



The *Nova Scotia* **FREEMASON**

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



MASONIC CHAIRS
MASONIC ART

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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Cover: The Master's Chair, part of the Bath Furniture purchased from Bath Lodge in 1842 by Loyal Lodge No.251 in Barnstaple, North Devon, which operates under the United Grand Lodge of England. A more in-depth article on these particular fantastic furnishings can be found in a past issue of the NSFV Vol.7 Issue 4.



THE GRAND MASTER'S MESSAGE

A Thank you

As the end of my term as Grand Master gets closer, I would like to take this opportunity to thank the Lodges and the Brothers of this Grand jurisdiction for all the courtesies I have received.

It has been a pleasure for me to be your Grand Master and to travel throughout this jurisdiction to attend the various lodge functions. It was especially heartwarming to be asked to attend at the homes and institutions of some of our elderly Brethren to present them with long service awards; they have given so much to our craft.

At the start of my term I had stated that Masonry was a step into the light and we should all step into the light. I took that step and tried over the past year to bring more light to our jurisdiction through the **three edicts** I issued and in the **Grand Masters Cornerstone Project**. The edicts were brought in to correct and clarify some problems I had noted during my time as Deputy Grand Master. It is my hope that the lodges keep up all the good work I have observed over the past year. The Cornerstone Project is something that I hope will bring the lodges together in fellowship and joy at working together for a common cause.

As well this year we had a Grand Lodge church service, which is something we have not done in a while. I would like to thank the Brothers that supported the service and I hope that they will continue in the future.

One of the other things I started this year was a printed copy of our **Ancient Charges** on parchment paper with the Grand Lodge seal and the Grand Master's signature. This was presented to every Worshipful Master at the end of the Installation to commemorate that he was on that day installed as Worshipful Master of his lodge.

It has been a busy year, and a year we should all be proud of; we have accomplished much, but there is much more to do. There have been many new initiates brought in our lodges, but we must work hard to keep them there and involve them. It is incumbent on all of us to work hard to keep our jurisdiction vibrant and strong.

I want to thank all of the Brothers across the jurisdiction for all the support you have shown me over the year. It has been a humbling experience and I have learned a lot. Thank you again, and I look forward to serving this Grand Jurisdiction in any way I can. I look forward to seeing many of you at the Grand Communication, may the Grand Architect bless and keep you safe in all your travels.

James A Luddington

Grands Master, GLNS

The Most Worshipful the Grand Master and several of the brothers visited Brother G. Parks to present his 60 year bar.



MASONIC CHAIRS MASONIC ART

Masonic chairs are an art form unto themselves.

Their Masonic symbols go back in time hundreds of years and are part of Masonic history.

Since Freemasonry is built upon the symbolism of Solomon's Temple on Mount Moriah in Jerusalem, the Master's chair is symbolic of a King's throne.

Throughout history, no matter whether these chairs were roughly hand-whittled from logs and branches or lovingly hand carved by a master craftsman and ornately decorated with gold and filigree, the men who have sat in most of these chairs have been elected to and held the most prestigious position in their lodge,...that of the Worshipful Master.

Unlike a CEO of a major company who may choose a chair for its prestigious look and its power to make a statement, or a business owner who might choose a Herman Miller Aeron ergonomic desk chair for its comfort and lumbar support, these Masonic chairs have no ergonomic chair qualities, whatsoever.

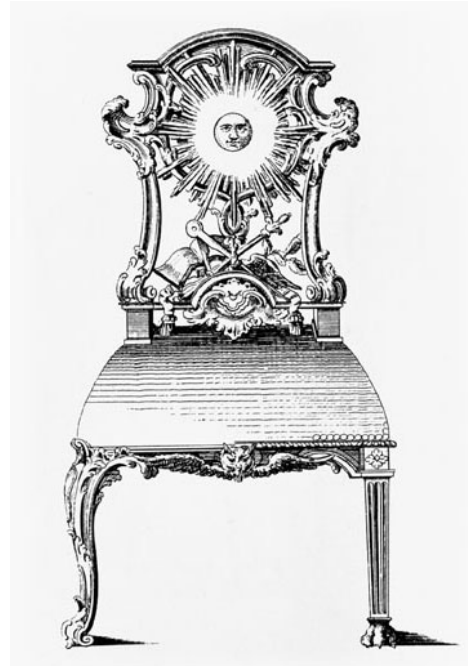
These Worshipful Master chairs have no lumbar support, no tilt mechanisms, no levers and most have very little padding. They don't roll on wheels, do not have extendable arms, mesh seats or backs to keep you cool.

In fact, rarely will you ever find one which is for sale. If you do find one for sale, it is typically much more expensive than a top of the line, ergonomic office chair.

The difference between a successful businessman's empty chair and an empty Master's chair is that the Master's chair is symbolic of the Master's duties and loyalty to his lodge and its members.

The men who currently sit in or have sat in these chairs are honourable men who believe in a Supreme Being, universality among men and strive to promote peace and harmony within their lodge and actively support charitable work within their communities.

Here are some chair photos and a drawing.



Drawing of Chair. Notice the different legs.



The Benjamin Bucktrout Worshipful Master's Chair

The Benjamin Bucktrout Worshipful Master's Chair

The Pre-Revolutionary Masonic Worshipful Master's chair, below was built by cabinet maker, Benjamin Bucktrout of Williamsburg, Virginia between 1766 and 1777.

It is over 200 years old and is made of mahogany with black walnut and has rocaille ornamentation and its original leather seat.

It currently resides in The Colonial Williamsburg Collection. Click on this link and scroll down toward the bottom of the page to read more about the [Benjamin Bucktrout Master's Chair](#).

229 Year Old Ceremonial Masonic Chairs

In approximately 1791, soon after the Prince of Wales (later called George IV), became the first Royal Grand Master in 1790, a Senior Warden and Junior Warden chair was commissioned to be used in Freemasons' Hall in London.

They are now in the United Grand Lodge of England's Museum. (the links to photos of the chairs are below, but continue reading)

London cabinet maker Robert Kennett was commissioned to create the chairs. It took 3 months to complete the set. (1 matching footstool was also created and still survives)

They display columns, foliage, acanthus leaves and the respective symbols of the Senior and Junior Wardens.

They are duplicates, except that the Senior Warden's chair has Corinthian columns and a level and the Junior Warden's chair has Ionic columns and a plumb. They have deep blue velvet seats and fluted legs which taper down to brass castors.

They are made of limewood which has been gilded.

Over the years, the chairs have been repaired many times. They had been re-gilded so many times that their intricate carvings were no longer crisp looking. In 2005 thru 2008, The United Grand Lodge of England commissioned W. Thomas Restorations Limited to restore the chairs.

All the previous layers of gilt were carefully removed, repairs were performed to the limewood carvings and they were then re-gilded using a water gilt rather than an oil gilt.

It took the restoration team 3,375 hours to perform the repairs on these 2 chairs and the Master's throne. They used 190 books of 23-1/2 carat extra thick gold leaf.

Today, (2019), these 2 chairs are 229 years old...and are breathtakingly beautiful and bespoke.



DUE FORM

"All ritual is fortifying. Ritual is a natural necessity for mankind. The more things are upset, the more they fly to it. I abhor slovenly ritual anywhere. By the way, would you mind assisting at the examinations, if there are many visiting Brothers tonight? You'll find some of 'em very rusty but - it's the Spirit, not the Letter, that giveth life. The question of visiting Brethren is an important one. There are so many of them in London now, you see and so few places where they can meet.'

So we read in the greatest of all Masonic stories, 'In the Interests of the Brethren,' by Rudyard Kipling. It is a vivid picture of how our gentle Craft helped its wounded members in the days of the Great War, dark, dreadful and confused. No Mason can read it aloud a lump will climb into his throat and choke him.

It tells of a Lodge of Instruction, formed by the Lodge of Faith and Works, No. 5837, for the benefit of wounded Brethren, under the guise of giving them a chance to rub up on the Ritual. The scene when the Lodge was called up at the sound of the Gavel the rattle of crutches, the shuffle of feet - some with one leg, some with one hand - is a picture to break the heart, and mend it. The Signs were fearfully and wonderfully made!

'D'you like it?' said the Doctor to a one-footed Brother, as they sat together, after the Lodge had been seated with difficulty. 'Do I? It's Heaven to me, sittin' in Lodge again. It's all comin' back now, watching their mistakes. I haven't much religion, but all I had I learnt in Lodge,' he said with flushed face.

'Yes,' he went on, 'Veiled in all'gory and illustrated in symbols - the Fatherhood of God an' the Brotherhood of Man an' what more in Hell do you want. Look at 'em!' he broke off, giggling. 'See! See!' cried the one-footed Corporal. 'I could ha' done it better myself - my one foot in France. Yes, I should think they ought to do it again!'

Yet, in the midst of all the tragic confusion, the Master insisted that the Ritual be followed as nearly letter-perfect as possible as had been the manner of Masonry from the first. In the Constitutions of 1738 we learn that Grand Lodge may be opened in Form, in Due Form and in Ample Form all alike valid and with the same authority. When opened by any other Officer than

the Grand Master, the Grand Lodge is opened only in 'Form.' If a Past Grand Master, or the Deputy Grand Master presides, it is opened in 'Due Form.' When the Grand Master himself is in the Chair, the grand Lodge is opened in 'Ample Form.' And the same is true, with but slight variations, on this side of the sea.

Why does Masonry insist so strictly upon exactness in its Ritual? There is a profound reason, not to be forgotten or ignored. True, it is the Spirit, not the Letter, that giveth life but the Letter does give a Body, without which the Spirit of Masonry would be a formless blur, losing much of its meaning, if not all of its beauty. Ceremony keeps things up without form the spirit melts into thin air and is lost.

What is true of Masonry is equally true of religion, of manners and of art. The Poet Tennyson speaks of those, 'whose faith hath center everywhere, nor cares to fix itself in form.' That is, they believe in everything in general and nothing in particular. Their faith is like the earth in the story of creation, as the Bible tells it, 'without form and void' a vague sentiment, as flimsy as a mist and as frail.

Manners, it has been said, are minor morals. That is, they are forms of a social ritual in which the spirit of courtesy and amenity finds expression. So essential are they as a form of social fellowship, that, as Emerson said, if they were lost, some gentlemen would be obliged to re-invent such a code. The phrase, 'It is not done,' has more than mere convention behind it. It bespeaks a standard, a sense of propriety, a fineness of feeling, a respect for the rights and feelings of others.

Some of our modern artists are trying to throw off the old classic forms of music, painting and poetry. The result is chaos, a formless riot of color and sound, in which a horse may be green and a song a mere mob of notes, without melody. Without lovely form the spirit of beauty fades and is lost. Ages of experience have wrought out noble forms of art and life, which we cannot defy or ignore without disaster.

The same is true of Masonry. Gentle, wise, mellow with age its gracious spirit has fashioned a form, or body, or an art if we call it so, in which its peculiar genius finds expression. Its old and lovely

ritual, if rightly used, evokes the Spirit of Masonry, as each of us can testify. The mere opening of a Lodge creates a Masonic atmosphere in which the truths of Masonry seem more real and true. It weaves a spell about us, making fellowship gracious. It is a mystery we love it, without caring to analyze it.

By the same token, if the rhythm of the ritual is bungled, or slurred, or dealt with hastily or without dignity its beauty is marred and its spell broken. Just imagine the opening of Lodge, or any one of the Degrees, jazzed up, rushed through with, and how horrible it would be. The soul of Masonry would be sacrificed, and its spirit evaporated. For that reason we cannot take too much pains in giving the ritual such a rendering as befits its dignity, its solemnity and its haunting beauty.

No wonder Masonry is jealous of its ceremonies and symbols. It hesitates to make the slightest change, even when errors have crept into the ritual, lest something precious is lost. Indeed, it is always seeking 'that which is lost,' not alone in its great Secret, but in all its symbols which enshrine a wisdom grey with age, often but dimly seen, and sorely needed in the hurry and medley of our giddy-paced age.

Mere formalism is always a danger. Even a lofty ritual may become a rigmarole, a thing of rut and rote. Sublime truths may be repeated like a parrot, as the creed in a church may be recited without thought or feeling, by force of habit. Still, such a habit is worth keeping, and often the uttering of great words stirs the heart with a sense of the cargoes of wonder which they hold, for such as have ears to hear.

No matter our fear of formalism - its mockery and unreality - must not blind us to the necessity of noble, stately and lovely form in which to utter and embody the truths that make us men. For that reason every part of the ritual ought to have Due Form, nothing skimped or performed perfunctorily, in order that the wise, good and beautiful truth of Masonry may have full expression and give us its full blessing. Only so can we get from it what it has to give us for our good.

Take, for example, the Opening of the Lodge, so often regarded as of no great importance in itself, save as a preliminary to what is to follow. Not so. Nothing in Masonry is more impressive, if

we see it aright. As a flower 'opens its Lodge,' as one poet puts it, when it unfolds its petals and displays its centre to the sun, which renews its life so the opening of a Masonic Lodge is a symbol of the opening out of the human mind and heart to God. It is a drama of an inward and ineffable thing, not to be spoken of except in the poetry of symbol.

One sees more plainly in English ritual, in which the three Degrees, or grades as they name them, has each its stage. First is the stage appropriate to the Apprentice, a call to lift the mind above the level of external things. The second is a further opening, an advance in the science revealing greater things than Apprentices may know. It is an opening 'upon the square,' which the first Degree is not.

By the time we reach the Third Degree, a still deeper opening of the mind is implied, 'upon the centre,' for those of the Master rank, involving the use of finer powers of perception, to the very centre and depths of being. How far and to what depth any of us is able to open the Lodge of his Mind, is the measure of what Masonry is to us. As an ancient manual of initiation tells us, urging us to an inward quest:

'There lives a Master in the hearts of men who makes their deeds, by subtle-pulling strings, dance to what time He will. With all thy soul trust Him, and take Him for thy succor. So shalt thou gain, by grace of Him, the uttermost repose, the Eternal Peace.' Such meaning, and far more than here hinted, lie hidden to most of us in the simple ceremony of opening the Lodge. How much Masonry would mean for us and do for us, if only it had its due form both of ritual and interpretation. It might not explain all riddles, but it would light many a dark path, and lead us thither where we seek to go.

Religion, untainted, here dwells
Here the morals of Athens are taught
Great Hiram's tradition here tells
How the world out of chaos was brought.
SO MOTE IT BE

*SHORT TALK BULLETIN - Vol. VI February,
1928 No.2: Author: Unknown*

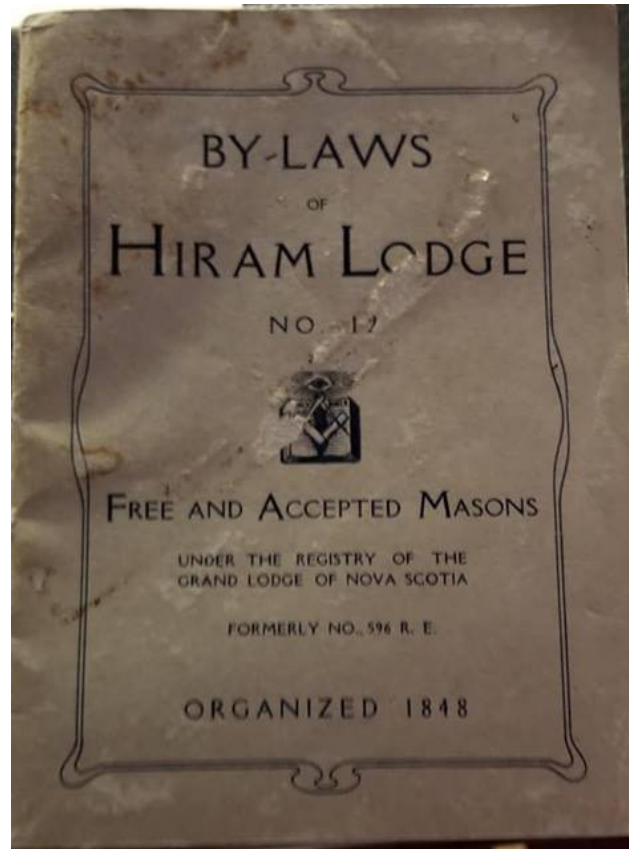
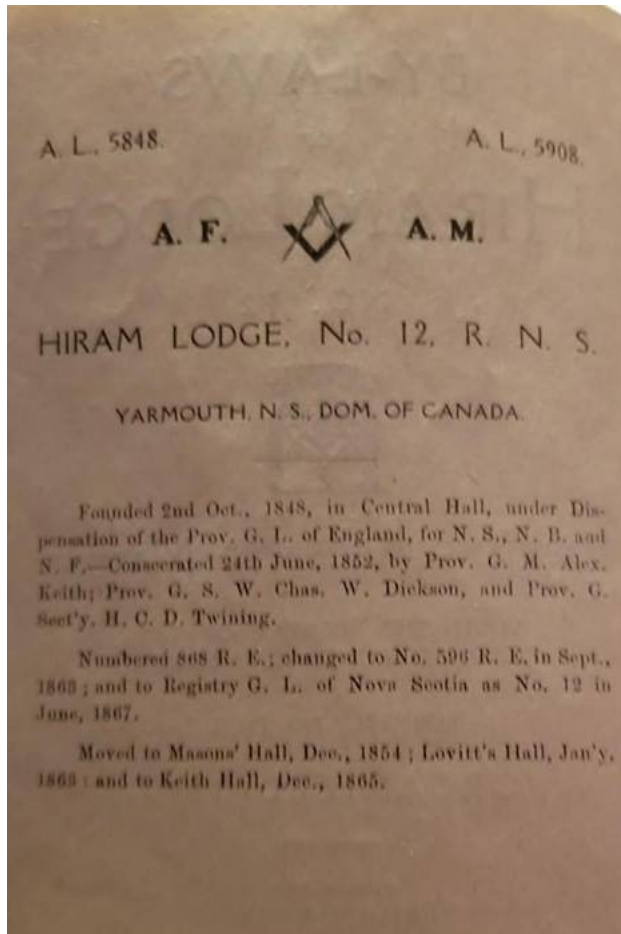
A message as important now as it was in 1928! - Ed

A PIECE OF HIRAM LODGE NO. 12 HISTORY

A piece of Hiram Lodge No.12 history has returned home to Yarmouth, Nova Scotia, thanks to Illustrious Sir Phillip Beeler, Past Potantate of Philae Shrine, who found an original copy of our bi-laws from 1848 at a yard sale. The document was presented to the Lodge this evening by Ilustrious Sir Ken Wheelens current Potantate of Philae Shrine and Hiram No.12 member. Historically interesting, is the Grand Master that consecrated this Lodge was none other than Alexander Keith.

This on top of welcoming 3 new Fellow Craft to the Lodge. It was a perfect evening.

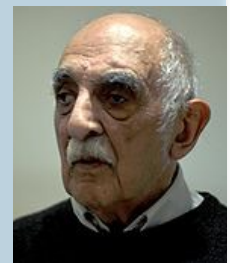
*Michael Innis
Hiram No.12*



“But who can speak of secrecy when the minimum bibliography on Masonry amounts to some 60,000 titles? This is the first of the Masonic paradoxes: secrecy which is no secrecy at all...

The second paradox is this: Freemasonry has existed almost unchanged since the beginning of the eighteenth century, quietly defying history and the march of time, while simultaneously being more obsessed with its own history than any other institution in the world. From the start, the Craft (as it is often referred to) has assiduously recorded its existence year by year, month by month, day by day, constantly defining its own past, while remaining almost unaffected by the history of mankind in general. The whole corpus of Masonic historical literature rivals in size — if not exceeds — the collection of works devoted to the history of any major country during the same period (1717 - 1990).”

Alexander Piatigorsky, Freemasonry: The Study of a Phenomenon, 1999 (org. 1997 as Who's Afraid



FROM THE SENIOR GRAND WARDEN

Brothers;



We are nearing the end of another year; where has the time gone since the last Annual Communication? During the year I have had the opportunity to visit with many of you; those that I didn't get to this year will be on my list of priorities for the coming year.

I take this opportunity to Thank You all for allowing me to serve you as your Senior Grand Warden, I trust I have lived up to most of your expectations. I Thank You for the kindness you have shown me over the year; it has been great to renew old friendships and to establish new ones.

I pledge myself to continue to serve this Grand Jurisdiction to the best of my ability.

I look forward to seeing as many of you as possible at the Grand Communication on June 7th and 8th. Remember You are Grand Lodge; we have work to do to ensure our Grand Jurisdiction continues to prosper, we have been handed the torch, let us carry it high.

Fraternally and Respectfully,

John Dollimont

Senior Grand Warden

FROM THE JUNIOR GRAND WARDEN

To all the Brothers of the Grand Lodge of Nova Scotia,



Thank you for the opportunity to represent you as your Junior Grand Warden this past year. It has been a privilege and an honour - totally unexpected but greatly appreciated.

I have tried to fulfill all the duties associated with my office. I have been able to accompany the Grand Master on most of his official visits and have represented him on ten different occasions. I have attended all the Board of General Purposes meetings in Truro this past year as well as various other functions when requested.

One of the highlights of my year was to attend, with the Grand Master, numerous presentations of 50 year Jewels and Meritorious Service Awards to deserving Brothers.

As I have been elected, by acclamation, to the position of Senior Grand Warden for the upcoming year, I look forward to the challenges that the office holds.

Sincerely & Fraternaly,

Alan D. Jarvis

Junior Grand Warden



For almost a hundred years the Masonic Service Association of North America has published the Short Talk Bulletins every month, discussing various symbols, lore, and Masonic historical figures and events, being the de facto “public face” of Masonry in North America. If Masonry in North America was a church, these would be the sermons. These have historically been sent out, printed and mailed. By subscribing to the Short Talk Bulletin Online Audio Library, every week you will receive new episodes of the historical Short Talk Bulletins, as well as the current Short Talk Bulletins as they become available. The vision of Anaba Publishing is to record all of the historical Short Talk Bulletins being spoken/delivered by various Masons around the country, preserve this ongoing legacy to speak to the world about the value of Masonry, and in so doing provide real and tangible support to further the goals of the MSANA: disaster relief, educational publications and masonic information. Membership in the Short Talk Bulletin Online Audio Library equals direct support for the MSANA. Go to the link below and see for yourself how easy it is to get access to Masonic education.

<https://shorttalkbulletin.com/subscribe-to-podcast/>



What is a Lewis?

The words Lewis and Louveteau, which, in their original meaning, import two very different things, have in Masonry an equivalent signification - the former being used in English, the latter in French, to designate the son of a Mason. The English word Lewis" is a term belonging to operative Masonry, and signifies an iron cramp, which is inserted in a cavity prepared for the purpose in a large stone, so as to give attachment to a pulley and hook, whereby the stone may be conveniently raised to any height, and deposited in its proper position. In this country the lewis has not been adopted as a symbol in Freemasonry, but in the English ritual it is found among the emblems placed upon the tracing board of the Entered Apprentice, and is used in that degree as a symbol of strength, because, by its assistance, the operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. Extending the symbolic allusion still further, the son of a Mason is in England called a Lewis," because it is his duty to support the sinking powers and aid the failing strength of his father, or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age, thus rendering the evening of their lives peaceful and happy."

Under the Grand Lodge of Nova Scotia "No petition for the mysteries of Freemasonry shall be accepted from any candidate unless he is, at the time of signing the application, at least twenty-one (21) years of age, except in the case of the son of a Mason he shall be at least eighteen (18) years of age." and if his father is in good standing is entitled to wear the Lewis Jewel.

GRAND MASTER'S DINNER APRIL 13, 2019

Harmony Lodge No.52 hosted the Most Worshipful the Grand Master's Homecoming Dinner on Saturday April 13, 2019, at the Aylesford Fire Hall. This roast beef dinner was well attended by family and friends.

As part of the celebration MWBro. Luddington was presented with the Meritorious Service Award by his Lodge. The presentation was made by MWBro. George Grant.





FIVE POINTS

The Five Points of Fellowship, as every Master Masons knows, contain the essence of the doctrine of brotherhood. But many a new brother asks, pertinently, 'why are they called 'Points?'' In the Old Constitutions, as explained in the Hallowell or Regius manuscript, are fifteen regulations, called 'points.' The old verse runs:

'Fifteen artyculus there they sought And fifteen poyntys there they wroghton.'

Translated into easy English, this reads:

'Fifteen articles there they sought And fifteen points there they wrought.'

Phillips 'New World of Words,' published in 1706, defines 'point' as 'a head, or chief matter.' Moreover, an operative Masons 'points' the seams of a wall by filling in the chinks left in laying bricks or stone, thus completing the structure.

In older days of the Speculative Art there were 'twelve original points' as we learn from the old English lectures, done away with by the United Grand Lodge of England at the time of the reconciliation of 1813. They were introduced by the following passage:

'There are in Freemasonry twelve original points, which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one.' The twelve points were: Opening, Preparation, Report, Entrance, Prayer, Circumambulation, Advancing, Obligation, Investure, Northeast Corner and Closing and each was symbolized by one of the Twelve Tribes of Israel for ingenious reasons not necessary to set forth here.

The twelve original points were never introduced into the United States, and are now no longer used in England, although the ceremonies which they typify, of course, are integral parts of all Masonic rituals.

Our Five Points of Fellowship are not allied to these, except as they are reflected in the word 'points.' We also find this relationship in the Perfect Points of our Entrance, once called Principal Points. Dr. Oliver, famous, learned and not always accurate Masonic student and writer

(1782-1867) sums up the Five Points in his 'Landmarks,' as follows:

'Assisting a brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets and vindicating his reputation as well in his absence as in his presence.' by which it will be seen that in Oliver's day the Five Points were not exactly as they are with us now.

Strange though it seems, a change was made in the symbolism of the Five Points as recently as 1842, at the Baltimore Masonic Convention. Prior to that time, according to Cole, the Five Points were symbolized by hand, foot, knee, breast and back. After 1842, the hand was omitted, and the mouth and ear tacked on as the fifth.

Mackey believed that:

'The omission of the first and the insertion of the last are innovations and the enumeration given by Cole is the old and genuine one which was originally taught in England by Preston and in his country by Webb.'

Some curiosities of ritual changes, though interesting, are more for the antiquarian than the average lodge member. Most of us are more concerned with a practical explanation of the Five Points as they have been taught for nearly a hundred years. For they have a practical explanation, which goes much more deeply into fraternal and brotherly relations than the ritual indicates. A man goes on foot a short distance by preference for a longer journey he boards a street car, rides in an automobile, engages passage on a railroad or courses through the air in a plane. Service to our brethren on foot does not imply any special virtue in that means of transportation. The word expresses the willingness of him who would serve our own pleasure and refuse to travel merely because the means is not to our liking would hardly be Masonic. We assist our brethren when we can also we serve them. The two terms are not interchangeable we can not assist a brother with out serving, but we may serve him without assisting him. For a wholly negative action may be a service suppose we have a just claim against him and, because of our Fraternal relations, we postpone pressing it. That is true service, but not active assistance, such as we might give if we gave or loaned him money to satisfy some other's claim.

How far should we go 'on foot' to render service? Nothing is said in the ritual, but the cabletow is otherwise used as a measure of length. That same Baltimore Masonic Convention defined a cabletow's length as 'the scope of a brother's reasonable ability.' Across town may be too far for one, and across a continent not too far for another. In better words, our own conception of brotherhood must say how far we travel to help our brother.

Mackey expressed thus:

'Indolence should not cause our footsteps to halt, or wrath to turn them aside but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow creature.'

The petition at the Altar of the Great Architect of the Universe before engaging in any great and important undertaking is sound Masonic doctrine. To name the welfare of our brother in our petitions is good - but not for the reasons which the good Dr. Mackey set forth the great Masonic student's pen slipped here, even as Jove has been known to nod! He Said:

'In our devotions to almighty God we should remember a brother's welfare as our own, for the prayers of a fervent and sincere heart will find no less favor in the sight of heaven because the petition for self intermingles with aspirations of benevolence for a friend.' Apparently we should pray for our friends because God will look with favor on an unselfish action on our part - which is un-Masonic and selfish! Cole, writing years before Mackey (1817) said of his Third, our Second Point:

'When I offer up my ejaculations to Almighty God, a brother's welfare I will remember as my own, for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly will the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.'

This seems to be interpretable as meaning that we should pray for our brethren because we love them, and because, knowing our own need of their prayers, we realize their need of ours. Anciently, it was written 'Laborare est orare,' - to labor is to pray. If indeed prayer is labor, then to pray for our brethren we may labor for our brethren, which at once clarifies the Second Point and makes it a practical, everyday, do-it-now admonition. To

work for our brother's welfare is in the most brotherly manner to petition the Most High for him.

We often associate with the idea of a 'secret' something less than proper 'He has a secret in his life,' 'He is secretive.' 'He says one thing but in his secret heart he thinks another' are all expressions which seem to connote some degree of guilt with what is secret. We keep our brother's secrets, guilty or innocent, but let us not assume that every secret is of a guilty variety. He may have a secret ambition, a secret joy, a secret hope - if he confides these to us, is our teaching merely to refuse to tell them, or to keep them in the fine old sense of that word - to hold, to guard, to preserve. The Keeper of the Door stands watch and ward, not to keep it from others, but to see that none use it improperly. Thus we are to keep the secret joys and ambitions of our brethren, close in our hearts, until he wants them known, but also by sympathy and understanding, helping him to maintain them.

Even without this broad interpretation, the keeping of a brother's confidence has more to it than mere silence. If he confides to us a guilty secret, since to betray him may not only make known that which he wishes hidden, but places him in danger. To betray a trust is never the act of a brother. In ordinary life an unsought trust does not carry with it responsibility to preserve it in Freemasonry it does! No matter how we wish we did not share the secret, if it has been given us by a brother, we can not suffer our tongues to betray him, no matter what it costs us to remain silent, unless we forget alike our obligation and the Third Point. 'Do you stumble and fall, my brother? My hand is stretched out to prevent it. Do you need aid? My hand is yours - use it. It is your hand, for the time being. My strength is united to yours. You are not alone in your struggle - I stand with you on the Fourth of the Five Points, and as your need may be, so 'Deo volente,' will be my strength for you.'

So must we speak when the need comes. It makes no difference in what way our brother stumbles it may be mentally it may be spiritually it may be materially it may be morally. No exceptions are noted in our teachings. We are not told to stretch forth the hand in aid 'If,' and 'perhaps,' and 'but!' Not for us to judge, to

condemn, to admonish . . . for us only to put forth our strength unto our falling brother at his need, without question and without stint. For such is the Kingdom of Brotherhood.

More sins are committed in the name of the Fifth of the Five Points than in the name of liberty! Too often we offer counsel when it is not advice but help that is needed. Too often we admonish of motes within our brother's eye when our own vision is blinded by beams. What said the Lord? (Amos VII, in the Fellowcraft's Degree.) 'Behold, I will set a plumb line in the midst of my people Israel I will not again pass by them any more.'

'In the midst of my people Israel' - not in the far away land not across the river not up on the mountain top, but in the midst of them, an intimate personal individual plumb line! So are we to judge our brethren not by the plumb, the square or the level that we are each taught to carry in our hearts, but by his plumb, his square, his level.

If he build true by his own tools, we have no right to judge him by ours. The friendly reminders we must whisper to him are of incorrect building by his own plumb line. He may differ from us in opinion he may be Republican where we are Democrat, Methodist where we are Baptist Wet where we are Dry Protectionist where we are Free trade

League of Nations proponent where we are 'biter enders' - we must not judge him by the plumb line of our own beliefs. Only when we see him building untrue to his own tools have we the right to remind him of his faults. When we see a brave man shrinking, a virtuous man abandoning himself to vice, a good man acting as a criminal - then is his building faulty judged by his own plumb line and we may heed the Fifth of the Five Points and counsel and advise him to swing back, true to his own working tools. And finally, we do well to remember Mackey's interpretation of the Fifth Point:

' . . . we should never revile a brother's character behind his back but rather, when attacked by others, support and defend it.' 'Speak no ill of the dead, since they can not defend themselves' might well have been written of the absent. In the Masonic sense no brother is absent if his brother is present, since then he has always a

champion and defender, standing upon the Fifth Point as upon a rock.

So considered - and this little paper is but a slender outline of how much and how far the Five Points extend - these teachings of Masonry, concerned wholly with the relations of brother to brother, become a broad and beautiful band of blue - the blue of the Blue Lodge - the True Blue of Brotherhood.

*SHORT TALK BULLETIN - Vol. IX May, 1931
No. 5 Author Unknown*



"Those who become Freemasons only for the sake of finding out the secret of the order, run a very great risk of growing old under the trowel without ever realizing their purpose. Yet there is a secret, but it is so inviolable that it has never been confided or whispered to anyone.

Those who stop at the outward crust of things imagine that the secret consists in words, in signs, or that the main point of it is to be found only in reaching the highest degree. This is a mistaken view: the man who guesses the secret of Freemasonry, and to know it you must guess it, reaches that point only through long attendance in the lodges, through deep thinking, comparison, and deduction.

He would not trust that secret to his best friend in Freemasonry, because he is aware that if his friend has not found it out, he could not make any use of it after it had been whispered in his ear. No, he keeps his peace, and the secret remains a secret."

Giovanni Giacomo Casanova, *Memoirs*, Volume 2a, Paris, p. 33

NOVA SCOTIA TRIP TO CUBA

Once again the brothers from Nova scotia visited Cuba. This year, in addition to Grand Lodge in Havana, we've planned official visits to two lodges; VERDAD LODGE & SOL LODGE. As before this year we took extra suitcases full of clothing and medicine to help our brothers in Cuba. Sitting on the beach sipping Mojitos, enjoying the sun, is good for the body. Helping our Cuban brothers and their families, is good for the spirit. What a great combo. That's what Masonry should be all about.



ACT OF BRAVERY BY A WELSFORD LODGE FREEMASON

Brother Juteau is the Fire Chief in Windsor and attended the scene of a fire recently. During his initial assessment of the scene he discovered a family with small children trapped in the house. Brother Juteau rescued one of those children by literally catching the child in his arms.

“We had fire all over the front of the building as well as two vehicles in the front. As I got out to do my 360 (of the building), I was advised by other firefighters that there were people evacuated from the first apartment but the second apartment still possibly had people inside,” he said.

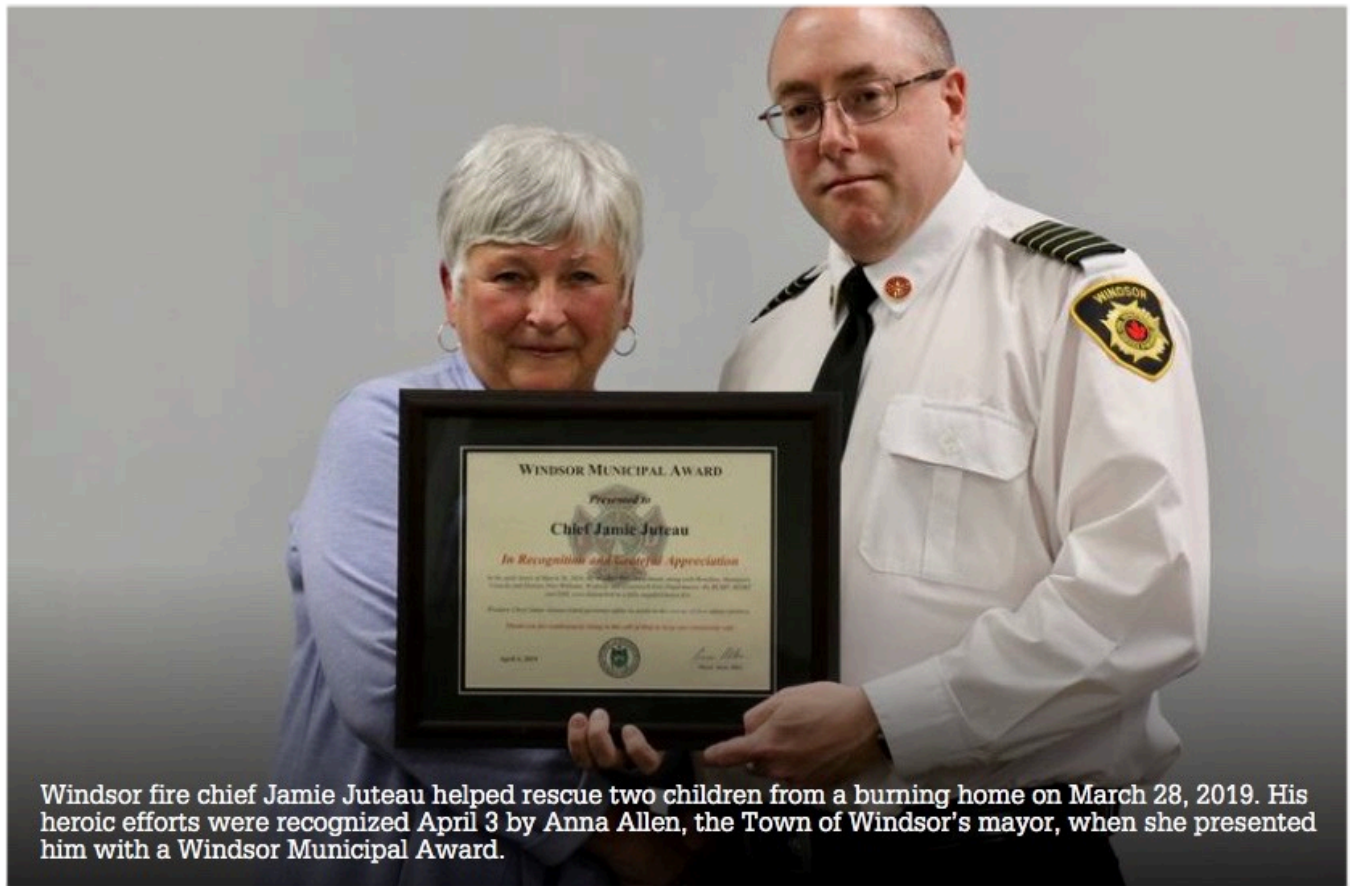
“I could hear people yelling from the back of the second unit — a mother, father and two children that still hadn’t got out. They had two youngsters, a baby and a toddler and they dropped the young fella over and I caught him.”

Juteau said he passed the first child to EHS before grabbing the baby, who was strapped into a car seat.

“A firefighter as well as the RCMP assisted in getting the gentleman out. We had him kick down the back deck wall and then he was able to get out of there. With the mom, a firefighter and Mountie assisted her getting across,” he said.

“It worked out very well. There were no injuries.”

The town subsequently recognized his bravery by presenting Brother Juteau with the Windsor Municipal Award.



Windsor fire chief Jamie Juteau helped rescue two children from a burning home on March 28, 2019. His heroic efforts were recognized April 3 by Anna Allen, the Town of Windsor’s mayor, when she presented him with a Windsor Municipal Award.

“Courtesy of the Hants Journal”

AT THE END OF THE INSTALLATION OF OFFICERS CEREMONY:

Brethren –

There seems to be much confusion over what happens at the end of the Installation of Officers in this jurisdiction. I will endeavour to clarify what is supposed to happen according to our ritual. At the end of this wonderful ceremony is the Closing Ode, a Prayer, for many our National Anthem and then the IO completes the ceremony. After this is where I see a lot of variance from the ritual. According to the Handbook of Ceremonies – Part I and Part I (a), page 27 & 28, the following is what is supposed to happen:

- 1) The WM will say a **FEW** words followed by the SW and JW.
- 2) The WM will then call upon the **Junior Ruling Master** to address the brethren.
- 3) The floor should **NOT** be opened for general comments.
- 4) The Senior GL officer present will then be requested to make any presentations and to address the brethren.
- 5) The WM will ask the Chaplin to say Grace if there is a luncheon following the ceremony.
- 6) The official GL visitor may choose to retire at this point followed by the departure of the ruling Masters and visitors with permission from the WM.
- 7) If the official GL officer does not retire, it is **NOT** appropriate to have the ruling Masters and visitors retire.
- 8) The WM will then proceed to close the Lodge.
- 9) It is **NOT** appropriate to take up a monetary collection at an Installation Ceremony.

I hope this sheds some light on this matter.

Respectfully submitted:
Gerald Settle
Grand Historian – G.L.N.S

THE TRI COUNTY BETTERMENT ASSOCIATION

The Tri County Betterment Association has been running a bingo on CJLS radio here in Yarmouth for the last 16 years, and in that time we have donated a quarter of a million dollars to charities in the trip counties.

Twice we have given Yarmouth Hospital Foundation \$10,000.00 donations.

The TCBA is run by brothers of Hiram Lodge No.12 in Hebron.

Pictured Right: RWBro. Ken Hatfield making the second donation to the Yarmouth Hospital in February 2019.



ABRAHAM GESNER:: FREEMASON AND INVENTOR OF KEROSENE

Abraham Pineo Gesner, ONB; May 2, 1797 – April 29, 1864) was a Canadian physician and geologist who invented kerosene. Gesner was born in Cornwallis, Nova Scotia (now called Chipmans Corner) and lived much of his life in Saint John, New Brunswick. He died in Halifax, Nova Scotia. He was an influential figure in the development of the study of Canadian geology and natural history.



Born to a well-established farming family in the Annapolis Valley, Gesner pursued a career at sea from a young age. Twice shipwrecked by his early twenties, Gesner returned to the family farm near Chipman Corner, northeast of Kentville. He married Harriet Webster, the daughter of Kentville's Dr. Isaac Webster in 1824, then went to London to study medicine at St Bartholomew's Hospital under Sir Astley Paston Cooper, then surgery at Guy's Hospital under John Abernethy. While in London, he became interested in geology, making the acquaintance of Charles Lyell.

Returning to Parrsboro as a practising physician, Gesner also pursued his passion for geology. In 1836, he published a study on the mineralogy of Nova Scotia, which included a detailed geological map providing information on the key deposits of iron ore and coal in Nova Scotia. In 1838, he was appointed Provincial Geologist for New Brunswick, charged with the mission to undertake a similar geological survey. In the course of this survey, in 1839 Gesner discovered the bituminous asphalt substance albertite, which he named after Albert County, New Brunswick where it was found.

In 1842, looking for coal, Gesner travelled to Quebec, where he discovered the first of the great fossil deposits of the future Miguasha National Park. However, little notice was taken of his report until the fossils were rediscovered in 1879.

In 1842, Gesner started "Gesner's Museum of Natural History", in Saint John, New Brunswick, the first public museum in Canada. This later became the New Brunswick Museum.

Gesner's research in minerals resulted in his 1846 development of a process to refine a liquid fuel from coal, bitumen and oil shale. His new discovery, which he named kerosene, burned more cleanly and was less expensive than competing products, such as whale oil and Camphine. In 1850, Gesner created the Kerosene Gaslight Company and began installing lighting in the streets in Halifax and other cities. By 1854, he had expanded to the United States where he created the North American Kerosene Gas Light Company at Long Island, New York. Demand grew to where his company's capacity to produce became a problem, but the discovery of petroleum, from which kerosene could be more easily produced, solved the supply problem.

Abraham Gesner continued his research on fuels and wrote a number of scientific studies

Abraham Gesner Monument in Chipman Corner



concerning the industry including an 1861 publication titled, A Practical Treatise on Coal, Petroleum and Other Distilled Oils, which became a standard reference in the field. Eventually, Gesner's company was absorbed into the petroleum monopoly, Standard Oil and he returned to Halifax, where he was appointed a Professor of Natural History at Dalhousie University.

Gesner himself was humble about his contribution to the development of the petroleum industry. In his Practical Treatise, he said that "the progress of discovery in this case, as in others, has been slow and gradual. It has been carried on by the labours, not of one mind, but of many, so as to render it difficult to discover to whom the greatest credit is due."

In 1933, Imperial Oil Ltd., a Standard Oil subsidiary, erected a memorial in Camp Hill Cemetery in Halifax to pay tribute to Gesner's contribution to the petroleum industry.

The City of Halifax renamed a street at the west end of Fairview between Melrose and Adelaide in honor of Gesner. Formerly a part of Dunbrack Street, the construction of the Dunbrack Street/North West Arm Drive connector during the 1980s prompted the renaming of this segment.

There is a street named for Gesner in the west part of Ottawa's Katimavik-Hazeldean

neighbourhood, where the residential streets are named for Canadian inventors. Whether by plan or by coincidence, it dead-ends at an Esso (Imperial Oil) gas station.

In 2000, he was honored by the placement of his image on a postage stamp by Canada Post. In 2016, Gesner was posthumously awarded the Order of New Brunswick by the province of his longtime residence.

Starting in 1998, the Fundy Geological Museum in Parrsboro Nova Scotia, a former residence of Gesner, has awarded an "Abraham Gesner Work Scholarship" to a local student who shows keen interest in the sciences.

Gesner was a member of what was the predecessor of St. Georges Lodge no.29, GLNS.



Unveiling of the Abraham Gesner Monument in Chipman Corner on May 4th, 2019. Images courtesy of Paul Illsley.



IN AND AROUND THE JURISDICTION



The Most Worshipful the Grand Master was received into Kentville Lodge # 58 to present his official G.M. portrait. It will be a fitting addition to our 'rogues gallery'. He also assisted MWB Black in presenting our Worshipful Master with a travelling jewel set, consisting of RWB Corbin's Master's jewel, and the first of Kentville's 150 year commemorative jewel. See p.29

Most Worshipful the Grand Master was warmly received into Albion Lodge No. 5, April 10th for an excellent installation/ festive board, with the added pleasure of presenting a Meritorious Service jewel to Bro. K. Langille





Cornwallis Lodge #95, Installation, April 27,2019



The Most Worshipful the Grand Master greeted a small but enthusiastic crowd at Virgin Lodge No.3's installation.. He presented the W.M. with M.W.B. Northrup's lodge apron. To be given to a deserving brother . Virgin Lodge #3, Installation, April 22,2109



CW Saunders#125, Installation, April 17, 2019



Eureka Lodge #42, Installation, April 20, 2019



The Most Worshipful the Grand Master was treated to an excellent installation in Shore Lodge #134 tonight. Included in the festivities were a Past Master's Jewel presented to Bro. J. Dodge, and a plaque honouring Bro. A. Weaver for long service as Treasurer.



Cornwallis Lodge No.95's official visit to Minas Lodge No.67 April 15 2019. Both WM Logan and WM Kyle went to grade school together in Parrsboro.



Queens Lodge #34, Installation, May 4, 2019

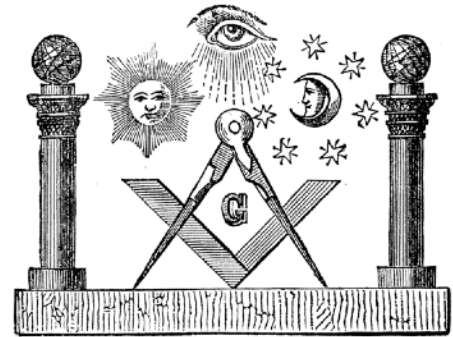


Cape Breton North South District Meeting, April 6, 2019

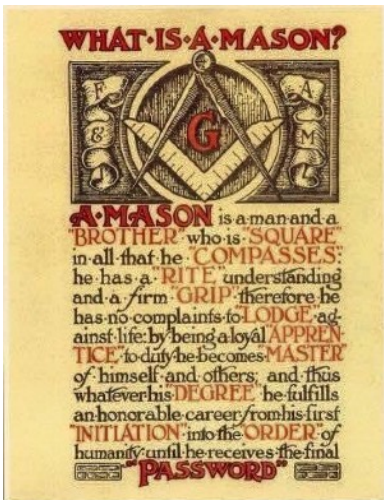




St Margaret's Lodge #118, Installation, May 1, 2019



Markland Lodge # 99 installation



Royal Sussex No.6, Installation, April 3, 2019

Congratulations to Wentworth Lodges, 10 newest EA's. April 29,2019



Annual Cumberland District Church Service was held at the River Hebert – Joggins United Church in River Hebert on Sunday, April 28th

John Albro No.122 Installation March 30, 2019



Changing of the guard. Bro Bill Steven's (right) turns over his role as President of the Kentville Masonic Association to Brother James MacKenzie.



Uniacke Lodge No.128 Installation, April 13,2019



Cornwallis Lodge No.95 Past Masters 2019 with the Most Worshipful the Grand Master.





On January 19, 2019 at 1445 hours, hundreds of people crowded on the Halifax Navy docks to say goodbye to their loved ones, as HMCS Toronto departs out on a six month deployment as part of Operation Reassurance a NATO mission in the Mediterranean.

On this NATO Mission, we offer our respect to six of our very own. On deck, Bro Adam Augusts (Cornwallis Lodge #95), Bro Jacob Dolphin (Trinity Lodge #521, Windsor Ontario), Bro Devin Snashall (Aurora Lodge #165 in Victoria), Bro Iain Pattison (Wentworth Lodge #108), Bro Jared Macfadgen (Wentworth Lodge #108) and Bro Charles Easterman (Dalhousie Lodge #52).

“Brothers we thank you for your Services”

Brethern Of Kentville Lodge #58; a certain milestone has occurred for our lodge. Pictured are two jewels that have become part of our Worshipful Master's regalia and have been received in a most special way. First, through a donation from the family of Doran Corbin, an esteemed Worshipful Past-Master of Kentville Lodge, whom regretfully passed away on Christmas Day 2018; we have reworked his Master's Jewel to be worn by all subsequent WM's from this past Monday forward. In it's company, a newly struck Kentville Lodge #58 Jewel will be worn. This jewel is available to all members to be worn in celebration of our 150th Anniversary Celebration, a continuous celebration that will culminate in a masonic weekend early in September 2020. For 2020, an additional bar will be added, designating the 150th year. I say these jewels were received in a special way, for it was presented to the current WM by Past Grand Master of Nova Scotia and member of Kentville Lodge, the Most Worshipful Marshall Black, in the presence of the current Most Worshipful Grand Master Jim Luddington in open Lodge Monday the 13th of May 2019; 150 years after the Masonic movement began in Kentville. Bro Black was also the chair of the Kentville Lodge 100th anniversary committee just 50 years ago. Special or what?



Presentation at 4H County Rally by Cumberland District Masonic Association

The Cumberland County 4H clubs held a County Rally on March 30 at the Pugwash High School. Our CDMA brothers chose this day to present our donation to the 4H boys and girls of Cumberland County, through the help of one of the 4H organizers, Mrs. April Findlay. Our donation was made up of funds raised by our district brothers and the Masonic Foundation.

This was our final installment to help the 4H clubs of Cumberland County. We were very pleased to present them with a cheque for \$10,040.00!

A number of the Cumberland District masons made it to the presentation. Afterwards we were invited to stay to see some of the contests that were held as part of their Woodsmen Competitions, which was a big part of the day's activities.

L to R: RW Bro. Alan Linkletter, RW Bro. Graeme Bales, April Findlay, RW Bro. Scott McNairn (our DDGM) and RW Bro. Bill Merriam {Photo by VW Bro. Mike Gaul}



R.W.Bro. Thomas Allen Clarke ,
Sydney Lodge No.84 ,

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