



The *Nova Scotia* FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



The 150th Annual
Communication of
the Grand Lodge of
Nova Scotia, June 6-7



M.W. Bro. Peter J. Ponsford,
the Most Worshipful the Grand Master of
Masons in Nova Scotia



From the Editor

We are entering our 151st year in this Jurisdiction and we have a new slate of officers: M.W.Bro. Peter P{onsford, TMWTGM; RWBro. George O’Leary, DGM; RWBro. John Cody, SGW; and RWBro. James Luddington, JGW. Congratulations to the new slate of officers and we look forward to an eventful new masonic year.

If you cast a glance at the next column you will see at the bottom a very familiar adage which I am sure we have all used at one time. But just being a Freemason does not make you a better man. A more appropriate saying would be that Freemasonry *provides the opportunity* for making good men better. In the same way that we hear at many initiations that “*You get out of freemasonry what you put in*” it is another half truth. Yes, you can benefit from being a member of the Craft if you are prepared to open your heart and mind to the lessons that are presented but they can only be learned and appreciated if they are taught, examined and revealed by the other lodge members. Bringing in a new brother places a weighty and serious responsibility on his proposers and the rest of the lodge. They are responsible for educating and providing the opportunities for self education and enlightenment. We should all embrace that responsibility and if done well, demits and non-attendance, I am sure, will decrease.

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Grand Lodge of Nova Scotia
167 Coronation Avenue
Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.

THE GRANDMASTER'S MESSAGE

Grand Master's Acceptance Speech Address

Right Worshipful Deputy Grand Master, Past Grand Masters, Distinguished East, Present and Past Grand Lodge Officers, Members of Grand Lodge and Special Guests.

Being Elected as Grand Master on the occasion of our 150th Anniversary of the Grand Lodge of Nova Scotia is especially humbling to me. I am honoured by the trust you have placed in me. It is my intention to carry out my duties in a manner befitting this high office. To those Past Grand Masters who have encouraged me and offered assistance I am truly grateful.

To Most Worshipful Past Grand Master Carson Jackson and those Past Grand Masters who assisted him today with the Installation Ceremonies my sincere thanks and congratulations on their impressive work. I am very fortunate to have the support of a talented group of Grand Lodge Officers. My congratulations to them and my best wishes for the year ahead. Together we will continue the work of those who have gone before us to establish a firm foundation for our young Master Masons who will take up the challenges that lay ahead.

I am encouraged by the number of new candidates coming forward; good men of strong character and high morals. Hopefully, their contributions will promote a strong and vibrant fraternity, well into the future. In the months ahead we will be concentrating on retention of these newly raised brothers through improved quality of lodge meetings.

It is my intention to make Official Visits to all Lodges that request them during the year. All requests should be made through the Grand Secretary. If I am unable to attend, I will appoint a Grand Lodge Officer to represent me, enabling them to become acquainted with the brethren throughout the jurisdiction.

My congratulations to the newly installed District Deputy Grand Masters. I look forward to keeping in close contact with them and assisting them wherever possible in their very important roles in their respective districts. The importance of the work they do cannot be underestimated. They provide a vital link between their districts and Grand Lodge.

The Deputy Grand Master, Senior Grand Warden and Junior Grand Warden are very aware of the policy of continuity that has proved so valuable over the past few years. Together we will continue with efforts to raise public awareness by appearing in parades, attending District Church Services and encouraging lodges to hold open houses.

The first Inter-Provincial Meeting took place in September last year at Westmorland Lodge in Port Elgin, New Brunswick where over one hundred masons from New Brunswick, Prince Edward Island and Nova Scotia met for the first time. This very successful event will be held in Nova Scotia at Alexandra Lodge in Amherst on September 26th.

To all visiting dignitaries from our neighbouring jurisdictions as well as the representatives of our various concordant bodies: Your presence and participation is very much appreciated and adds immensely to our Grand Lodge Session. Thank you for your attendance. I hope you and your ladies enjoy a very pleasant visit with us. I am looking forward to my visits to other jurisdictions in the year ahead.

Between Grand Lodge Communications, the business of the Grand Lodge is carried out by the Board of General Purposes. My congratulations to Brother Gary Patterson as the newly elected Chairman of the Board of General Purposes. A big thank you to Brother James White for his tireless work as Chairman over the past years. He ensured that the work of the board

was conducted amicably and peacefully.

A special thank you to R.W.Bro. Malcolm Marshall who encouraged me to put my name forward as a line officer.

My daughter Suzanne has been at my side over the last four years and she has made my experiences so much more enjoyable. Thank you Suzanne.

My theme for the year ahead is honouring

those brothers who have gone before us by ensuring our beloved fraternity is on a firm foundation for all those Master Masons who follow in our footsteps.

To all the brethren and guests here today I am so grateful for your support.

Respectfully submitted
Peter J. Ponsford
Grand Master



M. W. Bro. Peter Ponsford, the Most Worshipful the Grand Master of Masons in Nova Scotia having been installed in the Oriental Chair To his right is R. W. George O'Leary, the Deputy Grand Master.

On the next three pages are some of the people and events from the 150th Annual Communication. See page 8 for the list of photographs.







Key to photographs :

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1. Grand Lodge officers during the business meeting.
2. Irma Maxwell, Worthy Grand Matron of the Order of the Eastern Star of Nova Scotia and PEI brought greetings to the Grand Lodge.
3. A special birthday; RWBro. Keith Pettigrew was celebrating his 87th birthday by attending the Grand Lodge.
4. M.W.Bro. Steve Allen, IPGM of the GLNB rose to thank the GM for the awarding of the Erasmus James Philipps Medallion with which he was presented at his own Grand Lodge in May.
5. M.W.Bro. Clyde Townes, Grand Master of New Brunswick, brought greetings from the visiting Grand Lodges.
6. Illustrious Knight Ronald MacDonald, 33rd Degree AASR brought greetings from the Concordant Bodies.
7. R.W.Bro. James Luddington, the new Junior Grand Warden, received his charge from M.W.Bro. George Grant, PGM.
8. R.W.Bro. John Cody took his seat as the new Senior Grand Warden.
9. M.W.Bro. Paul Frank, the outgoing Grand Master, received the applause of the Craft in recognition of the service he had provided to the Craft over the past year.
10. R.W.Bro. George O'Leary was installed as the new Deputy Grand Master of the Grand Lodge.

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11. M.W.Bro. Carson Jackson, the Installing Officer, installed the appointed Grand Lodge officers.
12. The Grand Director of Ceremonies assisted with the installation of the District Grand Chaplains.
13. M.W.Bro. Carson Jackson installed the District Deputy Grand Masters.
14. R.W.Bro. Charles McKinley acted as prompter during the installation.
15. The new Grand Director of Ceremonies, R.W.Bro. Donald Doucette, was installed with the District Directors of Ceremonies.

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16. M.W.Bro. Peter Ponsford, TMWTGM, and his daughter Lady Suzanne Wade, at the Grand Lodge Banquet Head Table..
17. R.W.Bro. James Luddington, JGW, and his wife Lady Anna.
18. M.W.Bro. Paul Frank's guests in the hospitality room.
19. ditto
20. R.W.Bro. John Cody, SGW, and his Lady Jackie.
21. R.W.Bro. George O'Leary, DGM, and his Lady Sharon.
22. The banquet room.

M.W.Bro. Melvin Thorpe, PGM of the Most Worshipful Prince Hall Grand Lodge of Maryland addressed the Grand Lodge.



THAT ANCIENT SQUARE



What one symbol is most typical of Freemasonry as a whole? Mason and non-Mason alike, nine times out of ten, will answer, "The Square!" Many learned writers on Freemasonry have denominated the square as the most important and vital, most typical and common symbol of the ancient Craft. Mackey terms it "one of the most important and significant symbols." McBride said:

"-In Masonry or building, the great dominant law is the law of the square." Newton's words glow: "Very early the square became an emblem of truth, justice and righteousness, and so it remains to this day, though uncountable ages have passed. Simple, familiar, eloquent; it brings from afar a sense of wonder of the dawn, and it still teaches a lesson we find it hard to learn." Haywood speaks of:

"-Its history, so varied and so ancient, its use, so universal." MacKensie: "An important emblem - passed into universal acceptance." In his encyclopedia, Kenning copied Mackey's phrase. Klein reverently denominates it "The Great Symbol." I Kings, describing the Temple, states that "all the doors and the posts were square." It is impossible definitely to say that the square is the oldest symbol in Freemasonry; who may determine when the circle, triangle or square first impressed men's minds? But the square is older than history. Newton speaks of the oldest building known to man: "- A prehistoric tomb found in the sands at Hieraconpolis, is already right angled."

Masonically the word "square" has the same three meanings given the syllable by the world:

(1) The conception of right angledness - our ritual tells us that the square is an angle of ninety degrees, or the fourth of a circle; (2) The builder's tool, one of our working tools, the Master's own immovable jewel; (3) That quality of character which has made "a square man" synonymous not only with a member of our Fraternity, but with uprightness, honesty and dependability.

The earliest of the three meanings must have been the mathematical conception. As the French say, "it makes us furiously to think" to reflect upon the wisdom and reasoning powers of men who lived five thousand years ago, that they knew the principles of geometry by which a square can be constructed.

Plato, greatest of the Greek philosophers, wrote over the porch of the house in which he taught: "Let no one who is ignorant of geometry entry my doors." Zenocrates, a follower of Plato, turned away an applicant for the teaching of the Academy, who was ignorant of geometry, with the words: "Depart, for thou has not the grip of philosophy." Geometry is so intimately interwoven with architecture and building that "geometry, or Masonry, originally synonymous terms" is a part of most rituals. The science of measurements is concerned with angles, the construction of figures, the solution of problems concerning both, and all the rest upon the construction of a right angle, the solutions which sprang from the Pythagorean Problem, our "Forty-Seventh Problem of Euclid," so prominent in the Master's Degree.

The ancient Greek name of the square was "gnomon," from whence comes our word "knowledge." The Greek letter "gamma" formed like a square standing on one leg, the other pointing to the right - in all probability derived from the square, and "gnomon," in turn, derived from the square which the philosophers knew was at the root of their mathematics.

Democritus, old philosopher, according to Clement of Alexandria, once exulted: "In the line perpendicular to another. It seems strange that any other people were ever ignorant of such simple mathematics. Yet all knowledge had a beginning. Masons learn of Pythagorean's

construction of plane figures with proof, no one has yet surpassed me, not even the Harpedonaptae of Egypt." In the truth of his boast we have no interest, but much in the Harpedonaptae of Egypt. The name means, literally, "rope stretchers" or "Rope fasteners." In the Berlin museum is a deed, written on leather, dating back to 2,000 B.C. which speaks of the work of rope stretchers; how much older rope stretching may be, as a means of constructing a square, is unknown, although the earliest known mathematical hand-book (that of Ahmes, who lived in the sixteenth or seventeenth Hyskos dynasty in Egypt, and is apparently a copy of a much older work which scholars trace back to 3400 B.C.), does not mention rope stretching as a means of square construction. Most students in school days learned a dozen ways of erecting one astonishment and delight at his discovery of the principle of the Forty-seventh Problem. Doubtless the first man who erected a square by stretching a rope was equally happy over his discovery. Researchers into the manner of construction of pyramids, temples and monuments in Egypt reveal a very strong feeling on the part of the builders for the proper orientation of their structures. Successfully to place the building so that certain points, corners or openings might face the sun or a star at a particular time, required very exact measurements. Among these, the laying down of the cross axis at a right angle to the main axis of the structure was highly important.

It was this which the Harpedonaptae accomplished with a long rope. The cord was first marked off in twelve equal portions, possible by knots, more probably, by markers thrust into the body of the rope. The marked rope was then laid upon the line on which a perpendicular (right angle) was to be erected. The rope was pegged down at the third marker from one end, and another, four markers further on. This left two free ends, one three total parts long, one five total parts long. With these ends the Harpedonatae scribed two semi-circles. When the point where these two met, was connected to the first peg (three parts from the end of the rope, a perfect right angle, or square, resulted.

Authorities have differed and much discussion has been had, on the "true form" of the Masonic square; whether a simple square should be made

with legs of equal length, and marked with divisions into feet and inches, or with one leg longer than the other and marked as are carpenter's squares today. Mackey says:

"It is proper that its true form should be preserved. The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. The American Masons, following the delineations of Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches, thus making it an instrument for measuring length and breadth, which it is not. It is simply the "trying square" of a stonemason, and has a plain surface, the sides embracing an angle of ninety degrees, and it is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle."

Commenting on this, the Editor of "the Builder" wrote (May, 1928):

"This is one of the occasions when this eminent student ventured into a field beyond his own knowledge, and attempted to decide a matter of fact from insufficient data. For actually, there is not, and never has been, any essential difference between the squares used by carpenters and stone workers. At least not such difference as Mackey assumes. He seems to imply that French Masons were guilty of an innovation in making the square with unequal limbs. This is rather funny, because the French (and the Masons of Europe generally) have merely maintained the original form, while English speaking Masonry, or rather the designers of Masonic jewels and furnishings in English speaking countries, have introduced a new form for the sake, apparently, of its greater symmetry. From medieval times up till the end of the eighteenth century, all representations of Mason's squares show one limb longer than the other. In looking over the series of Masonic designs of different dates it is possible to observe the gradual lengthening of the shorter limb and the shortening of the longer one, till it is sometimes difficult to be certain at first glance if there is any difference between them. "There is absolute no difference in the use of the square in different crafts. In all the square is used to test work, but also to set it out. And a square with a graduated scale on it is at times just as great a convenience for the

stonemason as for the carpenter. When workmen made their own squares there would be no uniformity in size or proportions, and very few would be graduated, though apparently this was sometimes done. It is rather curious that the cut which illustrates this article in Mackey's Encyclopedia actually show a square with one limb longer than the other." It is to be noted that old operative squares were either made wholly of wood, or of wood and metal, as indeed, small try squares are made today. Having one leg shorter than the other would materially reduce the chance of accident destroying the right angle which was the tools essential quality. . . So that authorities who believe our equal legged squares not necessarily "true Masonic squares" have some practical reasons for their convictions.

It is of interest to recall McBride's explanation of the "center" as used in English Lodges, and the "point within a circle," familiar to us. He traces the medieval "secret of the square" to the use of the compasses to make the circle from which the square is laid out.

Lines connecting a point, placed anywhere on the circumference of a circle, to the intersection with the circumference cut by a straight line passing through the center of the circle, forms a perfect square. McBride believed that our "point within a circle" was direct reference to this early operative method of correcting the angles in the wooden squares of operative cathedral builders, and that our present "two perpendicular lines" are a corruption of the two lines which connect points on the circle.

The symbolism of the square, as we know it, is also very old; just how ancient, as impossible to say as the age of the tool or the first conception of mathematical "square-ness." In 1880 the Master of Ionic Lodge No. 1781, at Amot, China, speaking on Freemasonry in China said:

"From time immemorial we find the square and compasses used by Chinese writers to symbolize precisely the same phrases of moral conduct as in our system of Freemasonry. The earliest passage known to me which bears upon the subject is to be found in the Book of History embracing the period reaching from the twenty-fourth to the seventh century before Christ. There is an account of a military expedition where we read:

"Ye Officers of government, apply the Compasses!" "In another part of the same venerable record a Magistrate is spoken of as: 'A man of the level, or the level man.' "The public discourses of Confucius provide us with several Masonic allusions of a more or less definite character. For instance, when recounting his own degrees of moral progress in life, the Master tells us that only at seventy-five years of age could he venture to follow the inclinations of his heart without fear of 'transgressing the limits of the square.' This would be 481 B.C., but it is in the words of the great follower, Mencius, who flourished nearly two hundred years later, that we meet with a fuller and more impressive Masonic phraseology. In one chapter we are taught that just as the most skilled artificers are unable, without the aid of the square and compasses, to produce perfect rectangles or perfect circles, so must all men apply these tools figuratively to their lives, and the level and the markingline besides, if they would walk in the straight and even paths of wisdom, and keep themselves within the bounds of honor and virtue. In Book IV we read:

"The compasses and square are the embodiment of the rectangular and the round, just as the prophets of old were the embodiment of the due relationship between man and man."

In Book IV we find these words:

"The Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and the square." In the "Great Learning," admitted on all sides to date from between 300 to 400 years before Christ, in Chapter 10, we read that a man should abstain from doing unto others what he would not they should do unto him: "this," adds the writer, "is called the principle of acting on the square."

Independently of the Chinese, all peoples in all ages have thought of this fundamental angle, on which depends the solidity and lasting quality of buildings, as expressive of the virtues of honesty, uprightness and morality. Confucius, Plato, the Man of Galilee, stating the Golden Rule in positive form, all make the square an emblem of virtue.

In this very antiquity of the Craft's greatest symbol is a deep lesson; the nature of a square is as unchanging as truth itself. It was always so, it will always be so. So, also, are those principles of

mind and character symbolized by the square; the tenets of the builder's guild expressed by a square. They have always been so, they will always be so. From their very nature they must ring as true on the farthest star as here.

So will Freemasonry always read it, that its gentle message perish not from the earth!



M. W. Bro. Frank presented V. W. Bro. Charles Walker with a certificate of Merit for his dedication and example to the Craft. A well deserved honour!



I have a question.....

What is an edict from the Grand Master?

In Roman times the Edict was a pronouncement by the "Magistrate" of the course which he proposed to take in the administration of his office. It was a sort of post-election platform from which the citizen might know what to expect from the officer in question. In this same sense we use it in Masonry. An edict is a general administrative (as distinguished from a judicial) order prescribed the conduct of masons is some matter of administrative knowledge. Thus, the will of the Grand Master may become an Edict and as such it has the force of law. It is proclaimed, or promulgated, to the brethren throughout the Jurisdiction and it is incumbent upon them to obey any such Edict of the Grand Master.

It would not be possible to enumerate or define all the powers and prerogatives possessed by the Grand Master, but some of them are as follows: 1. To convene Grand Lodge at such time and place as he may deem expedient. 2. To preside over every assembly of the Craft and at all meetings of the Grand Lodge. From this prerogative is also derived the principle that the Grand Master may assume the chair of any lodge at which he may be present, and govern the lodge as its Master. He is, in brief, the Head of the Craft in his own Jurisdiction, and cannot, at any meeting of the Fraternity for masonic purposes, be placed, without his consent, in a subordinate position. 3. The right of appointment. 4. A second or casting vote on all questions before the Grand Lodge. 5. To authorise the formation of new Lodges and the issue of Charters. 6. To grant Dispensations, that is, the dispensing with a law or regulation, or the exemption of a particular person from the obligation to comply with its injunctions. Such Dispensation to be granted [i] Reduction of the interval between Degrees. [ii] Period of acquaintance. [iii] Period of residence. [iv] Wearing of regalia. 7. To prohibit the Initiation, Passing or Raising of a candidate. 8. To prohibit the Installation of a Master-Elect of a Lodge. 9. To issue Edicts which are mandatory for all members of the Craft to obey.

PASSAGES OF JORDAN

And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah. Wherefore passest thou over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire.

And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand; wherefore then are ye come up unto me this day, to fight against me?

Then Jephthah gathered together all the men of Gilead, and fought with Ephraim; and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

And the Gileadites took the passage of Jordan before the Ephraimites, and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay:

Then said they unto him, Say ye Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand. - (Judges 12:1-6)

This account from the Old Testament is the source material from whence comes the familiar Masonic story of the pass in our Middle Chamber lecture.

Mispronunciation marking the user as enemy is a device used at least four times since "Sibboleth" betrayed the Ephraimites. St. Bryce's Day, November 2, 1002, Saxons used "Chichester Church" as a test word; pronounced soft, the speaker was a Saxon and spared; if hard, he was a Dane and slain. In 1282 the French were massacred by Sicilians; the test was the word for dried peas. One pronouncing it "checkaree" satisfied the soldiers, that he was a Sicilian; if he said "siseri," he was known to be a Frenchman and was killed. In 1840 the Egyptians returned across the Jordan

from a campaign to drive the Turks from their country. Resentful at being forced to help Egyptians, Syrians seized some of the Jordan fords and asked those who crossed to pronounce the word for Camel: "Jamel." Egyptians have no soft "J" sound. When they answered "Gamel," like their prototypes among the Ephraimites, they were "slain at the passages of the Jordan." Still a third time was a test used at the Jordan. In the world war straggling Turks were met at the fords by the Syrians who demanded of those who would pass that they pronounce the Syrian word for onion. Those who said "buzzel" passed safely; those who said "bussel" were killed.

That forty-two thousand Ephraimites were killed at the passages of the Jordan is Improbable; forty, plus two thousand, is generally considered to be a much more likely figure. At least, the words are open to either construction.

"Shibboleth" is a word of many meanings, both Masonically and Biblically.

R.W. Charles C. Hunt, Librarian and Grand Secretary of the Grand Lodge of Iowa, Masonic student and authority, went to the Hebrew Bible for the use of the word, with the following interesting result:

"It appears in Zecharias 4:12, translated "Branch."

Isaiah 27:12, translated "Channel."

Genesis 41:5-6-7-22-23-24-26-27;

Ruth 2:2; Job 24:24, translated "Corn" or "Ears of Corn."

Psalms 69:15, translated "Water Flood."

Judges 12:6, not translated, as to do so would be to destroy the sense of the story in which it is used as a pass or test word.

In modern days "shibboleth" means (Standard Dictionary) "A test word or pet phrase of a party; a watchword." The example given is: "Opposition to internal improvements became a Democratic shibboleth," quoted from Harper's Monthly, July, 1892.

Masonically, Shibboleth means both a stream, and corn or wheat; so used, both are emblems of plenty.

"Corn" does not denote the familiar source of corn meal, familiar and dear to the American palate. Our corn is a cultivated descendant of

“Indian Corn” or Maize, so called to distinguish it from European corn, which, prior to the discovery of America, was the term for wheat, barley and other grains. “Corn” is so used in the Old Testament, the principal grains of which are wheat and barley.

There is no unanimity of opinion as to what kind of a stream should be an emblem of plenty. For years a minor controversy has raged, as interesting as (apparently) it is unshettleable.

Should the sheaf of wheat be suspended near a “waterfall” or a “waterford?”

The greatest American Masonic authority - many argue that on the whole the greatest Masonic authority of the world - is Albert Gallatin Mackey. He pronounced emphatically for “waterfall.” Yet many learned authorities contend that Mackey was not infallible, and that he erred.

It is human to see our own ideas as correct, the other fellow’s wrong. South Carolina, Mackey’s state, uses “waterfall,” Iowa and Colorado, among others, use “waterford;” Henry Evans, Editor of the “Square and Compass,” of Denver, is a Colorado Mason; Charles Hunt, already quoted, is of the Grand Lodge of Iowa. The student, therefore, must judge which is correct by argument rather than by weight of authority which attaches to such names as Mackey, Hunt, Evans, etc.

The two following quotations, grave and dignified when considered alone, at least border on the humorous when read together. The first is from the Ahiman Rezon (Code and Monitor combined) of South Carolina:

“The passages of Scripture which are referred to in this part of the section will be found in Judges XII, 1-6. The vulgate version gives a paraphrastic translation of a part of the 6th verse, as follows:

“Say, therefore, Shibboleth, which being interpreted is an ‘Ear of corn.’ The same word also in Hebrew signifies a rapid stream of water, from the root SHaBaL, to flow copiously. The too common error of speaking, in this part of the ritual, of a ‘waterford’ instead of a ‘waterfall,’ which is the correct word, must be carefully avoided. A ‘waterfall’ is an emblem of plenty, because it indicates an abundance of water. A ‘waterford,’ for converse reason, is, if any symbol at all, a symbol of scarcity.”

Hear now the South Dakota (Monitor):

“Note - The common error of using the word ‘waterfall’ instead of ‘waterford,’ which is the correct one, must be carefully avoided. The word to which allusion is made in this part of the ritual signifies an ear of corn. Corn has never been used as an emblem of Plenty. The fall or the ford has nothing to do with it, except that it originated for the purposes used by us at the Fords of Jordan, and not at the falls. The same volume of water which passes over the falls may be found at the ford below.”

At first sight the argument that the same volume of water passes over the ford as passes the falls seems unanswerable; some go further, saying that as a fall may not extend all the way across a river, more water “may” cross the ford than goes over the fall! To which those who argue on the other side submit that it is not a matter of gallons per minute, for either ford or fall, but the impression which fords and falls make upon the mind. Less water tumbles over Niagara than flows down the Mississippi, yet the torrential falls give a greater impression of quantity than the Father of Waters, peacefully and sluggishly moving in great but shallow width. According to those who argue for fall instead of ford, the former conveys the idea of plenty of water, while a ford, which can only exist where the water is shallow, argues a paucity of water: -

“Fall of Water. - There is a certain emblem in the degree of Fellowcraft, which is said to derive its origin from the waters of the Jordan, which were held up while the Israelites passed over, and which would naturally fall with great violence when the whole host had reached the opposite shore.’ Oliver Dict.

“An ingenious explanation of a false emblem. The Jordan, it is true, is full of rapids and falls, and a waterfall may not be out of keeping in the emblem, yet a waterford has much more meaning, and waterfall is probably its corruption. The Jordan is fordable in places.”

The April 15, 1876, issue of the “Canadian Craftsman” contained the following:

“WATER-FALL OR WATER-FORD.”

“There is a dispute now going on among our brethren in the State of New York, which promises to afford scope for very a learned discussion during the next meeting of their Grand Lodge. The work as agreed upon by the Grand Lodge requires the

use of the words 'waterford' in the lecture to the Second Degree, instead of 'fall of water,' and the ritual having thus been formally and authoritatively declared, every Lodge is required to conform to it, on pain of losing its Warrant if it disobeys. The old form 'fall of water,' however, has its partisans, and the controversy waxes somewhat warm. An effort is to be made at the next meeting of the Grand Lodge to reverse its decision, but we hardly think the effort will succeed. It is difficult to see upon what principle the term 'fall of water' can be used; 'waterford' is in every respect more correct." It is to be noted that in New York the proper term is "still" "waterford."

Certain Jurisdictions print the word they prefer in their Monitors; others indicate it with a picture; most consider it secret work and do not print anything about it. Colorado, Iowa, New York, South Dakota, Utah and Wisconsin are among those which suspend sheaves of wheat beside fords, while South Carolina, Florida, Delaware and the District of Columbia hang theirs beside a waterfall.

In September this year, the "Square and Compass" of Denver stated: "Too often the word 'waterfall' is used to indicate the location where the sheaf of wheat was found. The proper indication is 'waterford' as showing an abundant flow of water affording 'plenty' of that necessary element in a dry country for the sustenance of man and beast, whereas a 'waterfall' would suppose a restricted amount of the precious drops, caught among the rocks of a fall, instead of being spread out over a thirsty land."

Previously the "Illinois Freemason" stated: "A Waterford is not a symbol of plenty. The text should not read waterford, but instead waterfall. The oldest charts illustrate a waterfall, not a ford. Just how the substitution came to be made is one of those things which cannot be explained other than to say that somebody did some tinkering with the ritual."

To which the "Masonic Chronicler" of Chicago retorted: "It is absurd to contend that a waterford is a symbol of plenty, neither can a waterfall have any such significance."

It is true that many early charts show falls, not fords. But whether "the oldest charts" did so is a matter to be answered only by those who have seen them. "Very" old "Master's Carpets" or

"Trestleboards" of England show neither. Allyn's Ritual (an Expos) published 1831, uses "ford." Jeremy Cross's "True Masonic Chart" shows neither. So that with authorities at odds on the question, "proof" becomes merely argument and opinion!

More space than the controversy is worth may well have been given it, yet so many ask the facts that it seems worth while to put the several contentions side by side.

More pertinent, perhaps, is the natural query; "Why should there be "any" symbol of plenty? Plenty of "what?". And why emphasize it to the Fellowcraft?"

Here again authority may not speak, since all symbols of rich content have many meanings, not only one. Those who attempt to read from her wealth of symbols the inner, spiritual meaning of Freemasonry's gentle teachings find no difficulty of meeting upon common ground that an ear of corn or sheaf of wheat suspended near a waterfall or waterford, are symbols of the "plenty" (all we need) of ethical teaching, moral value and spiritual inspiration, which he who hath eyes to see may discern in Freemasonry

The Fellowcraft has come from darkness into light; he is now, Masonically, a man grown. He has climbed the Winding Stairs, and pauses before he approaches the Middle Chamber. Entry into that holy place is not a mere physical going into a room, but an ability to join mentally and spiritually in the search for the solution of the mystery there symbolized by the letter "G." Freemasonry seems to cry with no uncertain voice. "Here, in what you have seen, is plenty - (all you require) - to read the mystery and know as much as man may know of the meaning of that letter which is the symbol of the Most High.

So read, the symbol becomes high and beautiful, and the controversy as to whether ford or fall is correct is of little consequence or worth. Happy the Fellowcraft who does, indeed, receive his "plenty" when he crosses the passages of the Jordan, learns the correct pronunciation of Shibboleth, and passes into his Middle Chamber.

INTERPROVINCIAL LODGE DAY

New Brunswick - Nova Scotia - Prince Edward Island



2015

SECOND ANNUAL INTERPROVINCIAL LODGE DAY

Welcome: To all masons from the Grand Lodges of New Brunswick, Nova Scotia, Prince Edward Island and elsewhere.

What: Our Second Annual Interprovincial Lodge Day.

Where: Alexandra Lodge #87, 20 Lawrence Street, Amherst, NS

When: Saturday, September 26, 2015.

Time: Lodge will open at 2:00pm.

Why: A means for our brethren to get together to share the love of our Fraternity.

Reply Date: Please collect a rough idea of the numbers attending and reply by the end of June, 2015.

A firm confirmation will also be needed by September 12, 2015.

Please send your numbers and questions to:
VW Bro. Michael Gaul (Alexandra Lodge #87 Secretary)
mikefg48@gmail.com

For more information check out masons3.wix.com/ipday

WHAT MAKES A SUCCESSFUL LODGE (PART 1)

*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.*

For years I have been studying how to make a successful, vibrant, growing Lodge and trying my best to implement it. This subject has interested me ever since I served as Worshipful Master at Plymouth Lodge, Plymouth, Massachusetts in one Masonic District in 1994 and then again in another Masonic District at Paul Revere Lodge, Brockton, Massachusetts in 1999 & 2000. These Lodges were very high profile and very successful at one time. But the membership numbers, attendance, and the ability to fill the officer's line had become critically deficient. So when I assumed the East at both these Lodges I spent a good deal of time not only researching and reading what other Lodges across the nation were doing to try to boost interest, but I also experimented with a number of ideas to try to recharge these Lodges.

I borrowed many ideas, thought up some on my own, tried and failed and tried and failed again. Paul Revere Lodge was a Lodge of considerable means with Lodge money available to spend on the Brethren and my affiliation was deliberate in order to execute programs that would make the Lodge grow. After two attempts to work some magic in the East I was no closer to finding the formula for a successful Lodge than when I started. What really moved the learning curve along was my personal move from the Northeast to the South. And what became even more enlightening was my transfer from Southern mainstream AF & AM into Prince Hall Masonry.

Armed with this experience I have classified the different styles of rejuvenation into FIVE categories or Lodge Models.

1) AMENITIES ORIENTATED

Model One says that what is lacking in Freemasonry are some comforts of life. It says that Freemasonry has become miserly, its Lodges bare bones and its practices devoid of celebration. All that is needed, this model exhorts, are some really great meals and some social functions such

as Ladies Nights, Christmas Parties and summer barbeques, all subsidized by the Lodge. In addition the 50's furniture and the old style carpet need to be replaced with 21st century furnishings. Add a pool table, a wide screen TV, high-speed computers and piped in stereo sound and you have the makings of a Lodge that will attract men to relax and enjoy fellowship and brotherhood. Along these lines the Lodge should have a part time bar if allowed; but if not then an occasional after meeting fraternalism at a local Pub is in order. Run your Lodge like an English Gentlemen's club with some modern updates and acquiescence to youth and watch attendance grow, this model touts.

This type of approach is one, which I early on embraced wholeheartedly. My first time around at Plymouth Lodge I started an annual surf and turf night. At Paul Revere Lodge, I put on catered meals every meeting that were outstanding. We also ran Christmas parties, Ladies nights and a summer barbeque at both Lodges. Both Lodges were repainted and re-carpeted. In addition at Paul Revere where the budget was very generous I was able to add some special programs. One was a Masonic Roast Dean Martin style for a beloved Past Master, another was a special dinner held at a restaurant for the Secretary of the Lodge and yet another was a breakfast for a Past Master in charge of the hospital visitation program. There were many other perks and celebrations too numerous to mention all here.

I had high hopes with all these amenities, held in many cases on a grand scale, that enough enthusiasm would be generated and that word of mouth would get around that Freemasonry had something to offer men searching for camaraderie. Surely the Brethren would turn out in greater numbers and the Lodge would grow with new members if we pampered our membership. **Sadly there really was no noticeable difference in the attendance and growth of the Lodges even with all these benefits. This model was a dismal failure.**

2) EVENT ORIENTATED

Model Two says that Craft Lodge is boring and it says that it is boring because if all you are doing

are business meetings then you are not really practicing Masonry or doing anything different from what many other organizations do. And this is precisely the reason that many Brothers flee the Craft Lodge for the more inspiring confines of the York Rite or Scottish Rite. Put some programs together, says this model, that help express Freemasonry and/or that celebrate the Craft. It is no wonder that Craft Lodge attendance is so low if all it does is a one-hour business meeting followed by stale donuts and coffee and then all the Brethren go home.

This too was a model I endorsed. Good programs add purpose and meaning to Lodge life, I reasoned, and surely this will draw many Brethren to active participation in their Lodge. So at Plymouth Lodge we did a Lodge visitation to another Lodge 40 miles away and they returned the visit. We participated in the traveling gavel program. I had a DeMolay Chapter come in and do a DeMolay Degree. And we had the Paul Revere Colonial Degree Team degree team come and perform the Third Degree in colonial costume. This Lodge also held a very good and well attended Table Lodge which was held in special honour of a very hard working member of the Lodge. When our Secretary announced his retirement we had a dinner in his honour at the Lodge and invited all the Secretaries in the District to come help honour him. We also did the usual Past Masters Night where all the Past Masters assumed officer stations and performed a Degree.

Next time around in the East at Paul Revere Lodge I built on that event record by making existing events more lavish while adding some new ones. The Lodge had a special Colonial Degree Team. This team I took to a neighbouring state to perform. It all started when an elderly church member sold her house to move to assisted living quarters. In packing up she found an old Masonic diploma from another State in the basement of her house which had been in the family for generations. Knowing me to be a Mason she handed the Masonic diploma from the middle of the 19th century to me. I called the Grand Lodge in question, located the Lodge from which it was issued and arranged for a delegation to visit them to return this Masonic memento. Six months later we returned with the Colonial

Degree Team and a bus load of Masons for a revisit and a special performance. The colonial Degree Team also went to a very historic town about 40 miles away where we performed the Third Degree after which we retired for a Tri Table Lodge. Three Lodges were present and over 100 Masons celebrated the Craft that evening. While in the East I worked on sending our Degree Team to Indiana, a trip of about 1000 miles. A year after retiring from the East we made that trip. The Lodge participated in a District wide outdoor Third Degree in the forest where we raised five new Master Masons.

At the Ladies night at the Lodge a twenty member women's barbershop chorus provided the entertainment. At our annual dinner for our Blood donors and hospital workers I hired "Nitty Gritty Dirt Band" styled performers for entertainment. We offered a CPR program at the Lodge. We had a Scottish Degree Team dressed in Kilts and accompanied by bagpipes raise three Master Masons at the Lodge. At the last visitation by the District Deputy our officers choreographed a special Funeral Memorial Service for all the Brothers who had passed to the Celestial Lodge above during my two years as Master. For this event an excellent Masonic soloist sang some inspiring and heart warming songs and a special organist accompanied him.

Most business meetings had a speaker. One I can remember vividly was a PDDGM who was Chief Air Traffic Controller for a military airbase and small suburban airport. He spoke about the time that Air Force One landed at his airport and what the President's plane looked like inside. Another speaker was the Fishing/Hunting writer for the local paper. He was syndicated across the state as a Conservationist Authority and had many interesting observations about the status of our wetlands and our lakes and streams.

With all that we did, with all that we accomplished there was not one bit of difference in Lodge attendance nor was there an increase in applications for the degrees. This model, also, was a dismal failure.

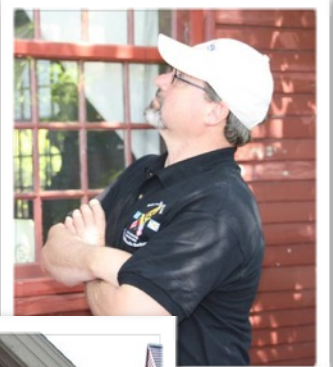
Next issue: What Makes a Successful Lodge - part 2 Ritual Orientated

JOHN ALBRO'S VISIT TO SUNRISE LODGE NEW HAMPSHIRE

On May 22nd members of John Albro Lodge and guests paid their biennial trip to Rising Sun Lodge in Nashua, New Hampshire. This was the ten year anniversary trip and the brethren and wives were entertained with a trip to Salem and a BBQ. John Albro put on the second degree. This event was started by

MWBro. Owen Walton and RWBro. Larry Gullet of New Hampshire. Strong friendships have been established and all the brethren of both countries enjoy the fraternal exchange. It will be John Albro's pleasure to host the meeting next year in Nova Scotia.






As part of the commemoration of the 10 year anniversary of the Masonic Visits between Rising Sun Lodge and John Albro Lodge a photo album was created. This album features a group photo from each year, 2005 until the present. Opposite each group photo will be an autograph sheet.

This will allow all who attended each year's visit to sign. Each Lodge will keep the book for year. This will give them the opportunity to show it to other lodges in their respective regions as they travel; to promote the concept of travelling.

The book is dedicated to Most Wor. Bro. Owen Walton & Rt. Wor. Bro. Larry Gullet for starting all this. The original concept, graphics, design & layout by Bro. Mark Chedrawe & Rt. Wor. Bro. Assad (Sid) Chedrawe P.D.D.G.M.



The Travelling Masonic Book Of Fellowship

2005 - May of that year was the start of what would grow and become "A Great Annual Masonic Tradition"

The Brothers of Rising Sun Lodge in Nashua, New Hampshire & John Albro Lodge in Dartmouth, Nova Scotia started all this.

*As Masons, we always talk about:
Being Better Men. About Travelling and About Fellowship.
These words have never been so True or shown to be so Real.
These visits have resulted in the exchange of many ideas.
And... The creation of many great lifetime friendships.
This truly is what Masonry is all about.
This truly is - "Masonry".*

COMMEMORATING THE ANNUAL MASONIC VISITS BETWEEN RISING SUN #39 & JOHN ALBRO #122. DEDICATED TO MOST WOR. BRO. OWEN WALTON & RT. WOR. BRO. LARRY GULLET FOR INSPIRING THE BROTHERS OF, NOT JUST THEIR LODGES, BUT OF MANY OTHER LODGES TO 'BE **"BETTER"**

ORIGINAL CONCEPT, GRAPHICS, DESIGN & LAYOUT BY BRO. MARK CHEDRAWE & RT. WOR. BRO. ASSAD (SID) CHEDRAWE P.D.D.G.M.

The Seaside Festival in Sheet Harbour will run from August 5th thru Aug 15th. The Parade thru the Village of Sheet Harbour will take place on Saturday August 8th at 1 p.m. The Masons of the area will be participating with a float. All Masons are welcome to attend and parade with them. They will marshal at the Catholic Church grounds on the West side of Sheet Harbour at 12:30. See you there!



IN AND AROUND THE JURISDICTION



The Cumberland County District Church Service was held on May 17th. RWBro. John Cody was in attendance.

The Annapolis Valley Apple Blossom Festival on May 7th. RWBro. Peter Ponsford stood in for the MWTGM.



RWBro. James MacKenzie's last official act as DDGM. Presenting a cheque for \$4800.00 to the Annapolis Valley Regional School Board, for their school breakfast program.



WM. Dalton Lease presents check for breakfast program.

The members of Valley Lodge No. 90 A.F. & A.M., which is located in Berwick, donated \$2000.00 towards the Berwick Elementary Schools breakfast program.

Valley Lodge hosts a community breakfast the second Saturday of the month (September - June) where they raise funds for this and other good works.



**R.W.Bro. Kirk Whitman ,
Annapolis Lodge No.33**

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