rose or other valuable wood. But those who find their only argument for the use of the common gavel as the symbol of a Master’s authority in the undoubted fact that it is one of the striking tools of the stone mason, as well as a working tool of the Speculative Craft, hardly go far enough into antiquity.

As a symbol of authority the hammer is as old as mythology. Thor, the Scandinavian son of Odin and Freya, possessed a miraculous and all-powerful hammer which he threw to do his will. When this was accomplished - usually it was a slaying of enemies or a destruction of something which the God did not like - his accommodating hammer straightway returned to his hands!

Thor, like Jove, also controlled thunderbolts, and from this early myth we associate lightning and thunder with the hammer. We also invert the thought to develop the idea of the authority in a hammer or gavel from its age long association with the power of lightening. The connection is world wide, and by no means confined either to Freemasonry or to Norse mythology. Thor and his hammer are at the bottom of the old “hammer rite of possession.” Thor, God of lightening, by virtue of his control of fire was also the God of the domestic hearth. In ancient days a bride, on taking possession of her new home, received a hammer thrown in her lap as a symbol of possession. When her husband purchased land, he took possession by throwing a hammer over it.

The Indian God Parasu Rama, or Rama of the Battleax, obtained land from the God of the sea by throwing his battleax over the earth, and became possessed of all that it spanned. The South Sea Islanders use a “celt” or hammer, often of huge size, before the chief’s dwelling as a symbol of authority. Mrs.

H.G.M. Murray Aynsley (English Authority on mythology), says "The Hammer has its uses in Freemasonry as a symbol of authority - the auctioneer, too, used a hammer - here we see possession implied by the falling or throwing down of a hammer.

Thus, when the Master of a lodge first brings down the gavel to convene the Lodge, he by that blow says in effect, "by this act I take possession of this Lodge."

G.W. Speth, famous writer on Freemasonry, draws attention to the curious articles drawn up by the stone masons of Torgau, in Saxony, in 1462.

And every Mason shall keep his lodge free of all strife; yea, his lodge shall be kept pure as the seat of justice. And no Mason shall bear false witness in his lodge, neither shall he defile it in any manner.

Therefore shall no Mason allow a harlot to enter his lodge, but if any one have ought to commune with her he shall depart from the place of labor so far as one may cast a gavel.

Grand Lodges are sovereign within their Jurisdictions. Whatever their ukase, it immediately becomes right within that Jurisdiction. We find anomalies in American Freemasonry as a result. Thus, most Jurisdictions demand that a Master elect "pass the chairs" or receive the Degree of Past Master in a Chapter of the Royal Arch before he may be installed. But that is not true in all Jurisdictions. Where it obtains the practice is both right and ancient. Its absence is "right" when Grand Lodge has so ruled. Since the formation of the Mother Grand Lodge in 1717, Masonic jurists have conceded the right of a Grand Lodge to make Masons "at sight" as inherent; that is the right to convene an occasional or emergent lodge, under dispensation, set it to work and disband it when its work is done. Some American Grand Lodges have ruled to the contrary. It is "right" in those Jurisdictions that a Grand Master cannot make a Mason "at sight." In forty-three of our forty-nine Grand Jurisdictions, two of the three Great Lights are the Square

and Compasses. In the remaining six, Compasses is incorrect, and "compass" is right - aye, with every lexicographer, dictionary, encyclopedia and Masonic authority to the contrary. "compass" is right in these Jurisdictions.

Under the doctrine that whatever a Grand Lodge declares to be right, whether by actual words or by tacit agreement, is the law and the practice for that particular Jurisdiction, any form of striking instrument which is customary is the correct form in that Jurisdiction.

The Grand Jurisdiction which sanctions setting mauls in all three stations, uses the tool which is correct in that Jurisdiction. If the Grand Lodge sets forth that the Master shall use a "common gavel" and the Wardens setting mauls, that practice is there correct. If nothing is said to imply that the Master must use the "common gavel" as a symbol of authority, then the familiar form of mallet or hammer - by far the commonest form of a presiding officer's instrument - may be considered as correct as any other. We are not very liberal minded in our Masonic symbolism. The Square and the Compasses on our Altars are hardly large or strong enough to play Operative parts in stone cutting and setting. The "working tools" we present to initiates are but miniatures of the real tools they symbolize. The trowel which we tell a candidate is more especially the essential tool of the Master Mason, is usually far too small to spread real cement between real stones. Certainly no gavel of wood, be its form what it may, can "break off the corners of rough stones." So, while the beauty of the symbolism of the "common gavel" as the presiding officer's instrument of authority is obvious, usage and custom and expedience in many lodges have metamorphosed it into a little mallet of wood, just as the tiny square upon the Altar is an expedient metamorphosis of the great metal tool of the Operative Mason. Perhaps it is not so important that the wood of the gavel be carved to imitate some

Masons, as that the brethren understand the power and authority inherent in it.

Whatever form of gavel is used, the Master should always retain possession of the instrument and never have it beyond his reach. He should carry it with him when he moves about the Lodge, whether in process of conferring a degree, or when the Lodge in charge of the Junior Warden at refreshment. This, be it noted, is not only because it is his symbol of authority, but to remind him that, although his position is the highest within the gift of the brethren, he is yet but a brother among brethren. Holding the highest power in the Lodge, he exercises it by virtue of the commonest of the working tools.

All powerful, within certain limits, in the Lodge, the Master has authority to temporarily transfer his power. He may honor a visitor by presenting him with the gavel (and should always remove his hat when the gavel passes). He may place another in the Oriental Chair to confer a degree (in most Jurisdictions) at which time he hands over the gavel of authority. Because he has the right to transfer the authority, he should always be in position to exercise it; another reason for always retaining possession of his gavel!

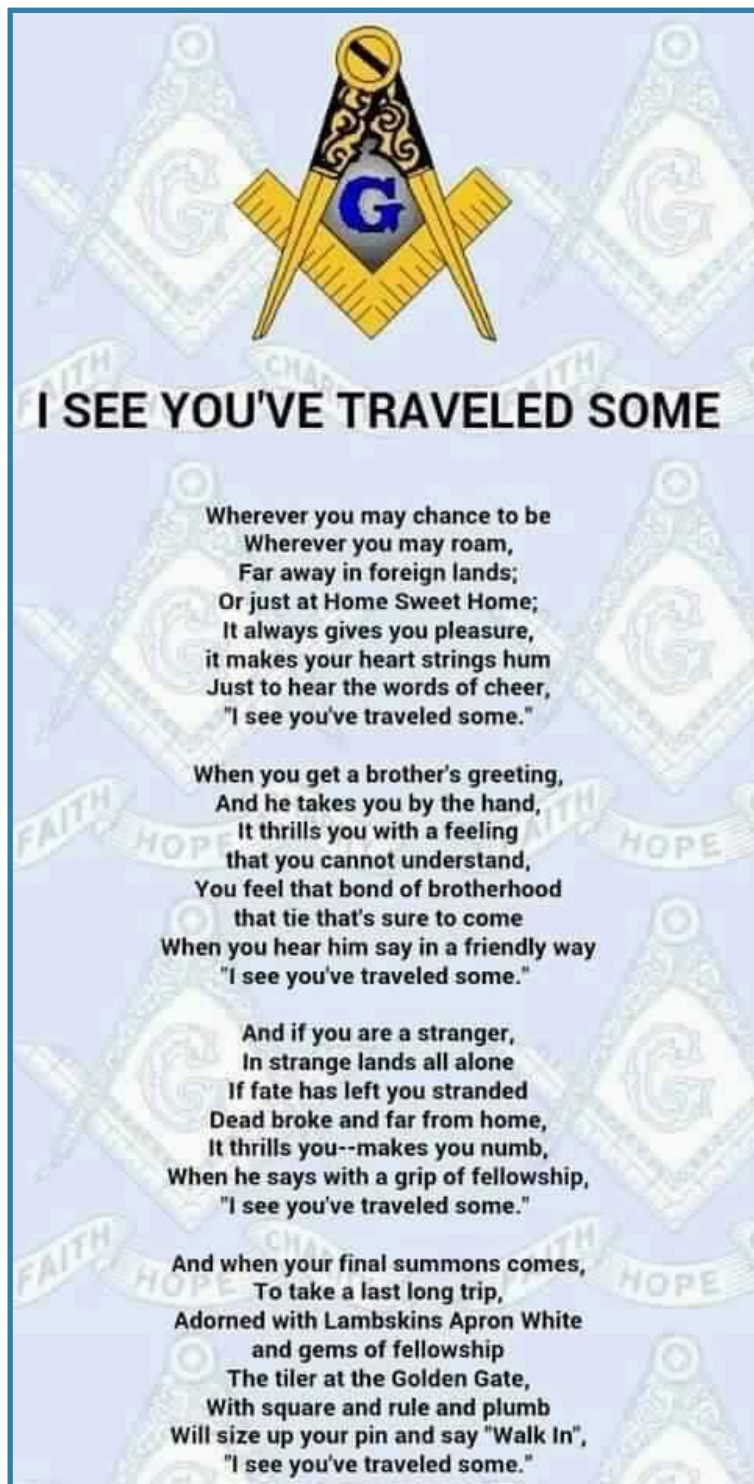
The authority by which the Master rules is not, of course, the mere physical possession of a piece of wood or iron. The Master may be a physical weakling. Some powerful two hundred-pounder may easily wrest from him the emblem of authority, but such forcible possession would not transfer the authority. The authority to use the gavel comes first from election and installation, the powers of both of which ceremonies rest on the authority of the Grand Lodge. Once installed, a Master cannot be deprived of his gavel of authority except by the Grand Lodge, or the Grand Master "ad interim" (or his deputy acting in his stead). The brethren elect to the East, but cannot "unelect" or take away the power they have once given. The gavel of authority is not transferable save by the will of its lawful possessor, except at the order of the

Grand Lodge, or the Grand Master (or his deputy acting for him). In most Jurisdictions such an action by a Grand Master or Deputy, "ad interim" Grand Lodge. is reviewable by the Grand Lodge at its next succeeding regular communication.

The Master enforces the authority of which the gavel is the symbol - first and usually last and all the time - by the good will and the Masonic practices of his brethren. Few Lodges would tolerate disobedience to the gavel by any brother. Occasionally a hot-headed brother has attempted to defy its power. In such cases the Master may ask the offender to leave the room. His failure to respond lays him open to charges of un-Masonic conduct and a Masonic trial. The Master may request the Marshall or Master of ceremonies to remove the offender. Or the Master may - as sometimes has been done - use the gavel to call from labor to refreshment, during which period there will be plenty to admonish the offender of the enormity of his offense against Masonic law. good manners and good taste! The charges given a Mason at the close of all three Degrees are generally held to have the binding force of all other Masonic teachings and obligations. The brother who signs the by-laws as a Master Mason agrees by so doing to abide not only by them but by all the unwritten usages and customs of the Fraternity and all the admonishments of the charges. Those who know their ritual will recall that in the charge of the third degree it is said: "The ancient Landmarks of the Order you are carefully to preserve and never suffer them to be infringed, countenance a departure from the ancient usages and customs of the Fraternity." Obedience to the gavel is indeed an "ancient usage and custom" of the Fraternity. Rarely is it defied - never with impunity. But to reach its fullest respect, the gavel must be wisely used. "It is fine to have a giant's strength— It is despicable to use it like a giant!" applies here. The Master "may" do what he will in his Lodge. He may cut off discussion, rap a

brother down, cause a brother to leave the room, refuse to put a motion, declare the Lodge at recess, close at his pleasure, control debate, arrange the work, refuse a brother permission to speak - all with the gavel. But the wise Master uses his great power sparingly and never arbitrarily. While the peace and harmony of the Craft are maintained, he need not use it except as the ritual or custom of presiding in the Lodge requires. If he so uses it, it will be respected, its possessor will be venerated, and its transfer to another hand will be considered by the brethren what it actually is, a great and signal honor.

No Master may pay a higher tribute to any brother than to intrust him with the gavel. He offers it to the Grand Master (or his Deputy representing him), because it is the right of those dignitaries to preside in all private Lodges. He offers it to another to preside during the conferring of a degree, or to a distinguished visitor, as a mark of the greatest respect and confidence. A gavel is not a necessity. A Master and two brethren can open and close a Lodge if they have the Great Lights and a Charter. Lesser Lights, a gavel, Warden's columns, Aprons, and Altar are not essential. Without the Great Lights and a Charter (or dispensation) a Lodge cannot be opened, though it has every other accessory. The gavel, then, is the symbol of the authority, not the authority itself. Like all great symbols, it takes upon itself in the minds of the brethren something of the quality of the thing symbolized. As we revere the cotton in stripes and stars which became the Flag of our Country; as we revere the paper and ink which became the great Light in Masonry, so, also, do Freemasons revere the little hammer, mallet, setting maul or



gavel which typifies and symbolizes the height of Masonic power and authority - the majesty of power, the wisdom of Light which rest in and shine forth from the Oriental Chair.



A LIVING MASON

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

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

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

The Lodge is utterly silent except for the clicking of the man's cane. All eyes are focused on him. You can't even hear anyone breathing. The Secretary can't even continue with the "Minutes" until the Past Master does what he has to do. And now the Lodge watches as this elderly man drops his cane on the floor.

With great difficulty, he lowers himself and sits down next to John and welcomes him so he won't be alone.

When the Secretary gains control, he says, "What I'm about to say, you will never remember. What you have just seen, you will never forget."

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



NEVER A LENDER OR A BORROWER BE

A young man passed a pawnbroker's shop. The moneylender was standing in front of his shop, and the young man noted that he was wearing a large and beautiful Masonic emblem. After going on a whole block, apparently lost in thought, the young man turned back, stepped up to the pawnbroker, and addressed him: "I see you're wearing a Masonic emblem. I'm a Freemason too. It happens that I'm desperately in need of \$25.00 just now. I shall be able to repay it within ten days. You don't know me; but I wonder whether the fact that you are a Freemason and that I am a Freemason is sufficient to induce you to lend me the money on my personal note."

The pawnbroker mentally appraised the young man, who was clean-cut, neat and well-dressed. After a moment's thought, he agreed to make the loan on the strength of the young man's being a Freemason. The two went into the pawnshop, where the young man signed a note and received the \$25.00, then went his way. Within a few days the young man repaid the loan as agreed, and that ended the transaction.

About four months later the young man was in a Lodge receiving the Entered Apprentice degree; he had not really been a Mason when he borrowed \$25.00 from the pawnbroker. After he had been admitted for the second section of the degree and placed where all candidates are placed, the young man looked across the Lodge room and noted sitting there the pawnbroker from whom he had borrowed \$25.00 several months before, on the strength of his being a Freemason. His face turned crimson and he became nervous and jittery. He recollected the admonition he had just received from the Master, and he was bothered. He wondered whether the pawnbroker had recognized him. Apparently not, so he planned, at the first opportunity, to leave the Lodge room and avoid his benefactor.

The lecture and charge probably were lost on him. As soon as the Lodge was closed, he moved quickly for the door of the Tyler's room, but the pawnbroker had recognized the young man, headed him off west of the altar and, to the young man's astonishment, approached him and greeted him with a smile and outstretched hand.

"Well, I see you weren't a Freemason after all when you borrowed that \$25.00," the pawnbroker commented.

The blood rushed to the young man's face as he stammered, "No, I wasn't, but I wish you'd let me explain. I had always heard that Freemasons were charitable and ready to aid a Brother in distress. When I passed your shop that day, I didn't need that \$25.00. I had plenty of money in my wallet, but when I saw the Masonic emblem you were wearing, I decided to find out whether the things I'd heard about Freemasonry were true. You let me have the money on the strength of my being a Freemason, so I concluded that what I had heard about the Masons was true, that they are charitable, that they do aid Brethren in distress. That made such a deep impression on me that I presented my petition to this Lodge and here I am. I trust that, with this explanation, you will forgive me for having lied to you."

The pawnbroker responded, "Don't let that worry you too much. I wasn't a Freemason when I let you have the money. I had no business wearing the Masonic emblem you saw. Another man had just borrowed some money on it, and it was so pretty that I put it on my lapel for a few minutes. I took it off the moment you left. I didn't want anyone else borrowing money on the strength of my being a Freemason. When you asked for that \$25.00, I remembered what I had heard about the Masons, that they were honest, upright, and cared for their obligations promptly. It seemed to me, that \$25.00 wouldn't be too much to lose to learn if what I'd heard about

Freemasons was really true, so I lent you the money and you repaid it exactly as you said you would. That convinced me that what I'd heard about the Masons was true, so I presented my petition to this Lodge. I was the candidate just ahead of you."

IN AND AROUND THE JURISDICTION

Thistle Lodge No.36 marks its 150th anniversary. DDGM, RWBro. John Dillon closing the Great Lights . An article detailing the event can be found in the Cape Breton Community Post. See link www.capebretonpost.com/



June 16, 2015; Joint meeting with Widow's Son Lodge #45, Laurie Lodge #70 and Wimburn Lodge #75. Seven lodges from Cumberland District were represented and an EA degree was delivered for Ryan Wood. A full house with not an empty seat.





1st and 2nd Degree at Wentworth Lodge #108 AM & F M, Nova Scotia. (Left to Right) RWB Phil Randall, PGM George Grant, WM Norm Lewis, PGM Melvin M. Thorpe MWP HGL of Baltimore, Maryland (visiting Nova Scotia to attend GLNS Annual communication June 5th & 6th, 2015) and VWB Harold Morash. Great Fellowship!

Valley Lodge No.9 put in an order for good weather and they lucked out. The 1st Annual (decided to do it next year) June "pay the bills" meeting/Family & Friend Bar-B-Que was a huge success! A good time was had by all, everyone ate too much, had a laugh and got to meet the rest of the family.



Cumberland District Masonic Association presented the Northumberland DeMolay Chapter located in Amherst with a cheque for \$2000.00. RWBro. Bill Merriam, DDGM, was on hand the present the cheque.



Annapolis Royal Lodge No. 33 has its information table set up on the main floor of its Lodge Hall for another Annapolis Royal Farmers and Traders Market Saturday - talking to visitors and providing tours of the Upper Chamber to interested men and women.





Included in the June 18th regular meeting of Wentworth Lodge No.108: Newly raised Brothers Jansson Ramiscal and Michael Tesfaye receive the Grand Lodge of Nova Scotia Constitution and Regulations, Ritual, Lodge By-Laws, Q & A's Booklet, and a Masonic tie from Worshipful Master Norman Lewis. First Degree was also conferred upon Bro. Michael Purcell.

Newly raised Brothers Jansson Ramiscal and Michael Tesfaye in Wentworth Lodge No. 125



A group pic after lodge closed at Wentworth 108. There was a goodly number of brothers who drove down to enjoy the fellowship and see an excellent portrayal of the e.A. Degree conferred on Brother Purcell.. Travelling to lodge were Masons from Sircom 66, Eastern Light 72, Solomon 46, Temple 57 and Stormont 96.



Brothers from the Annapolis-Digby District participating in the Dedication of the NEW Digby Town Clock as part of the Town's 125th Birthday celebrations 20 June 2015. This project was funded in part with funds raised by King Solomon Lodge and other Lodges within the District and the Tri County Betterment Association and the Masonic Foundation of Nova Scotia "Shared Funds" program. Pictured [left to right] RW Bro. Serge Demchenko, Master Ionic Lodge #73; W Bro. Richard [Dick] Parry, Master King Solomon Lodge #54; RW Bro. Cliff Thompson King Solomon Lodge #54; Bro. Ton Drover King Solomon Lodge #54; RW Bro. John Small, Bro. Trent Thurber Freeport Lodge #65; Bro. Jean-Louis Sequin St. George #3, Grand Loge Nationale de France.



Graduation ceremonies at Landmark East School. Presentation of bursary by RWBro. Gary Patterson to Dylan Levy who is moving on to study Aviation Engineering.



W.M. Waddie Long presents a cheque for \$1200.00 to SAERC Vice principal Keay for the CBreakfast Program in the school cafeteria. Assisting are R.W. Bro Cline Bourinot PDDGM ,Carleen Matheson school guidance counsellor , Solomon Lodges W.M.Long Jim Keay RW Bro Peter buschmann DDGM for C.b. North South and V.W Bro John dDavis Sect of solomon 46.The funds donated were from Solomon 46 and the NS Massonic Shared Funds entity.



Cumberland District Masons presented a cheque for \$9,800 to the Cumberland Early Intervention Program at their annual picnic in Amberst on July 3rd. The Masons of Cumberland District have supported the CEIP for the past six years in their services to families and children in Cumberland County.