



The *Nova Scotia* FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



"FREEMASONRY IS AN ORGANIZATION OF LIKE-MINDED MEN WHO ACCEPT A LIFESTYLE BASED ON A UNIVERSAL SYSTEM OF MORALITY DEDICATED TO THE SELF-IMPROVEMENT OF ITS MEMBERS AND THEREBY CONTRIBUTING TO THE BUILDING OF A BETTER COMMUNITY."

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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Correction: In last month’s issue in the “In Memoriam” section VWBro. David Kramer’s mother lodge was listed as Wentworth when in fact it should have been Sackville Lodge No.137.



Many think that Alexander Keith was the first Grand Master of the Grand Lodge of Nova Scotia but in fact he was preceded by two others. We are beginning a series on the Grand Masters of Nova Scotia and in this issue we start with William Davies, the actual first GM of the Grand Lodge of Nova Scotia.

I hope you are all keeping well and safe. Things in NS are not looking too bad but we all need to keep vigilant and follow the guidelines. Let us all look forward to a better new year.

- Ed

THE GRAND MASTER'S MESSAGE

Brethren of the Grand Lodge of Nova Scotia



Happy New Year!! I hope all is well and may this new year bring us joy and happiness. I also hope that the restrictions of social distancing will be lifted and we will be back in Lodge soon. Like you, I am anxious to get back in Lodge, but we have to be patient and follow the public health protocols. I suggest that your Lodge start their own educational Zoom meeting as a way to stay connected with the Brethren and contact those Brethren who do not have computers by phone, to check in with them on a regular basis.

Your Grand Lodge officers are meeting monthly to stay informed about the challenges we are facing by not attending Lodge and we are discussing strategies to suggest ways of maintaining appropriate social connections. We are also discussing alternative installation ideas which we plan on sharing once confirm, in the near future.

If you have inquiries please follow the proper channels: the Master of your Lodge first, then he will contact either the Lodge Secretary or the Grand Secretary. It is important that you follow this protocol and not contact the Grand Master directly,

Respectfully,

A handwritten signature in cursive script that reads "George A. Grant".

George A. Grant
Most Worshipful the Grand Master

 CURIOUS MASONIC WORDS

Freemasonry has many curiosities, and indeed, many mysteries as yet unsolved. Among the former are several often misunderstood words with odd or involved meanings.

ABIMAN REZON is the title still used by South Carolina and Pennsylvania for their Books of Law. It was used in years gone by also by Georgia, North Carolina, Tennessee, Maryland and Nova Scotia. It was the title given by Dermott to the Book of Constitutions of the Grand Lodge (*Ancients*) of England. Presumably the words had an Hebraic origin, but no one has as yet settled on a translation so authoritative that all are satisfied. "Will of Selected Brethren", "Secrets of a Prepared Brother", "Royal Builder", "Brother Secretary", "Intimate Brother Secretary", "A Prepared Brother", are all suggested meanings by various scholars who adduce various Hebrew words and their compounds as possibilities for the meaning Dermott had in mind when he first used the syllables as a title. Scholars also dispute the pronunciation. Ah-HIGH-man REE-zon is common, but the better scholarship seems to indicate that properly the second word should be pronounced with the accent of the second syllable--Re-ZON

LEWIS is an iron tool inserted in a cavity in a large stone, which expanded as it is pulled upwards, holds the weight of the stone firmly as it is swung through the air by a derrick so its position in the wall of a building. Both the term and the invention are very old. Pennsylvania used it as a symbol of strength, but as such it is absent from the symbolism of other Grand Jurisdictions. Masonically, the word is universally used to denote the under-age son of a Freemason. Obviously the term has so applied because the strength of a man's later years is in his sons, and the lewis, in England as in Pennsylvania, is a symbol of strength. In England a dispensation may be obtained, permitting the initiation of a lewis under twenty-one years of age. In Scotland any lewis may be initiated at eighteen. In North Dakota, a lewis may apply to a lodge before his twenty-one, but cannot be initiated until he has reached man's estate. The Classic instance of a lewis being initiated in this country is George

Washington, who was only twenty years and some months of age when he became an Entered Apprentice in "The Lodge at Fredericksburgh" (*Virginia*), November 4, 1752. In France the term is not lewis but louveteau, but has the same meaning.

The ABIF of Hiram Abif does not appear in the Bible. The word Abi or Abiw or Abiv is translated in the King James version both as "his father" and "my father" - using the word "father" as a term of respect and not as denoting a parent. Hiram, the widow's son of the tribe of Naphtali, was "my father" in the same sense that Abraham was "my father" to members of the tribes of Israel. The thought that the two syllables are a surname is obviously in error. The legend gains, not loses, in appeal when Abif becomes a title of honor. Just when and how it came into the Masonic terminology is still a moot point; it does not appear in the Regis document (*oldest of our Constitutions, dated approximately 1390*) but does appear - only as one name among many - in the Dowland manuscript of 1550. Apparently the term was not in common use until after the King James Bible (1611) had become familiar in Masonic circles. The story of Hiram Abif as told in the Masonic tale is not found in the Bible, nor is there any meaning in the word which can be construed as part of the story as Masons tell it, except that of veneration.

DUE GUARD is two words, forming one, which scholars fight over and Masons accept as a matter of course. Every Mason knows what it is. None apparently, really knows where it came from. Mackey says that it is a contraction of "duly guard". According to the great authority it is an Americanism and not used abroad now to mean what we mean, even though two hundred years ago it was the name given to a sign. Some who dare to raise their small voices against the thunder of the great Mackey are convinced that the words are a contraction or alteration of "Dieu-garde" -- "God guard" -- of the French. Haywood gives both Mackey and the immediately foregoing as a choice; Dr. Pease is wholly on the side of Mackey. Authorities with less fame still cling to a derivation from the French words, probably because of their poetic content more than any

etymological foundations. Universally in this country a ritualistic difference is perceived between the due guards and the signs, but as a matter of actual practice a due guard is a sign and cannot be taken from the category of signs by a mere definition; even the ritualistic definition of a sign does not preclude the due guard from the classification.

COMPASSES-COMPASS. From the standpoint of the dictionary, these are two words with totally different meanings. A COMPASS is a suspended magnet so balanced that it may turn upon its pivot and orient itself with the North magnetic pole and thur (with the aid of tables and mathematics), point out the true North. COMPASSES is the word used to describe that instrument which draws circles and/or measures small distances; sometimes COMPASSES are called dividers. Like trousers and scissors, COMPASSES is always plural when meaning the instrument-except in six Grand Lodges of the United States which use the word COMPASS in the same way as their neighbors use COMPASSES. COMPASS is form the Latin Com (*with*) and passus (*a step*) --an instrument which is used "with a step"-- in other words, dividers. Masonically, it appears to be more a measuring than a circle drawing instrument, although reference to its Masonic use includes "circumscribe desires." But its position, open sixty degrees upon a quadrant, as in the symbol of a Past Master, would seem to indicate that it is more as dividers than as an instrument to draw arcs of circles, that it is important Masonically. With the square it forms two of the three Great Lights of Masonry, and has become so universally recognized as a symbol of Freemasonry that courts have forbidden its unauthorized use or its being copyrighted or trademarked for commercial purposes.

Few wholly Masonic words have been so much talked about and so little understood by the average Mason as "COWAN". Every one understands that it is a term of contempt; that it denotes some one wholly without the Masonic circle; but just what its real meaning may be, where the word came from, how it came into our system, is disputed to this day by Masonic scholars. It is generally - not wholly - agreed that

it has a Scotch ancestry. certain old Scottish books lend color to the theory. according to these tomes a COWAN is a man who builds walls without mortar-as any farm hand in America may do, piling into a wall the stones from nearby streams or turned up in ploughing. From this the term cane to be used as meaning an uninstructed Mason, a self-taught builder, one not of the trade. Apparently its earliest appearance is in the Schaw Manuscript, dated 1598. It appears in the second, or 1738 edition of Anderson's constitutions. Scott puts the words into the mouth of one of his characters. Whence came the word? A Greek work KUON means dog, and in early church days infidels were called dogs, probably because of such passages as Matthew 7:6-"Give not that which is holy unto the dogs." old Swedish KUJON means a silly fellow. The French word COYOU means a coward, a base person. Mackey had a different theory; that COWAN was either a derivation of, or the ancestry of the English word "common". Old English spelled the word both coen and comon. If this is correct, COWAN, meaning common, is still a term meaning the lesser, vide "common people," also the English "House of Commons" as distinguished from the House of Lords. However derived the word is now wholly the property of the Fraternity, not otherwise used, and means to moderns an uninstructed and ignorant person, one not of the Fraternity, just as eavesdropper means to us one who attempts to gain the secrets of Masonry unlawfully.

Moderns do not go as far as bloodshed over the word "HELE" (pronounced HAIL), but in spite of the determinations of philologists and Masonic authorities who may well be considered final, now and then some more or less learned Freemason wishes to change either the meaning of the word or its pronunciation, or its spelling, or any two, or all three! HELE is almost invariable associated with the word "conceal" (as it should be) and "HELE and conceal" may be translated by transposition-"conceal and HELE". "HELE" is old Angle-Saxon belan, meaning to conceal. "Conceal" is Norman, and means to hide. Dr. Pease has well brought out that in the twelfth and thirteenth centuries language in England was part Norman-French and part Angle-Saxon and that early ritual writers, desiring to make sure that no misunderstanding was possible, often expressed

ideas in word pairs, one word from each language. Hence such phrases as "HELE and conceal", "parts and points", "Free will and accord", etc. To the objections of those who contend that "HELE" should be pronounced "heel" because it rhymes with "conceal and reveal" the answer is that in the early days of the language, our "conceal" was pronounced "consayle" and our "reveal" was pronounced "revayle". The word "HELE" (meaning to hide) has no connection with the word "heal", meaning to make whole again, or Masonically, make legitimate, nor with the word "heel", meaning part of the foot, or with the word "hale", meaning in good health, or the word "hail", meaning to call to, or greet.

Few words are more wrongly used, at least in Masonic circles, that "oath". A candidate takes upon himself a solemn obligation to do certain things and to refrain from certain actions. the word "OBLIGATION" is from the Latin of *(to)* and *ligare (to bind)*. It is a tie, a bond, an agreement, a profession of intention, a responsibility, a duty agreed upon, a constraint of action, a pledge, an acknowledgement of promises made. In no such definitions can be found any similarity to the meaning of the word "oath", which is the concluding phrase by which the assumer of the OBLIGATION calls upon that which he holds sacred to witness his vow. In a court of law the witness swears to tell the truth, the whole truth and nothing but the truth. That is an assumed OBLIGATION. He ends "So help me, God" which is the oath, attesting to the sincerity of his OBLIGATION. In taking both OBLIGATION and attesting it by the oath, the witness is required to raise his right hand, a curious throwback to ancient days in which a man offered his right hand to be cut off if his oath was broke,. Still more an oddity is the small boy's attestation "by golly" made without knowing that

he is offering the ancient "gol"(*hand*) if he tells not the truth! The Masonic OBLIGATIONS are high-minded duties voluntarily assumed by candidates as their part in becoming brethren of the Ancient Craft. the oath which they take is their attestation of the validity of the covenants the thus make. To speak of the whole as a Masonic "oath" is to name the whole for a minor part.

Words change in meaning as the centuries pass. The classic examples are the word "hell" and "hellfire" which in the King James Version (Mark) mean a place where refuse and garbage are burned and in more modern eschatology becomes a place of punishment, somewhat worse than the sheol of the old testament. Among words much used in Masonry two-PROFANE and LIBERTINE - have changed in meaning with the passage of the years. Anciently "PROFANE" came from "pro" (*without*) and "fanum" (*temple*) and signified one uninitiated, not within the circle of the Craft. "LIBERTINE" was once a free thinker, one who did not subscribe to the doctrine of the church ". "PROFANE" in common parlance is now one given to taking the name of God in vain and the "LIBERTINE" is a licentious person. Masonically a profane is merely one not initiated, and an "irreligious libertine" is an agnostic or an atheist, and not a man of promiscuous habits.

Anciently the word "TOKEN" (from the Anglo-Saxon *tacn*, a gesture, a sign and art) was properly used as we use it Masonically. But through the years it has changed, in common parlance; now may be an offering of flowers to a lady or a box of cigars to a man. In Biblical days the word was used to signify a memorial or other reminder of a covenant or promise as the rainbow was "a TOKEN of a covenant". In Freemasonry the TOKEN is never a thing, always an act.

MSA Short Talk Bulletin

Brotherly love is not a tangible commodity. We cannot touch it or weigh it, smell it of taste it. Yet it is a reality; it can be creative, it can be fostered, it can be made a dynamic power. The Master who has it in his Lodge and his brethren will find that Lodge and brethren give it back to him. The Master too worried over the cares of his office to express friendliness need never wonder why his Lodge seems too cold to his effort.

Carl H. Claudy

FROM THE DEPUTY GRAND MASTER



Greeting Brothers;
A Happy, Healthy and
Peaceful 2021 to all of you.

The current necessary restrictions have caused us to reevaluate our approach to things that had become routine to us. We have adjusted by using new tools that previously were not a part of our communications systems. The digital world offers opportunities that members are only now beginning to utilize. There are any number of things that can be effectively achieved through the digital world but it will not fully replace the personal contact that so many are missing.

As this pandemic continues it becomes a greater challenge for us to maintain our enthusiasm and interest. Many would suggest that the interest of members can best be maintained through an effective educational program. With this in mind I offer the following essay entitled "Creating Interest" written by:

R.W. Edward L. Bennett, Grand Secretary of the Grand Lodge of Washington and originally presented at the Conference of Grand Secretaries of North America in Washington, D.C. in February 1970, and latter published as a Short Talk Bulletin by the American Canadian Grand Lodge.

CREATING INTEREST

To create interest is like building a structure; first, you must lay a good foundation. Consequently, to create interest in Masonic affairs, the foundation should be the newly-raised Master Mason.

Well-informed Masons usually become interested Masons. Therefore, instruction of our new members should include teaching all these things: that the object of our Fraternity is

to elevate and uphold standards of morality, to inculcate virtue, to encourage loyalty, to foster patriotism, to protect liberty, and to promulgate the sublime doctrine of the Fatherhood of God and the Brotherhood of Man. Our members should know that we do not devise ways and means of acquiring political power, or of obtruding political ideas upon their minds. That we do not challenge or contest, affirm or deny the religious creeds of our fellow man, nor do we solicit the favor, influence the prejudices, or court the admiration of our fellow man.

They should be taught that Masonry seeks to elevate the meek and lowly and to reduce the powerful and influential to one common plane, and upon that level of equality it teaches the prince and the peasant that the only rivalry worthy of approbation is that of who best can work and best agree.

They should know with the force of a conviction that Masonry ignores and repudiates the trappings and end distinctions which men have invented to obtain and to maintain ascendancy over their fellow man, and insists on the sublime truth that all men are brethren, so that each member may kneel at her altar, assume her vows and discharge the obligations imposed, side by side with the man of influence, the man of letters, and the man of wealth. Freemasonry teaches that it is not a man's belief, but his actions that she contemplates. That it does not weave a network of intricate doctrines about him, to confuse and hamper his mind, but leaves him free to choose his religion, his politics and his course of social life. That Masonry simply asks that he be a man, a whole man, and nothing but a man.

The newly-made Mason should be taught that Masonry stands outside, dissociated from politics, - from affiliation with any religious denomination and domination by any religion, and is free from social distinctions. That Masonry has not emblazoned her triumphs upon the pages of history, though many Masons have made history, because she fosters no revolutions, she attacks no governments, she enters no conspiracies, she sheds no blood. Her mission is one of peace; her motto,

"Fraternity." The field of her labor is moral, not physical. It is the character and conduct of her votaries that she seeks to improve. Her members must know that Masonry has always been a harbinger of peace, the advocating of justice, and the exponent of truth. It does not point to battle flags and fields of carnage as an incentive to loyalty in her members.

Masonry must make clear to her members that she seeks to make us better individuals and to alleviate the sorrows of others. It teaches universal love, which enriches both recipient and donor. It whispers the word of friendly admonition in the ear of the erring, and in silence and secrecy drops its charities in the hand of poverty with a touch so delicate that it relieves without humiliation. It binds its votaries in an ever increasing bond of sacred union. Strand after strand is added until the cable is impossible to break. That cable, made of the very fibers of our hearts and intertwined with our most sacred affections, is attached to the derrick of the spiritual temple, that building not made with hands.

A newly-made Mason should be told that the un-changeableness of Masonry is a wonder among its best friends, but the reason is very simple. She has laid hold upon the great fundamental truths that are commensurate with human existence, truth that will be applicable as far and as long as the human race exists: "Brotherly Love, Relief, and Truth." The day has never been, and never will be, when *brotherly love* will not be a necessity and a virtue among men. The day has never been, and, in the present order of things, will never be, when *relief* will not be a necessity and a virtue. The declaration, "The poor you have always with you," is as true today as it was two thousand years ago. To succor and relieve the distressed, to rescue the perishing, to warn of danger, to aid in counsel, to feed the hungry and clothe the naked are just as much the imperative duty of the Mason today as when the first great light shone down upon her sacred altar. And *truth*, which has long been buried beneath a mass of human error and superstition, is emerging from the debris of exploded theories and distorted fancies, and is rising like a shining sun upon a dark sky, to illuminate the minds and permeate the hearts, and to dominate the lives of men.

If the mind of the newly-raised Master Mason as been impressed with this foundation of the purposes and aims of Masonry, his interest in Masonic affairs wish ever be uppermost in his daily life and actions. To be impressed he must be taught.

Then he could say that Masonic work does not stop at the conferring of degrees and dispatching the routine business of the lodge. These are but means to an end, necessary preliminaries which equip Masons to work together.

Then he must realize that Masonic work is to assist, encourage and defend the Brethren, protect the oppressed, right the wrongs, raise the fallen, relieve want and distress, enlighten the people, serve well the common weal, and be fruitful in all good works.

He would further say that to be true to my obligation as a Mason, I will participate in lodge work serve on committees of the lodge, support its programs and those of Grand Lodge, and work in and for my community, state and country. He would, by his actions, inspire other men to believe that Masonry truly makes good men better men. If the necessity of teaching all these lessons to one new member is also impressed on the members of the lodge, the teacher becomes the pupil and relearns these old truths. As he teaches, he thinks of his obligations; and again the truth is proven, "The more I give, the greater the debt."

A building will stand only as long as its foundation lasts, and our Fraternity rests on its foundation, the newly-raised Master mason. To create his interest in Masonic activities, we must make sure that he is well-informed about our purposes and generally inspired to act according to them.

There is light at the end of the tunnel.

Stay safe My Brethren.

Fraternally and Respectfully,

John Dollimount
Deputy Grand Master

QUATUOR CORONATI CORRESPONDENCE CIRCLE (QCCC)



You may have heard the name “Quatuor Coronati” and many Brethren here in Nova Scotia are either members or past members of either Quatuor Coronati Lodge or the Quatuor Coronati Correspondence Circle (QCCC). The rest of you may be asking what is “Quatuor Coronati” and why should I be interested.

Quatuor Coronati Lodge No.2076 is the world’s premier Masonic research lodge. Consecrated in 1886, its founders adopted an evidence-based approach to Masonic history that replaced the more imaginative writings of earlier authors; it became known as the ‘authentic school’ of Masonic research. Quatuor Coronati continues with these principles today. Holding meetings incorporating lectures five times a year, and publishing lectures, research papers and ‘Notes & Queries’ in the *Ars Quatuor Coronatorum* which is the annual Transactions of the Lodge. Along with the QCCC they arrange conferences & symposia on many different aspects of freemasonry. Members of Quatuor Coronati Lodge form the majority of Prestonian Lecturers and their research receives recognition worldwide and a number undertake international lecture tours.

What about the Quatuor Coronati Correspondence Circle here in Nova Scotia, if you are interested and would like to further your Masonic education you may be interested in joining the Quatuor Coronati Correspondence Circle. All members, receive a copy of *Ars Quatuor Coronatorum*, the Transactions of Quatuor Coronati Lodge that provides the full text of all papers delivered during the year and the questions and answers that followed; the volume also contains book reviews, ‘notes and queries’, along with shorter articles of Masonic interest. Members receive priority booking and discounted entry to conferences and symposia arranged by Quatuor Coronati, and enjoy discounts on non-QC regalia and books from our partner suppliers. Here in North America Macoy Publishing of Richmond, Virginia is the QCCC merchandiser and sells

QCCC pins, ties, jewels, and cufflinks plus a large selection of Masonic books. As a member you have access to the Research Services offered by the Quatuor Coronati Lodge, including assistance with research queries, a service provided by QC volunteers in conjunction with the staff of the Museum of Freemasonry at Great Queen Street in London.

As all Lodges in Nova Scotia are in a constitution recognized by the United Grand Lodge of England we are entitled and welcome to attend QC Lodge and join the Quatuor Coronati Correspondence Circle.

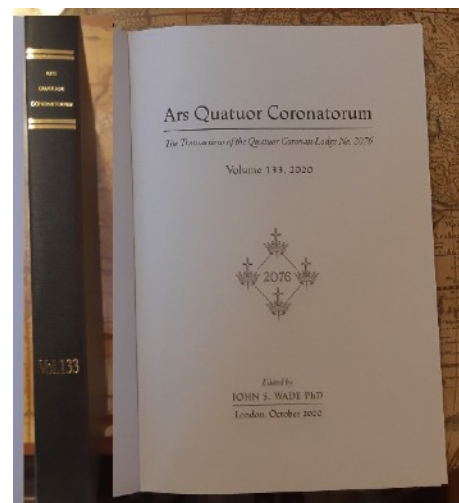


Figure 1 *Ars Quatuor Coronatorum*

During this time of COVID-19 closer and restrictions QCCC has been providing Masonic education through ZOOM lectures and the QCCC You Tube Site. Also if you are interested the Quatuor Coronati website <https://www.quatuorcoronati.com/> has links to various papers, book reviews and other related items. Working with the QCCC, The Grand Lodge of California and the Museum of Freemasonry have been presenting series of live online lectures and Q&As during our isolation.

If any Brethren are interested in becoming members or finding out more about the Quatuor Coronati Correspondence Circle they can contact myself VW Bro James Logan, Quatuor Coronati Correspondence Circle Local Secretary for Nova

Scotia qccnssec1@gmail.com or visit the Quatuor Coronati website to find out how to join and increase your Masonic knowledge.

Jim Logan
Local Secretary QCCC Nova Scotia



Members of the QCCC are entitled to wear the above jewel. Secretaries' jewels have a blue centre.

Name that Lodge Hall Competition.

Well, no one was able to name all the lodge halls that were shown in the last issue of the NSFM but all those who did enter were placed in a drum (actually the WM's hat) and a random entry was selected.

The winner of the competition is **WBro. Jim Amos**, PM of St. George's Lodge No.20.

As promised the prize will be on its way. Coincidentally, it happens to be a pristine copy of *Ars Quatuor Coronatorum Volo.132* which includes the Prestonian Lecture "English Freemasonry during the Great War" by Bro. Michael Kern. I was fortunate enough to be able to attend the QCC meeting in Shrewsbury, UK, to hear this lecture. I hope Bro. Amos will enjoy his prize.



FREEMASONRY IN THE EVOLUTION OF DEMOCRACY IN CANADA

The author of this article is Wallace E. McLeod, Professor Emeritus of Classics at Victoria College in the University of Toronto in Canada. He earned his Ph.D at Harvard. His writings are numerous, specializing in the Old Charges of Freemasonry. His books include The Grand Design. He is a Past Master of Mizpah Lodge, Ontario; Past Master of Quatuor Coronati Lodge, England; Past Grand Senior Warden; a Past President and Fellow of The Philalethes Society.

(This extract is from the book Freemasonry & Democracy: Its Evolution in North America.) --Editor

There is a vast field of research called "Constitutional History," which, among other things, lets us trace the steps leading to democracy in the English-speaking world. These include such items as the Great Charter (1215), which asserted the supremacy of the law, even over the chief of state; the Petition of Right (1628), which prohibited taxation without Parliament's consent; the Habeas Corpus Act (1679), which prevented imprisonment without due cause; the Declaration of Liberty of Conscience (1687), which gave freedom to all religious denominations; and the Bill of Rights (1689), which made it illegal to make or suspend any law without the consent of Parliament. These all antedate the formation of modern Freemasonry, but in one form or another, they were all brought to North America by British settlers even though the power of such laws may have been diluted by the fact that the people were no longer in the homeland.

It is possible that the Freemasons may have had some effect on the growth of democracy. In the first book of The Constitutions of the Free-Masons, published in 1723, James Anderson gives "The Charges of a FreeMason, extracted from The ancient Records of Lodges," and there we read that "all Masons are as Brethren upon the same level" (page 55). This has sometimes been interpreted as expressing the idea that all men are created equal. A few pages later, Anderson also quotes the General Regulations, as they were approved by Grand Lodge in 1721. one rule runs as follows. "All Matters are to be determin'd in the Grand Lodge by a Majority of Votes, each Member having one Vote, and the Grand Master having two Votes" (page 61).

This regulation explicitly specifies equal votes for all members (except the presiding officer), and to that extent it embodies the principle of equality. And being promulgated in the Freemasons' law-code of 1721, it long antedated any notion of universal suffrage in the politics of the "profane" world. One might well imagine that, over the course of time, those who belonged to Masonic organizations with rules like this would assimilate, and perhaps generalize, such an ideal. This might affect their attitude to authoritarian actions on the part of government. But we know that, from time to time, particularly in the colonies, the British Parliament seems to have imposed certain measures that were not supported by the people. In the circumstances, it might be tempting to conclude that the Freemasons would be leaders in the struggle for democracy.

In fact, we have seen their role in the Constitutional Conference that was held in Philadelphia in 1787. But further north, in Canada, over the course of time they were also associated with similar changes, even though there was never any such constitutional conference. (One must remember that the area now called Canada consisted of a number of separate British colonies until 1867).

On March 13, 1738, Major Erasmus James Philipps was warranted from Boston as the first Provincial Grand Master of Nova Scotia; he was the nephew of the Governor of the colony, Colonel Richard Philipps. The first lodge in what is now Canada was instituted at Annapolis Royal, Nova Scotia, in June 1738, under the authority of the Provincial Grand Master.

Quebec became British with the Battle on the Plains of Abraham on September 13, 1759, when the French were defeated by an army under the command of General James Wolfe; and, as W. R. Denslow notes, "it is claimed that Wolfe was a member of Minden Military Lodge." A scant ten weeks after the battle, on November 28, the Provincial Grand Lodge of Quebec was formed, by six military lodges in Wolfe's army. It eventually began to institute civilian lodges in the area under its jurisdiction. This Provincial Grand Lodge and

its successors were the chief agents that helped Masonry to expand to the west.

Of course in the American War of Independence there were Masons on both sides. The earliest Masonic record in what is now Ontario is the certificate, dated February 11, 1780, of Henry Nelles, a New Yorker, who was initiated in the lodge in the 8th or King's Own Regiment of Foot, No 5 on the Provincial Register of Quebec. After the Revolution many of those on the losing side migrated north to Canada. More than 30,000 moved to the Atlantic colonies, 2000 settled in Quebec, and 7500 came to what is now Ontario.

These Loyalists included many Freemasons who had fought on the British side. Thomas Merritt (1759-1842), "comet of cavalry" in the Queen's Rangers, and eventually Sheriff of Lincoln County, was first Master of St George's, No 27, St Catharines, in 1816. Colonel John Butler (1725-1796), who organized Butler's Rangers during the Revolution, was Provincial Grand Senior Warden in 1795. Major James Rogers (1726?-1792), of Rogers' Rangers, is on record as Master of St James', No 14, at Cataraqui (Kingston) in 1781. Major Edward Jessup Jr (1735-1816), commander of the Loyal Rangers or Jessup's Corps, was first Senior Warden of Lodge No 13, Elizabethtown (near Brockville), in 1799. Major Peter Van Alstine (1747-1811), of Cuyler's Corps, led the refugees who settled at Adolphustown in 1784; he was Master of St James', No 7, Fredericksburg, in 1797.

Stephen Jarvis (1756-1840), a Loyalist from Connecticut who eventually became Gentleman Usher of the Black Rod in the Legislative Assembly of Upper Canada, was a charter member of St Andrew's, No 1, York (Toronto) in 1822. (Perhaps we should add here that Upper Canada is the old name for Ontario, and Lower Canada corresponds to what is now the Province of Quebec.) Colonel Joseph Ryerson (1761-1854), who fought in the Prince of Wales Regiment, was Master of Lodge No 22, Charlotteville (Long Point), when it was organized in 1803. Joseph Brant, or Thayendanegea (1742-1807), Principal Chief of the Six Nations Indians, had been initiated in Lodge No 417 on the English Register (Moderns), which met at "The Falcon," Princes Street, Leicester Fields, London, in 1776, and served as the first Master of Lodge No 11,

Mohawk Village (near Brantford), in 1798. And these are but a sample. About each of them, a lot more could obviously be said. People such as these will have played a pivotal role in the continued evolution of democracy.

Canada still honors a group of men known as the Fathers of Confederation. They met several times in 1864, and carried out the negotiations that eventually led to the British North America Act. By its terms, the Dominion of Canada came into existence on July 1, 1867, as a self governing country in the British Commonwealth of Nations. (Strange to relate, its Constitution still remained in Britain until 1982, even though the British government was not permitted to amend it.) Only two of the original Fathers of Confederation have so far been identified as Freemasons: Sir John A. Macdonald (1815-1891), the first Prime Minister of Canada, and Sir Alexander Campbell (1822-1892), Commissioner of Crown Lands, who eventually became Lieutenant-Governor of Ontario. By a curious coincidence, both of them had been initiated in St John's Lodge, No 5, Kingston, in the same year, 1844. (In 1948 Newfoundland became a part of Canada. The man responsible for this is sometimes called the last Father of Confederation. He was Joseph R. Smallwood [1900-1991], a member of Northcliffe Lodge, No 1086 under the Scottish Constitution, Grand Falls, Newfoundland.)

In 1870, during Bro. Macdonald's leadership, the great North-West became a part of Canada. In order to preserve order, a military force was sent from Ontario to Winnipeg, and on November 21, 1870, nine of these soldiers received a dispensation to form the oldest surviving lodge in Manitoba. As settlement progressed westward across the prairies, Freemasonry reached Saskatchewan in 1879, and Alberta in 1882.

On February 15, 1965, after prolonged debate, a distinctively Canadian flag, with the Maple Leaf, was adopted, to take the place of the so-called Red Ensign. The prime mover in this discussion was the Honorable John Ross Matheson, who had been initiated in Queen's Lodge, No 578, Kingston, in 1940.

From its very inception, modern Freemasonry has fostered an atmosphere of freedom and equality. In short we find, as we have found

elsewhere, that even though the history of the evolution of democracy was quite different in Canada, Freemasons did play a substantial part in that evolution.



What Is the Procedure When a Brother Passes Away?

The District Deputy Grand Master of the district must immediately be notified of the death of any brother. The District Deputy Grand Master should also notify the Grand Lodge Office of the death of any Grand Lodge Officer. It is important to notify lodge members, as quickly as possible so that the members may pay their respects, particularly if the family has requested a Masonic service.

A memorial service at the Funeral Home should be dignified, with the comfort of the family being the principal consideration. The Worshipful Master or a senior lodge member and those taking part should read over the ceremony to familiarize themselves with unusual pronunciation and to place emphasis on certain words, so that the service has feeling and meaning. It is more comfortable if a lectern is available for those taking part in the memorial service.

If a large group is in attendance, it is only necessary for those taking part to gather at the casket. The brethren taking part form two lines, one headed by the DDGM (or by the MWTGM or DGM, if either is present) being the line on the right or towards the foot of the casket with the other line headed by the Worshipful Master - this line extending from the head of the casket. It is most important that the family be able to observe the service and therefore sufficient space or a break in the assembly should be made to permit an unobstructed view. In filing past to pay last respects, the DDGM would be first followed by the brethren in counter clockwise formation.

FROM THE SENIOR GRAND WARDEN



The following article has been submitted by the SGW to share with the brethren - Ed.

A LESSON FOR
FREEMASONS OR, A SERIES
OF MORAL OBSERVATIONS
ON THE INSTRUMENTS OF
MASONRY.

From "The Spirit of Masonry" - 1843

The various instruments which we of this profession make use of, are all emblematical or picturesque of the conduct of life we ought to persevere in.

The RULE directs us to observe punctually every gospel duty to press forward in the right path, neither inclining to the right nor left hand, for the sake of any transient amusement or gratification

whatsoever it forbids us to give into the least inclination or propensity into the curve of life, and reminds us to beware of the least tendency to a circle, either in religion or morals! - not to mind

(because they have seldom any other than selfish views) neither outs, or ins in politics and to have in all our conduct eternity in view.

The LINE should make us pay the strictest attention to that line of duty which has been given us, or rather which was marked out to us, by our great Benefactor and Redeemer. It teaches us to avoid

all kinds of double-dealing, both in conversation and actions it points out the direct but narrow path that leads to a glorious immortality and that sincerity in our profession will be our only passport thither. This line, like Jacob's ladder, connects heaven and earth together and, by laying hold of it, we climb up to that place where we shall change this short line of time for the never-ending circle of eternity.

The PLUME-LINE admonishes us to walk erect and upright in our Christian vocation not to

lean to a side, but to hold the scale of justice in equal poise to observe the just medium between temperance and voluptuousness to fathom the depth of our limited capacities, and to make our several passions and prejudices of education fall plumb in, or coincide with, our line of duty.

The SQUARE will teach us to square all our actions by this gospel rule and line, and to make our whole conduct harmonise with this most salutary scheme. Our behaviour will be regular and uniform, not aspiring at things above our reach, nor pretending to things above our finite capacities, nor to affect things above what our circumstances can possibly bear. In our expenses, therefore, we shall neither ape those that are placed in a more exalted sphere, nor attend so much to the glitter of gold as to sink beneath our proper station but we shall observe the golden mean,

"And always to our acres join our sense,
Because 'tis use that sanctifies expense."

The COMPASSES will inform us that we should in every station learn to live within proper bounds, that we may, therefore, be enabled to contribute freely and cheerfully to the relief of the necessities and indigencies of our fellow-creatures. Hence we shall rise to notice, live with honour, and make our exit in humble hopes of compassing what ought to be the main pursuit of the most aspiring genius, a crown of glory.

The LEVEL should advise us that, since we are all descended from the same common stock, partake of the like nature, have the same faith and the same hope through the redemption, which render us naturally upon a level with one another, that we ought not to divest ourselves of the feelings of humanity and though distinctions necessarily make a subordination among mankind, yet eminence of station should not make us forget that we are men, nor cause us to treat our brethren, because placed on the lowest spoke of the wheel of fortune, with contempt because a time will come, and the wisest of men know not how soon, when all distinctions, except in goodness, will cease, and when death - that grand leveller of all human greatness - will bring us to a level at the last. From hence, too, the sceptic, the

shallow reasoner, and babbling disputer of this world, may learn to forbear the measuring of infinity by the dull level of his own grovelling capacity, and endeavour, by way of atonement for his insults upon every thing that tends to mankind, either good or great, to vindicate the ways of God to man.

From your MALLET and CHISEL, you may likewise know what advantages accrue from a proper education. The human and unpolished mind, like a diamond surrounded with a dense crust, discovers neither its sparkling nor different powers, till the rough external is smoothed off, and beauties, till then unknown, rise full to our view. Education gives, what a chisel does to the stone, not only an external polish and smoothness, but discovers all the inward beauties latent under the roughest surfaces. By education our minds are enlarged, and they not only range through the large fields of matter and space, but also learn with greater perspicuity - what is above all other knowledge - our real duty to God and man.

Your TROWEL will teach you that nothing is united together without proper cement: no strict union, nor external polish can be made without it. And, as the Trowel connects each stone together by a proper disposition of the cement, so charity, that bond of perfection and of all social union (which I earnestly recommend to you all), links separate minds and various interests together and, like the radii of a circle, that extend from the centre to every part of the circumference, makes each member have a tender regard for the real welfare of the whole community. But as some members will be refractory in every society, your Hammer will likewise teach you how to use becoming discipline and correction towards such like offenders. If they will not submit to rule, you may strike off the excrescences of their swelling pride, till they sink into a modest deportment. Are they irregular in their practices? Your Hammer will instruct you to strike off each irregularity, and fit them to act a decent part on the stage of life. Do any affect things above their stations? Your Hammer will teach you to press them down to their proper level, that they

may learn, in the school of discipline, that necessary knowledge - to be courteous.

What the HAMMER is to the workman, that enlightened reason is to the passions in the human mind: it curbs ambition, that aspires to its own and neighbour's hurt: it depresses envy, moderates anger, checks every rising frailty, and encourages every good disposition of the soul from whence must arise that comely order, that delightful selfcomplacency,

"Which nothing earthly gives or can destroy,
The soul's calm sunshine, and the heart-felt joy."

Thus, from our instruments may we all be instructed to raise a stately fabric of good works, upon the strong foundation of faith, that we may be fitted at last to inhabit that glorious house, not made with hands, eternal in the Heavens!



BROOM AND GAVEL PRESENTATION

The Masonic Broom and Gavel held February 21 and 22, 2020 was a fantastic event where 22 teams consisting of 88 Masonic Brothers were able to come together and test their curling skills. Two days of fun on the ice followed by a banquet feast and a drink or two. The Broom and Gavel Curling Bonspiel is a consistent winner every year.

All 22 teams showed great sportsmanship and brotherhood during each of the curling games which resulted in a fun time for everyone. After a great show by all the teams participating we were able to place our five top teams and corresponding runner up:

- A Winner Fellowship
- A Runner Up CW Saunders Team 3
- B Winner Truefel
- B Runner Up Wentworth Team 1
- C Winner WD Lawrence Team 1
- C Runner Up Acacia Team 1
- D Winner Eureka Team 1
- D Runner Up John Albro Team 1
- E Winner Eastern Star
- E Runner Up Truro



The Broom and Gavel bonspiel is made possible by both the team entrance fee and collecting donations from a group of generous sponsors. We would like to show our appreciation for the sponsors by listing the company names. Atlantic Funeral Homes, Lindsay's, Happy Harry's, Velocity Machining, WHS Enterprises, Wilsons Security, Maritime Appliances, Blue Iron Developments, J.W. Bird and Company, A-Plus Garbage Removal, James Hallal Signs and Displays Ltd, Assante Wealth Management, The Curling Store and Parker's Brook Estates.

To organize a bonspiel of this size requires a dedicated committee that will plan out the event and undertake the recruitment of both sponsors and teams. The nine brothers who donated their time and effort for the 2020 curling event consisted of Tom Rogers, Rob Hillier, Gordon MacDonald, Deryck Stevens, Jamie Benoit, Gerald Settle, Ted Dietrich, Norm Lewis and Jeff Rodgers.

In closing it is sad that we could not deliver the Broom and Gavel for the 2021 year due to the Covid-19 pandemic. The volunteers were willing but the danger of infection spreading made it too dangerous to continue the tradition of this Masonic event. We are optimistic that the 2022 year will provide a new opportunity for the Broom and Gavel Curling Bonspiel and look forward to seeing everyone take part.



The Broom and Gavel Curling Bonspiel is a not for profit event that draws teams from across Nova Scotia so at the end of the event any funds that have been raised are donated to a charity that benefits the entire Province. Feed Nova Scotia has been the recipient of our fund raising efforts for the past two years. The Broom and Gavel has over the last two years have been able to benefit Feed Nova Scotia with funds totaling \$14,500. This is a respectable donation which will benefit many families. On December 1, 2020, Most Worshipful Grand Master George Grant, RW Brother Rob Hillier and RW Brother Tom Rogers handed over a cheque for \$4,000 to Feed Nova Scotia.

Tom Rogers



FROM THE JUNIOR GRAND WARDEN



Brothers,

I would like to take this opportunity to wish you and your families all the best of health and happiness in the coming years.

We as masons continue to build on the legacy that we have been entrusted with. As your Junior Grand Warden, I know that many of you are working tirelessly to maintain the fraternity and your lodges, mainly by continued communications - ie through zoom, telephone, e-mail and personal one on one meetings. It is truly inspiring to see our Brothers working together to keep the fraternity strong.

Please be assured that your grand lodge officers are also working on your behalf and ready for the day that we are able to all meet again.

Over the past 9 months we have all experience a way of living, nothing like we have ever experienced before and one we can't wait to put behind us. As bad as things have been let us be thankful that we are able to sit here today and read the Freemason. We are certainly blessed to live in a province that has managed the spread of COVID-19.

My heart and thoughts go out to the families of the Brothers that we have lost to the grand lodge above. Our inability to come together as Brothers to celebrate their lives and contributions to the fraternity is something that hopefully we can reclaim in the near future.

Brothers, I would ask that we all be very vigilant and keep following the rules and protocols set out by our government of Nova Scotia. We will get through this.

Stay strong and safe

Respectfully, and Fraternally
Bob Cowley
JGW

Looking for some masonic education? Check out the Sankey lectures on YouTube. This series of lectures This annual lecture series is named in honour of R.W. Bro. [Charles A. Sankey](#) (1905 — 2009) and is part of the partnership between the Grand Lodge of Canada in the Province of Ontario and Brock University. There are over ten lectures available for your edification!



FREEMASONRY LEAVES THEOLOGY TO THE CHURCHES

All too often I have seen Masonic brothers get into trouble within the Craft because they don't truly understand this most important and fundamental issue – that being the topic of Theology within Freemasonry. Let me explain further.

Like many men today who were raised in a particular faith, they had been taught to defend their religion. In fact, about two years ago I was at a very important religious event; in short, a prominent Masonic Brother had become a priest. At the celebration gathering afterwards, I was seated next to a religious scholar of the faith who wanted to know more about Freemasonry. After a few pleasantries, he wanted my phone number, so as he stated, we could have a religious debate. I quietly told him that as a Freemason, I should not be debating another person; especially about religion. He was, of course, taken back, and continued to press the issue. Essentially, he did not understand that another knowledgeable person would not want to debate. I learned afterward, from my Masonic Brother, that within his faith they are taught to defend their faith. He explained that it sharpened their convictions and religious beliefs.

So why is this story important? Well, it clearly demonstrates the differences between religion and Freemasonry, and the associated lessons taught by each organization. As I have stated numerous times in my YouTube videos and in my lectures, Freemasonry leaves theology to the churches. I know this is hard for some people to comprehend this important distinction. Again and again, I see good intentioned men come into the Craft, only to become disenfranchised after a year or two because they can't grasp the difference.

In truth, I have a family member who is a devout Christian and a Freemason who continues to get into trouble with people, both to Masons and non-Masons, only because in his zeal for his faith, he continues to press his views on others. Nevertheless, he forgot his most important Masonic lesson about debating or pressing your religious views on others – that it is generally not well received. People don't like being lectured to. Personally, I have found faith to be something

that should always be made available, but not before the person is ready for it.

Now to the point at hand. Catholic Freemason Eliphas Levi wrote in his 1860 book, *The History of Magic*, that from a religious or dogmatic standpoint, the Holy Scriptures form no part of what we do; that we surrender theology to the church,

To explain Holy Scripture from the religious and dogmatic standpoint forms no part of our warrant. Subject above all things to the hierarchic order, **we surrender theology to the doctors of the Church** and we render to human science whatsoever is included in the domain of experience and reason (Eliphas Levi, *The History of Magic*, 1860, p. 115).

You see, we are taught not to attack any religion; although, to be honest, many of these faiths have no problem attacking the Craft. Countless Brothers within Freemasonry also seem to have a problem understanding this point as well. We often learn this when we are young; we are taught to think our team, family, school and even country are the best. There is no doubt that this “us against them” mentality is taught at an early age, a habit not easily broken. Many Freemasons even walk around with their favorite team cap or t-shirt, just to remind everyone of their team support. This mentality is no different than the religious zealot, who thinks his faith is better than any other. Yet, the lessons of Freemasonry do not support such a viewpoint. No, we are taught to love all of humanity, regardless of one's viewpoints and positions.

Furthermore, Albert Pike supported this belief when he wrote the following in his 1872 book, *Morals and Dogma*, that the esoteric doctrines were the teachings of philosophy, and that the religious world interprets the scripture much different than that of Freemasonry, which considers these sacred books to be attributes of man himself. The following quote clearly supports the view that Freemasonry takes a different view of religious writings, like that of the Holy Scriptures,

The esoteric doctrines of the Qabbalah are in alignment with **the secret teachings of all the schools of philosophy**, but the method

by which its secrets are revealed to the wise and concealed from the ignorant is most unusual. **As the religious world interprets its scriptures** with twentieth-century educational facilities, **it becomes ever more apparent that the sacred books were not historical documents**, but that the kings, sages, prophets, and saviors whom Bible students have revered for ages as once-existing personalities **are in reality only personified attributes of man himself** (Albert Pike, *Morals and Dogma*, 1872, p. 114).

Nevertheless, Pike considered Freemasonry to be a religion; but not in the traditional sense. He clearly stated numerous times that Masonry was a religion; that Masonic books need not include sermons, or pious exercises, or even prayers to prove this point. Yet the “religion of Masonry... inculcates pure, noble and even patriotic sentiments,” and includes the “Gospel of literature and art,”

Books, to be of religious tendency in the Masonic sense, need not be books of sermons, of pious exercises, or of prayers. What ever inculcates pure, noble, and patriotic sentiments, or touches the heart with the beauty of virtue, and the excellence of an up right life, accords with the religion of Masonry, and is the Gospel of literature and art (Albert Pike, *Morals and Dogma*, 1872, p. 212).

More specifically, and in support of Pike’s position, **the word religion has several different meanings** (not all are needed to be considered), including,

- A. the state of a religious.
- B. a nun in her 20th year of religion.
- C. the service and worship of God or the supernatural.
- D. commitment or devotion to religious faith or observance.
- E. a personal set or institutionalized system of religious attitudes, beliefs, and practices.
- F. archaic: scrupulous conformity: conscientiousness.
- G. a cause, principle, or system of beliefs held to with ardor and faith.

Therefore, using the above highlighted definitions, it can be clearly seen that Freemasonry adheres to a “devotion,” or a “commitment to an observance;” “a personal set or institutionalized system of religious attitudes, beliefs, and practices;” “conscientiousness” or “scrupulous conformity;” and a “cause, principle, or system of beliefs held to with **ardor** and faith.” You see – all too often – most people think religion has the singular definition, like – worship within religion; when in fact, there are many more meanings. In truth, the best definition seen to date is, Freemasonry is simply a religion because of its beliefs; indeed, the philosophy of God is included, but we have no centralized worship like those of contemporary churches. Instead, the religion of Freemasonry is an individual path, like the ancients once upheld, before the centralization of religion.

In fact, Manly P. Hall wrote in his 1929 book, *The Secret Teachings of All Ages*, that the ancients did not make any distinction between science, philosophy and religion, “Among the ancients, philosophy, science, and religion were never considered as separate units: each was regarded as an integral part of the whole” (Manly P. Hall, *Secret Teachings of All Ages*, 1929, p. 109).

You see, Freemasonry teaches the values of virtue, honor, truth; and the obligation to direct one’s life toward those ends. Though each degree may have a general theme, no degree teaches only a single lesson; just as no symbol has only a single meaning. No, Freemasonry is a great tapestry of knowledge, where various threads of moral, ethical, philosophical, religious, political, and mythical thought and symbolism are interwoven to create an organization of teachings and lessons. These lessons have their application, both for the individual and for society. In fact, many of the lessons are easily apparent; although, others reveal themselves only to the determined and worthy seeker of spiritual truths.

I know this is hard for most people to understand, but Freemasonry, although not always going by that name, predates all contemporary religions. This belief is confirmed by Manly P. Hall, who wrote, “Freemasonry is more ancient

than any of the world’s living religions” (Manly P. Hall, *Secret Teachings of All Ages*, 1929, p. 176).

Therefore, there is no other organization in the world that calls itself the original religion, unlike those of virtually every religion today. That is why we can comfortably state that “Freemasonry Leaves Theology to the Churches.”

So Mote It Be!
Hank Kraychir

Bro. Kraychir, a Californian mason, is a masonic blogger and author. His articles can be found at <https://gnosismasonry.wordpress.com> and his books on [amazon.com](https://www.amazon.com). Check out his blog which dates back to 2014 - lots of very interesting reading! - Ed

DOING OUR BIT DURING THE PANDEMIC

In the first week of April 2020 Bedford lodge was approached by the Health Association of Nova Scotia, on behalf of the Department of Health.

They required a distribution centre that would enable them to distribute personal protection equipment (PPE) to all the senior’s homes and facilities across the province. As you all know COVID was out of control.

The association wanted to know if they could rent the banquet room in the building and use it as their storage and distribution warehouse. The reason for the interest in Bedford lodge was that it happens to be next door to their office. The use of the Bedford lodge building would make it much easier to control the distribution of the PPE.

After a discussion the decision was made to donate the use of the lodge banquet room to the Health association for as long as needed (NO compensation required) This donation was made on behalf of Bedford lodge and all Masons in this jurisdiction.

The locks on the doors were changed and the keys presented to the director. A notice was sent to all the secretaries and Masters of the Lodges that meet at Bedford lodge building that this donation was made. The use of building has remained under the control of the Health Association up until the second week of December. It was decided to wait until the end of

January 2021 before Bedford takes control of the building back.

We recently received a letter from the director thanking Bedford lodge and the Freemasons of Nova Scotia for their support. They informed us that they distributed over a MILLION of pieces of PPE , and the generous donation made by Bedford lodge made the distribution operation run very smoothly.

*Bob Cowley
JGW*



Some of the boxes of PPE that were stored in Bedford Lodge building



OUR FIRST GRAND MASTER



*Most Worshipful Brother William Henry Davies
Grand Master 1866 – 1868 August 20, 1834 –
September 9, 1914 Lodge: Scotia Lodge No. 22*

Our first Grand Master was born at Alton Mines, NS August 20, 1834. After attending the school of his native town, he entered the University of Edinburgh, studying for the profession of physician and surgeon. On graduation in August 1857, he attained high honors in obstetrics.

In November of the same year, a certificate empowering him to practice in Nova Scotia was signed by Dr. Charles Tupper then Provincial Secretary, and later Prime Minister of Canada.

Entering the Army he served for several years in the Army Medical Corps.

It was during this period that he joined Keith Lodge, Halifax, and became active in Freemasonry. He later joined Scotia Lodge No. 411 Halifax, and presided as Master 1862-1864. He was also in R.A. Masonry and in the Knights Templar Order.

In the period 1861 to 1866, he was a leader in the movement to form a Grand Lodge of Nova

Scotia, which culminated in the formal organization of the Grand Lodge on February 20, 1866, and his own election as the first Grand Master. He was re-elected, June 21, 1866, and again in June 1867.

During the time of his Grand Mastership, seven lodges were added to the roll of Grand Lodge, bringing the total to eighteen constituent lodges. In the same period, the new Grand Lodge was recognized by thirty-seven other regular Grand Lodges.

During his term of office, the beautiful collar and jewel, worn by successive Grand Masters of Masons in Nova Scotia, was purchased from Brother Hay of Edinburgh, and Dr. Davies was the first to wear it.

At the quarterly meeting held December 13, 1867, he announced that "in consequence of impaired health and the severity of the climate, it was necessary for a period to leave the Province to seek a more congenial temperature" in California. He expressed the hope that he might regain his health and return to his native Province. He never returned, however, but resided in California from 1868 until his death in 1914, continuing his practice as a physician. He died September 30, 1914, at the Buena Vista Hospital, San Francisco, and was buried with Masonic honors in Mountain View Cemetery, Piedmont, California. For the last few years of his life, he suffered greatly from blindness.

On learning of the departure of Dr. Davies, the Deputy Grand Master (Bro. S. R. Sircom) paid him high tribute: "The great interest always displayed in our instituting, his integrity and the great skill in performing the duties appertaining to his exalted position, have materially tended to elevate Masonry in this jurisdiction to the high position it now occupies. He was one of the most active and zealous among us in establishing the Grand Lodge of Nova Scotia, and his kindness and affability will be remembered by those who had the pleasure of his acquaintance.

"As an expression of our esteem", the Deputy Grand Master concluded, "we beg your acceptance of the accompanying piece of plate, in the hope that on our part it may be a continual memento to you of the good and friendly wishes of the

brethren who have had the pleasure of your counsel and advice."

The piece of plate made in Providence, R.I. arrived on the S.S. Carlotta only a few hours before the Grand Master's departure on R.M.S. Africa on December 13, 1867, consequently, very few outside of Grand Lodge had the opportunity to see it. It was made from the design By E. L. Spike, Grand Jeweler of the Grand Lodge and well-known in Halifax. It stood twenty-one inches in height, and was of pure silver and cost about \$500.00.

The design represented a globe, on which were engraved emblems of the various degrees of Masonry. The globe was surmounted by a figure representing Charity, holding a cup. The latter bore the motto of his family "Dum Spiro Spero" (While I breathe, I hope) and the following inscription: "Presented to William H. Davies, Esq., MD. By the Freemasons of Nova Scotia as a token of their respect and esteem towards him, as the first and only Grand Master of the jurisdiction."

A newspaper of the day describing the gift said, "On the cover of the case were figures representing other emblems of the Craft, the whole forming one of the handsomest things of the kind we have ever seen. It reflects great credit both on the taste of Brother Spike and the skill of the manufacturers."¹

In the 1867 proceedings it was described as a piece of plate that was being given to M. W. Bro Davies when he was leaving Nova Scotia by the Grand Lodge of Nova Scotia. This would be the first item that the Grand Lodge of Nova Scotia gave to a retiring Grand Master. But a piece of plate was not a true description of the item. It was an epergne that was given to M.W. Bro Davies, and Wikipedia encyclopedia describes an epergne as generally has a large central "bowl" or basket sitting on three to five feet. From this center "bowl" radiate branches supporting small baskets, dishes, or candleholders. There may be between two and seven branches. Epergnes were traditionally made from silver, however from around the turn of the century glass was also employed.

This epergne has been returned to the Grand Lodge of Nova Scotia, and with the help of our Grand Archivist, M.W. Bro Dan Campbell it has been restored to its original status and we are hoping to soon have it on display within Freemasons Hall.

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



Thomas Rogers
PGH

IN AND AROUND THE JURISDICTION



Early in December I had the opportunity to present the district project check to School Plus for \$8800.00. I would like to thank all the lodges for their support with this project. I would also like to thank the Masonic Foundation without them this project would have been a lot less. Thank you to Brother Corey Hynick for accompanying me.

Amy Foster accepted the donation on behalf of schools plus along with Linda Jensen and Colleen Myra.

*Regards RWBro Calvin Carter
DDGM Lunenburg Queens*



Wentworth Lodge No.108 Master-Elect Michael Blackburn presenting the 2020 Lodge Shared Funds donation to Ms. Shelley Robinson, Division Representative of the Nova Scotia Mainland Division of Sea Cadets, on behalf of 339 Iroquois Sea Cadet Corps.

In support of the Corps Marching Band, these funds to be directed to the purchase of new instruments and band equipment.

A formal presentation will be arranged in the future at a cadet function.

On Saturday, January 23, 2021 W.B. Merle K. Linkletter was presented with his 50 Year Jewel. The presentation took place at the home of Bro. Linkletter with immediate family, and three members of King Edward Lodge No. 86 A.F. & A.M. of River Hebert. W. Bro. Linkletter was presented with his 50 Year Jewel by his nephew R. W. Bro. Alan Linkletter (Secretary King Edward). Also in attendance was W. Bro. Dale Langille (W.M. King Edward) & V.W. Bro. Dale Porter (Treasurer King Edward). W. Bro. Langille read the Bio and V.W. Bro. Porter Presented the Jewel & G.L. Certificate to R. W. Bro. Alan Linkletter for presentation to W. Bro. Merle Linkletter.

W. Bro. Merle Keith Linkletter
1969 - 2020

W. Bro. Merle Keith Linkletter was born on May 17th, 1938. As a young man he married his wife Shirley Porter, August 20th, 1960. Together they raised two children Sharon and Keith. In the early years Merle and Shirley lived in Chignecto, and later moved to Strachona where their home is today. Brother Linkletter was employed from a young age with Canadian National Railway from July 27th, 1964 until his retirement in 1993. During the 39 years 2 months while employed with the railway Brother Linkletter worked from Quebec to Cape Breton, and all points in between. Starting out as a labour and retiring as a welder on track maintenance.

Bro. Linkletter was a very active member of the community; serving on the River Hebert Volunteer Fire Department. He was instrumental in helping to raise funds to assist with the purchase of new equipment for the fire department. In addition he fabricated many fire related apparatus which were vital in fighting fires. He was also very much involved with the Annual Fireman's Field Day, Field Day Booths, Annual Fireman's Parade and Fireman's dances. After many years of dedicated service he retired as an Honorary Fireman.

W. Bro. Linkletter, was raised as a Master Mason on August 12, 1969, at King Edward Lodge No. 86 A.F. & A.M., located in River Hebert. He was Worshipful Master of the Lodge in 2007; and received his 25 year PIN in 1994.

Bro. Linkletter has, and continues to be a most dedicated member of King Edward Lodge. Since becoming a member of the Lodge he has held all of the principal offices, and has served on many committees. Whenever there is a work project you can be sure he will be there to help in any way. He has been; and continues to be a mentor and inspiration for those who have since joined the Lodge. As a Past Master, he is always available to the Master and Officers of the Lodge to provide support and assistance.

Today I am honoured to present you with a FIFTY-YEAR JEWEL. Awarded to all members of the Craft under the jurisdiction of the Grand Lodge of Nova Scotia who have achieved fifty years membership in the Craft and are in good standing at the time of the award.

Well Done True and Faithful Brother



Birthdays visit in Seabright. While the singing was questionable, the cake was tasty and the Fellowship outstanding on December 19th 2020 during a visit to 50 Year pin holder Bro. Leslie Beanlands on the occasion of his 81st birthday by Jr. Gr Warden Bob Cowley, RWB. Brother Fabio Sani and Bro. Brian Evans. Bro. Beanlands was presented with a hand crafted Masonic tree ornament and card. Best wishes Brother!



George Chetwynd, WM, of Brothers of Philadelphia Lodge No. 47 in Barrington Passage presenting a \$5000.00 cheque to the Roseway Hospital in Sandy Point (Shelburne) for their fund raiser for a new digital x-ray machine. VW Bro King Perry, Bro. Ward Cunningham without apron (forgot it in the bustle) RW Bro Ian Cunningham photographer (not shown)

