



# The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

## Rising Sun - John Albro Annual Visitation



September 19th - 22nd,  
2019

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

**The Nova Scotia Freemason**

The Official Bulletin of the Grand Lodge of Nova Scotia

The Nova Scotia Freemason is published electronically bi-monthly August, October, December, February, April and June. Deadline for submissions is the 15th day of the preceding month

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Submissions for upcoming editions can be sent either through the Grand Lodge website or can be sent to the Grand Secretary: Grand Lodge of Nova Scotia  
167 Coronation Avenue  
Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.

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Business advertisements are charged at the following nominal rates:

- Full page - \$30.00
- Half page - \$20.00
- Quarter page - \$10.00

Please note that any revenues accruing from advertisements will go to the Grand Lodge Capital Fund.

Advertisements can be sent to the Managing Editor at [barryimber@gmail.com](mailto:barryimber@gmail.com)

**Deadline for next issue November 15th**

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Mea Culpa! We must apologies to RWBro. Dollimount and his Lady Caroline, as in the last issue due to a contrast problem her name was omitted from the photograph caption on page 10.

Another reminder to send in your advertisements for your lodge activities well in advance for inclusion in the magazine. If you have any special events for the Christmas season send them in to either the Grand Secretary or directly to the editor by November 15th.

- Ed.



THE GRAND MASTER'S MESSAGE

Dear Brothers:



I would like to take this opportunity to thank the Grand Lodge of Nova Scotia for the emails, phone calls, text messages, social media postings, words of condolences and visits on the sudden passing of my Mother. This has been a very difficult time for myself and my family, however, receiving the tremendous outpouring of support from my Masonic family was witnessed and appreciated by myself and my family. Brothers, I also want to thank your Lady who accompanied you to the wake and/or the funeral, this was a great comfort to my Lady Winnie.

To my Brothers from outside of Nova Scotia, Provincially and Internationally (USA and Cuba) I want to thank you also. Your travelling to show your support was also overwhelming. Your many messages of comfort was also appreciated and shared with my family.

A simple thank you does not seem to be enough to capture what I am feeling, as I am at a lost for words. Please know that I am Proud to be your Grand Master and am Proud to call you all my Brothers.

*George A. Grant  
The Most Worshipful the Grand Master*



*The Nova Scotia visitors to Rising Sun Lodge waiting to be escorted into the lodge room, September 21st, 2019*

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 RISING SUN - JOHN ALBRO VISIT
 

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On September 19th-22nd Masons from Nova Scotia visited Rising Sun Lodge No.39 in Nashua New Hampshire. This yearly visitation of lodges started back in 2005 after a meeting between RWBro. Larry Gullet of Nashua and MWBro. Owen Walton of John Albro Lodge No. 122, NS. Every year one of the lodges hosts the other for weekend of fellowship and masonry. This year it was Nashua's turn to host the meeting and they received 17 masons and their wives from Nova Scotia. On Thursday night they were hosted at Bro. Gullet's home to a meet and greet. On Friday night a Ladies at the Table dinner was held at the lodge hall. A six course prime rib dinner was provided accompanied by numerous toasts to our ladies. Present was the Most Worshipful Grand Master of New Hampshire, MWBro. Kenneth A. Clay, Jr. At the dinner there were masons from New Hampshire, Nova Scotia, Massachusetts, Virginia, India, and Germany; four Past Grand Masters, and numerous past and present Grand Lodge officers.

Saturday was the responsibility of the Nova Scotian masons. It was unfortunate that the event clashed with two schools of instruction at which a number of Nashua masons were obliged to attend. For this year's Fellowship visit our worshipful master, W. Bro. Leo Hallal, had an ambitious program in mind; the complete Master Mason Degree, including the Drama, with full costumes. The degree team of John Albro stepped up to support their Lodge and master. Their work was flawless and well received by the brethren of Rising Sun. In addition three fellow craft were Raised to the Sublime degree of Master Mason: Bros. Gordon Hebb & Jeff Rodgers, John Albro Lodge 122, Dartmouth NS and Bro. Hens Weimker, Sarastro Lodge 913, Stuttgart, Germany.

It had taken four months to arrange between John Albro, Sarastro Lodge, and the two Grand Lodges the Raising of Bro. Weimker. A new resident of Nova Scotia he intends to affiliate with John Albro. It was very interesting to discover that in Germany Freemasonry operates in a different way. Before he was given a petition to submit to the lodge he was required to attend lodge functions for a year so that the members of the

lodge could get to know him. He was also required to submit a written paper on his thoughts of Freemasonry.

Two notable mentions were W. Bro. Hallal. His part in the degree wasn't enough he also played the part of King Solomon in the drama. He was a great King Solomon. The Historical Lecture; A new standard was set by W. Bro. Andrew Grainger, who consistently delivers great lectures. This time he outdid himself. Congratulations brothers.

Lodges from Nova Scotia & New Hampshire coming together; Brothers supporting their Lodges and each other... and, having a good time doing so.

*Sid Chedwre*  
*John Albro Lodge No.122*







*Opposite page: WBro. Leo Halal , NS, receiving the Travelling Gavel from WBro. Timothy Marotte, NH. This gavel is kept by John Albro lodge until retrieved the next year by Rising Sun.*

*Above Left: The Drama Team in costume.*

*Bro. Guy Martineau explaining to the assembled masons the history behind the Travelling Gavel and the symbolism of its structure.*



*RWBro. Larry Gullet with the WM's of the two lodges. It was his meeting with MWBro. Owen Walton that originated the relationship between the two lodges. He called "Dad", as MWBro. Walton was unable to attend the Lodge so that all could hear him and send him best wishes*

*Directly above: Master Mason: Bros. Gordon Hebb & Jeff Rodgers, John Albro Lodge 122, Dartmouth NS and Bro. Hens Weimker, Sarastro Lodge 913, Stuttgart, Germany.*

## FROM THE DEPUTY GRAND MASTER



Brethren, the title of the following article which was originally published in the January 1977 New Mexico Freemason caught my eye due to its brevity and as I began to read, I quickly realized it had much to say about the fundamental characteristics of those who practise our teachings and the positive impacts they can have.

### A Good Story

A young man passed a pawnbroker's shop. The money lender was standing in front of his shop, and the young man noted that he was wearing a large and beautiful Masonic emblem. After going on a whole block, apparently lost in thought, the young man turned back, stepped up to the pawn broker, and addressed him: "I see you're wearing a Masonic emblem. I'm a Freemason too. It happens that I'm desperately in need of \$25 just now. I shall be able to repay it within ten days. You don't know me, but I wonder whether the fact that you are a Freemason and that I am a Freemason is enough to induce you to lend me the money on my personal note.

The pawnbroker mentally appraised the young man. After a moment's thought, he agreed to make the loan on the strength of the young man being a Freemason. Within a few days the young man repaid the loan as agreed and that ended the transaction.

About four months later the young man was in a Lodge receiving the Entered Apprentice Degree he had not really been a Mason when he borrowed the \$25. After he had been admitted for the second section of the degree, he looked across the Lodge room and saw the pawnbroker from whom he had borrowed the \$25. His face turned crimson and he became nervous and jittery. He wondered whether he had been recognized by the pawnbroker. Apparently not, so he planned at the first opportunity to leave the Lodge room and avoid his benefactor. As soon as the Lodge closed, he moved quickly for the door, but the pawnbroker had recognized the young man,

headed him off, and to the young man's astonishment, approached him and greeted him with a smile and outstretched hand.

Well, I see you weren't a Freemason after all when you borrowed the \$25 the pawnbroker commented.

The blood rushed to the young man's face as he stammered, No, I wasn't but I wish you would let me explain. I had always heard that Freemasons were charitable and ready to aid a Brother in distress. When I passed your shop that day I didn't need that \$25, I had plenty of money but when I saw the Masonic emblem you were wearing, I decided to find out whether the things I'd heard about Freemasonry were true, that they are charitable, that they do aid Brethren in distress. That made such a deep impression on me that I presented my petition to this Lodge and here I am. I trust that with this explanation you will forgive me for having lied to you.

The pawnbroker responded, don't let that worry you too much. I wasn't a Freemason when I let you have the money. I had no business wearing the Masonic emblem you saw. Another man had just borrowed money on it, and it was so pretty that I put it on my lapel for a few minutes. I took it off the moment you left. I didn't want anyone else borrowing money on the strength of my being a Freemason. When you asked for that \$25, I remembered what I had heard about Masons, that they were honest, upright, and cared for their obligations promptly. It seemed to me that \$25 wouldn't be too much to lose to learn if what I'd heard was really true, so I lent you the money and you repaid it exactly as you said you would. That convinced me that what I'd heard about Masons was true, so I presented my petition to this Lodge. I was the candidate just ahead of you.

*Fraternally and Respectfully;  
John Dollimount DGM*



## FROM THE SENIOR GRAND WARDEN



## ATTRACTING MASONIC LEADERS

*(This Short Talk Bulletin is adapted from a paper presented by the late Most Worshipful Brother Houston A. Brian, Past Grand Master of Arkansas, at the 1969 Southwestern Conference on Masonic Education.*

*Brother Brian went to his Eternal Rest in December, 1977.)*

With our population increasing rapidly, with the longest sustained era of prosperity in the history of our country, with shorter working hours and, consequently, more time for activities of one's choice, it would seem that membership in Masonry would be increasing steadily.

However, in most Grand Jurisdictions, we find year after year an alarming loss in membership. Many of our Brethren are laying aside the working tools of life. Many more are giving up their Masonic affiliation by simply refusing to pay their dues. When we add that each year finds fewer men petitioning for the Degrees, the overall situation presents a picture that is of grave concern to those of us who realize that no other organization, be it civic or fraternal, has as much to offer its membership as does the Masonic Fraternity.

Before we criticize our former Brethren too severely for allowing their membership in the Craft to lapse for non-payment of dues, perhaps we should take a long, hard look at Masonry as it is being exemplified in our Lodges today, particularly in relation to the leadership qualities of the officers in our respective Lodges. In doing so, let'AIHs attempt to ascertain the reason for our present dual dilemma of suspensions on the one hand and the lack of interest in the Fraternity by non-members on the other.

Today young men reaching their majority are better educated than those of any generation which has preceded them. They have been taught by us to spend their leisure time wisely and to affiliate with organizations that are run smoothly and efficiently by competent people with leadership ability. Is it any wonder that it is difficult to keep them interested in an inefficiently run Masonic Lodge?

Have you ever observed a business fail when it seemed to have all the ingredients for a successful future? Not long ago a new business opened its doors in an excellent location. Its owner had ample capital for the venture, the products offered for sale were

good, and the prices were competitive. Everyone predicted a bright future for this concern, but in less than a year it failed dismally. The owner did not have the leadership qualities necessary and would not employ the right kind of personnel to operate the business successfully.

We know that the mission of Masonry is laudable, that through its teachings good men become even better men. We have also experienced the warm fraternal fellowship which the association with our Brethren and their families affords us. In view of this, interest in Masonry, from both within and without the Fraternity, should be on the increase. Why, then, do we find the opposite to be true?

Perhaps the fault lies in the fact that we have allowed our Lodges in many instances to be run by Brethren who do not have the leadership qualities necessary for the efficient operation of any organization, more especially a Masonic Lodge. I have seen Brethren who would not even have been assigned the chairmanship of a relatively unimportant committee in a going venture of any nature because of their inability to get the job done effectively serving as Masters of Lodges with membership in the hundreds. Yes, in many instances Masonry is using for its leaders Brethren who would not be accepted for leadership anywhere else. This is not to cast aspersions against these Brethren. They are good men and good Masons, but Brethren who simply should not be allowed to become Masters of their Lodges because of their inability to perform the duties of the office in a satisfactory manner.

Find a Lodge whose Master and other officers are leaders in the true sense of the word, and you will find a Lodge in which the Brethren value their membership, participate in the activities of the Lodge, keep their membership active, and through their actions, in and out of the Lodge, attract other good men to petition for the Degrees.

Does the Masonic Fraternity have within its membership Brethren with leadership ability and if so, why do we not put these Brethren'AIHs talents to active use in our Lodges?

In most Lodges the Master and other officers attempt only to use the Brethren for ritual assignments. A Lodge is fortunate if one out of ten of its members will accept a ritual assignment, and the other Brethren are usually not given anything at all to do.

Masonry without acceptable ritual in the opening and closing of the Lodge and in the

conferring of the three Symbolic Degrees cannot fulfill its true mission as a Lodge. The Master who has real leadership ability will see that his Lodge is proficient in ritual. He will then devote his energies to other avenues of service, thus assuring his Lodge a well-rounded program of Masonic activity.

A pamphlet entitled 'To Set the Craft to Labor' has been prepared for the use of Lodge officers in Arkansas. In this pamphlet the Master is urged to assign each Master Mason, within easy driving distance of his Lodge, one or more specific responsibilities. This is to be done through committee assignments. The work of some twenty-five committees is spelled out in detail for the Master's guidance. At the end of each committee assignment in the pamphlet space is provided for the Master to list the Chairman and the other members of that particular committee.

The size of a Lodge, the nature of the community in which it is located, and the type of activities conducted by the Lodge will determine how many committees are needed to carry on an active and sound program of Masonry. A small Lodge will adjust downward the number of committee assignments to those which can best fill its needs. A Lodge with a big membership may need to increase the number of committees in order to be certain that every member who lives nearby will have definite work to do for his Lodge. The idea is to give the general membership a job to do and then to exercise leadership by suggesting to them ideas, projects, programs, and activities on which they can work through committee assignments. For this plan to be effective, the Master should appoint his committees immediately after his installation and then call upon them for progress reports throughout the year.

Care should be exercised by the Master in choosing the Chairmen for the committees. A well-informed Brother, who is a skilled ritualist, should head up the Ritual, Lecturing, and Certification Committees. A Brother who enjoys preparing food and serving it should head the Dining Room Committee. A Brother who has the ability to write interesting news items should chair the Publicity Committee, etc. Once the

membership is working actively for the Lodge, Brethren with leadership qualities will emerge.

It is high time that we in Masonry realize that the Master should be a man with aggressive leadership. For far too long we have used as a criteria for choosing Lodge officers Brethren who can quote a little ritual but who may otherwise evidence absolutely no leadership ability. These Brethren have never been called upon for leadership anywhere else and never will be.

In a thriving small town in Arkansas there was, until recently, a Lodge hall which was, to put it mildly, in a sad state of repair. The roof leaked, there were no rest room facilities, and the Lodge was heated by unvented heaters. The Hall was on the second floor of a building with no cooling facilities, and in the summertime the heat was unbearable. For more than ten years the few faithful Brethren who attended Lodge tried as best they could to devise some method whereby they could build and equip a new Lodge Hall. Their efforts were in vain, and the Lodge continued its steady decline in both membership and general activity.

A man with leadership ability moved into this particular town and affiliated with the Lodge in question. As Master, he had served his former Lodge with distinction. In due time he was elected Secretary, and through his efforts some Brethren with leadership ability began to attend Lodge. The Lodge elected one of these aggressive young Brethren Master of the Lodge.

As his first order of business, the Master with the help of the Secretary examined the Lodge membership roll with a view to the selection of a committee to head up a building program. They found that the President of the Bank was a long-time member of the Lodge, that a successful building contractor and a prominent realtor, as well as other leaders in the community, were also members. A general meeting was called, and these Brethren with leadership ability and know-how in the fields of building and financing were invited to attend. Along with the faithful few who had held the Lodge together for years, they were asked to suggest ways in which a site could be secured and a Lodge Hall erected which would be a credit to both Masonry and the town. Within a very short time concrete plans were formulated, and a beautiful, functional Lodge Hall was erected.



Today this particular Lodge is a credit to the community in which it is located, and Masonry benefits therefrom. Members with know-how qualities had been available for years, but lack of Lodge leadership had failed to generate interest prior to this time.

In many of our Lodges a Brother is expected to begin serving his Lodge as an officer in the station of Junior Master of Ceremonies. Normally this means that to work through the chairs and to serve as Master of the Lodge will take seven years. Most men with leadership ability are called upon in the community to give of their time and talents in many avenues of service. Because of this, many of these Brethren will refuse to give seven years' AIII service to their Lodge, but would, in many instances, serve faithfully for three years. I submit to you that a real leader can contribute more to Masonry in three years than a great many of the of officers of our Lodges at present could contribute in three score years.

In summation, there is no easy way to attract leaders within the Fraternity. In fact, there is no easy way to attract a leader in any endeavor of any consequence. Yet, in our civic clubs leaders continue to emerge. In business, leadership asserts itself. In Masonry, we must learn the knack of involving our membership in our Masonic activities to the end that leaders will emerge.

If we do this, interest in Masonry from both within and without will increase to the end that our sons and those who come after them will have the privilege of becoming Master Masons in a Lodge in which they will value their membership.

FROM THE JUNIOR GRAND WARDEN



*From the Junior Grand Warden:*  
 "I hold in my hand a little scrap of paper 2 by 3 inches in size. It is of no intrinsic worth, not a bond, not a check or a receipt for valuables, yet it is my most priceless possession. It is my membership in a Masonic Lodge.

It tells me that I have entered into a spiritual kinship with my fellow Masons to practice charity in word and deed; to forgive and forget the faults of my brethren; to hush the tongues of scandal and innuendo; to care for the crippled, the hungry, and the sick, and to be fair and just to all mankind period.

It tells me that no matter where I might travel in the world I am welcome to visit a place where good fellowship prevails among brothers and friends.

It tells me that loved ones, my home, and my household are under the protection of every member of this great fraternity who have sworn to protect and defend mine, as I have sworn to protect and defend theirs.

It tells me that should I ever be overtaken by adversity or misfortune through no fault of my own, the hands of every mason on the face of the earth will be stretched fourth to assist me in my necessities.

And finally, it tells me that when my final exit from the stage of life has been made, there will be gathered around my lifeless body friends and brothers who will recall to mind my virtues, though they be but few, and will forget my faults, though they may be many.

It tells me that and a great deal more this little card, and makes me proud, yet humble, that I can possess this passport into a society of friends and brothers that are numbered in the millions."

Knights Templar magazine

ALL MASONS IN NOVA SCOTIA ARE ENCOURAGED TO ATTEND THE REMEMBRANCE DAY SERVICES EITHER WITH THE GRAND LODGE OFFICERS AT THE CENOTAPH IN HALIFAX OR IN THEIR LOCAL AREA.

100 YEARS YOUNG

Bro. Earl Banks turned the ripe young age of 100 on September 27th. Bro. Earl was raised in Kentville Lodge in 1947 and was a founding member of Ad Astra Lodge 60 years ago. Ad Astra was founded by RCAF members and is the only organisation outside the military allowed to use the RCAF roundel. Bro. Banks flew both Hurricanes and Spitfires in World War II, in England doing night time air patrols and then in Northern Africa, returning to Canada later in the war to train RCAF pilots. After the war, Bro. Banks remained in the Air Force flying patrols in the Canadian arctic and with the air transport command. After he retired Bro. Banks worked in management with the Nova Scotia provincial government and led the effort to bring the first main frame computer to the province.

Bro. Banks has been very active in the province's Masonic community and is a 33rd Degree Scottish Rite and served as a Grand Lodge officer as well and past master of Ad Astra. For the past many years he has also been the Webmaster for the Ad Astra website and lodge historian. Anyone who's had the pleasure of meeting and knowing Bro. Banks will agree that he is a gentleman's gentleman. A true example of what a Mason is and how the Craft makes good men better. At 100, Bro. Banks remains spry and active in the Masonic community with a clever wit and wise words at hand.

*Giles Crouch  
Ad Astra Lodge*







*At Ad Astra TMTGM, MWBro. George Grant presented to Bro. Banks a certificate from the Lieutenant Governor of Nova Scotia*



*At St Margaret's Lodge #118, on Sept 21, Bro Earl Banks received his special birthday card from Her Majesty the Queen at a celebration with his many friends.*



## ANNUAL ESSAY COMPETITION: 1ST RUNNER UP

It is well known that Freemasonry uses symbology I symbolism to pass Masonic teachings down to future generations. It is said that Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols (Goldman). Masonic symbols show and demonstrate the Masonic story and communicate its enlightenment. This symbolism is important! It is on this basis that this essay will discuss the main point I am making on the essay theme and how important it is to Freemasonry into the future. It will provide three supporting points and use examples that identify and explain their value and why the use of symbols and the qualities they represent make them an important and ongoing aspect of Freemasonry. So, in the light of this year's stated theme, my main point is - - - There is no doubt whatsoever of the continued impact of symbology /symbolism to the future of Freemasonry!

Firstly, Freemasonry is a science of symbolism (Campbell-Everden 14). This symbolism uses symbols to signify ideas and qualities by giving them symbolic meanings as we know as Masons that are different from their literal sense. For example, the symbolic application of the working tools and their teachings provide lessons on the labour of life and the purification of the heart. So taking a very brief look at one of the working tools, that is the square, the symbol denoting morality. The square is an object but as a symbol it is being used to tell us as Masons something else based on what this specific symbol represents. As such, the symbolism of the square is giving us a deeper meaning to work on to assist in having a steadier and untroubled life of virtue and goodness.

Masonry its symbols and only the husk remains, the kernel is gone." (Welcome Lodge No. 225). This is well stated. I think this is an example referring to how Masonic symbols are important tools for survival. These symbols are important because they assist the progress of communication and in the identification of concepts based on what symbols represent. So the use

As we have learned in lodge, the history of Freemasonry is portrayed by its Masonic

symbols passed down over time. Symbols show the Masonic story and they convey meaning. For example, knowing a symbol's meaning such as the Masonic letter 'G', adds depth in our thinking as the use of symbols represents ideas, qualities and significant aspects of Freemasonry.

Additionally, I believe the following statement is quite worthy of attention. "Take from Masonry its symbols and only the husk remains, the kernel is gone." (Welcome Lodge No. 225). This is well stated. I think this is an example referring to how Masonic symbols are important tools for survival. These symbols are important because they assist the progress of communication and in the identification of concepts based on what symbols represent. So the use of symbols within Freemasonry plays a key role. Therefore, supporting my essay's stated main point; I believe it is fair to say that through symbology I symbolism, Freemasonry is being kept alive.

My second point briefly looks at the importance of symbolic Masonic ritual and its relevance to the future of Freemasonry. As we know Masonic ritual such as the conferring of degrees or the opening and closing of a lodge to just note a couple of examples, conveys important truths and is a rich and valuable portion of every Mason's journey toward light. I believe Masonic ritual gives meaning and without it we would lose touch with our beginnings.

According to the author Oliver Day Streets, on the significance of symbolism, "Symbolism of the Third Degree", he states "It may be asserted in the broadest of terms that the Masons who knows nothing of our symbolism know little of Masonry. He may be able to repeat every line of ritual without an error, and yet, if he does not understand the meaning of the ceremonies, the signs, the words, the emblems and the figures, he is an ignoramus masonically. It is distressing to witness how much time and labor is spent in memorizing "the work" and how little in ascertaining what it all means. Far be it from me to underrate the importance of letter-perfection in rendering our ritual. In no other way can the symbolism of our emblems, traditions and allegories be accurately preserved, but I do



maintain that, if we are never to understand their meanings, it is useless to preserve them. The two go hand in hand; without either the beauty and symmetry of the Masonic temple is destroyed." (Streets). I think this is an important point. I have to agree because through Masonic symbolism we as Masons learn the meaning of Masonry and as a result our own lives become improved. Symbolism is vital and plays such an important role.

In a paper titled "Ritual - Its Importance & Meaning", the author Wor. Bro. Victor G. Popow discusses the issue of ritual, its meaning and relevant importance today, perhaps more so than in the past. Of the many discussion points he makes, he states that "Freemasonry as a truly ancient institution must be the vanguard of ritual, enabling its members, providing them with a positive sense of worth and of value. Indeed Freemasonry, properly functioning, sustains its brethren and the society in which it operates." (Popow). I agree with the author's points because it gives us shape as Masons, and as individuals, as well to our fraternal organization. I can only think what would happen to Freemasonry if we no longer had Masonic ritual teaching such as truth, justice, brotherly love, benevolence and charity influencing us.

In the same discussion "Ritual - Its Importance & Meaning", the author states "Our symbolic ritual is a legacy handed to us from our ancient past to be carried into our future without change and without deletion with strict and caring observance." (Popow). I believe this clearly outlines the influence of symbolic ritual to Freemasonry. This symbolism has been fundamental to Freemasonry over the ages going forward.

My third point is the setting of Masonic traditions and the role it plays in sustaining Freemasonry. For example, whenever I enter a lodge room, I feel comforted by the familiarity of its symbols, ceremonies, and works, which exert a steadying influence on me. I believe the comforting assurance of symbols is also strong when Brethren visit other lodges. These places form a vision of Freemasonry that tie me to the past but continue to live in my hopes for the future. These lodge places are sacred because they

signify continuity and an effort to keep Freemasonry in place for future generations.

In another example, consider the Annual Installation of Lodge Officers, the ceremonial form, its historical context, the associated standards and the ritual of order. It is a significant traditional ceremony with special ritual during a lodge calendar year. This traditional setting and its symbology help to provide the structure and routine. I believe these special ceremonies and its clear symbology I symbolism, become the expected means to remember the past while appreciating the work of the current generation of Brethren. It is one way for all lodge Brethren and those visiting to participate and to connect in meaningful, sustaining ways based on Masonic traditions. There is great symbolism in the annual installation ceremony. There is also great

symbolism being installed as an officer and moving forward in the respective lodge offices.

Conclusively, this essay barely touches the surface in terms of the ways in which symbology I symbolism are important to the future of Freemasonry. Through symbolism Freemasonry has shared, preserved and paid tribute to our early beginnings, so future generations could continue their legacy. My essay's three main supporting points focused on how symbols, ritual and

Masonic traditions reinforced my main point of the strength of symbology I symbolism to the future of Freemasonry. That is why it is so important because without symbolism there would be challenging circumstances to Freemasonry. It's plain to see the importance.

*Don Hatcher  
Bedford No. 104*

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INTERPROVINCIAL LODGE DAY, SEPT 28,

The 6th Annual Interprovincial Lodge was held on Saturday, September 28, 2019 at St. John's Lodge No. 3, Charlottetown, Prince Edward Island.

This annual event rotates between PEI, Nova Scotia and New Brunswick with each jurisdiction being responsible for a particular part of the meeting: the Opening of Lodge: was by St. John's Lodge No. 1 with the education provided by the WM of Truro Lodge No.43, Nova Scotia, on the topic of the Lewis Jewel, the Forget-Me-Not pin and the Widow's pin. The Closing of the Lodge was by Keith Lodge No. 23 of the Grand Lodge of New Brunswick. Next year the roles rotate with New Brunswick hosting and opening the lodge, PEI providing the education and Nova Scotia closing the lodge.







## How Do You Address the East?

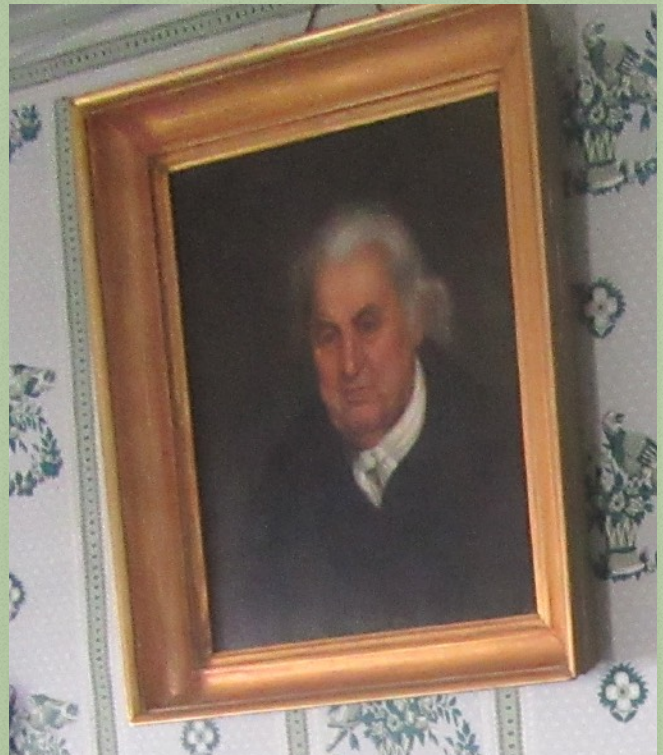
**This act is always prefaced by the D.G. and S.** in a tyled Lodge, **never the Sign of Fidelity**, (except open installations, or special presentations of jewels or awards when the Lodge is at ease.)

Nothing has changed with the due guard and penalty sign since our initiating, passing and raising. After the obligation in each degree the Worshipful Master told us that *“this due guard and sign are always to be given as a salutation to the Worshipful Master on entering or retiring from a Lodge, or on rising to address the Worshipful Master in a Lodge.”* These are the **ONLY** times it is appropriate to give the D.G. and S. (Degree work excepted).

There is a separate and distinct movement for the D.G. and S. of each degree. **They are not done together as one movement.** This D.G. and S. is part of how we communicate in Masonry, a sign language. It is a silent but very visible message telling the brother in King Solomon’s chair and all brethren present that we remember our obligation of that degree.

The brother seated in King Solomon’s chair is **always** addressed first. **There are no exceptions.**

Regardless of the rank of the WM, he is addressed only as WM, not V.W. Bro. WM or R.W. Bro. WM and certainly not sitting or ruling Master or Worshipful Sir. If the M.W. the Grand Master is present and the WM is in the chair, the WM is still addressed first.



*Salem Town and the Masonic firedog. (See page 16)*





## OLD STURBRIDGE MASON

While visiting Massachusetts this month my wife and I took a trip to Old Sturbridge Village. This is New England's largest outdoor living history museum. All the buildings and activities are based in 19th Century with working gristmill, cooperage, farms and stores. We were lucky to be blessed with fabntastic weather which allowed us to take our time strolling through the mid 1800's.

One of the houses on the site is the Salem Towne house hold. "Built in Charlton, Massachusetts, c. 1796

Moved to Old Sturbridge Village in 1952.

From its hipped roof featuring a row of monitor lights to its elegant doorway, the Towne House was built to impress. The home was constructed in 1796 and inherited by Salem Towne, Jr., and his wife, Sally, in 1825. Like his father, Towne was a businessman, land surveyor, Justice of the Peace, community leader, and progressive farmer. The furnishings of the sitting room reflect some of these pursuits.

The Townes ran a large and complicated household with seven children still at home in 1830, farm laborers, hired women, and sometimes visiting relatives. The first-floor kitchen of the Towne House boasts a cast-iron stove—a relatively new appliance in the 1830's. The house's furnishings are elegant and expensive by rural standards and

are a blend of imports and New England-made goods.

Outside, the formal garden indicates the growing interest that many prosperous New England families had in ornamental gardening, with its symmetrical layout, variety of plantings, and decorative elements.

The reason this house is of particular note is that Salem Towne was a Freemason and his lodge held its meetings in the upper floor of the house. This area is divided into two rooms by a set of folding doors which allowed balls, and more importantly, lodge meetings to take place. On the ceiling the All-Seeing Eye and the seven stars has been reproduced but the walls have the original decoration of Acacia trees. In a lower parlour one can see a set of fire dogs. If you look closely you can see the Square and Compasses, perhaps on the Bible, together with the letter G, the two columns and arch with keystone.

*Barry Imber  
PGM*

*Below: The Towne House and the painted ceiling on the upper floor which acted as a lodge room.*





IN AND AROUND THE JURISDICTION

On Sunday, September 29<sup>th</sup> the Scottish Rite Learning Centre for Children opened its new location at 10 Morris Drive in Dartmouth. The event also featured a Celebration of Achievement as two of its children received graduation certificates marking the completion of the program. On hand for the event were The Most Worshipful The Grand Master of Masons in Nova Scotia, MWBro. George A. Grant and the Deputy Grand Master, RWBro. John Dollimount. Many current and past Grand Lodge Officers and masons were also in attendance.

Learning Centre Chairman, WBro. Kent Clarke, Ad Astra No. 130, said “The Learning Centre is very proud of its association with freemasonry. In designing our entrance sign, we wanted to ensure the prominence of both freemasonry and the Square and Compass together with our own Scottish Rite Learning Centre Logo. The community should know the good work that is being done here by masons.”

The Scottish Rite Learning Centre, which has operated for over 13 years, provides free after-school tutoring to children identified with dyslexia. A child usually spends at least two years at the Centre with 2 tutoring sessions per week. There are currently over 50 children who attend the Centre. All tutors, the Board of Directors and most administrative staff are volunteers. The newly acquired Centre space will increase the amount of tutoring rooms by 30% in a hope to address the waiting list which exceeds 250 applicants. The Learning Centre is thankful to the Masonic Foundation of Nova Scotia and many lodges and individual masons for their continued and generous support.



*The Scottish Rite Learning Center for Children Grand Opening, Sept 29, 2019. masons and graduates were on hand to celebrate the new site opening.*



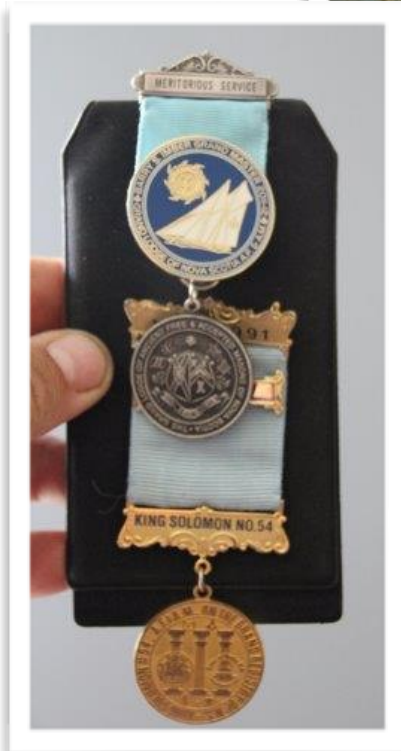


*Official visit of the DDGM, RWBro. Withers to Wentworth Lodge #108, Regular Meeting Sept19,2019*



*Berwick Parade, Sept 2, 2019*





*WBro. Vince Cross of King Solomon #54, received his 60 Year Jewel on Aug 24, 2019, from RWBro. John Dollimount, DGM, and RWBro. Alan Jarvis, SGW. Present were his Lady and RWBro. Larry Black, WM of King Solomon Lodge.*

*Born on July 2nd 1925, Bro. Cross was Raised on July 15th, 1959 and was WM of King Solomon in 1966.*

*Another Official Visit done at Tuscan Lodge #III in Weymouth. by RWBro. Hilden, DDGM, RW Bro Blair Hannam Acting DGDC, VW Bro Gunther Ackatz, VW Bro Gordon Bragg and Bro Danial Young attended giving support to our Brothers in Tuscan by filling chairs etc. RWBro. Hilden had the distinct honor and privilege of presenting a 60 year bar to VW Bro Gorden Kinney and a 55 year bar to WB Walter MacAlpine.*







*Halifax Natal Day Parade, Aug 5,  
2019  
Beautiful weather and a good turn  
out of Masons and Shriners.*



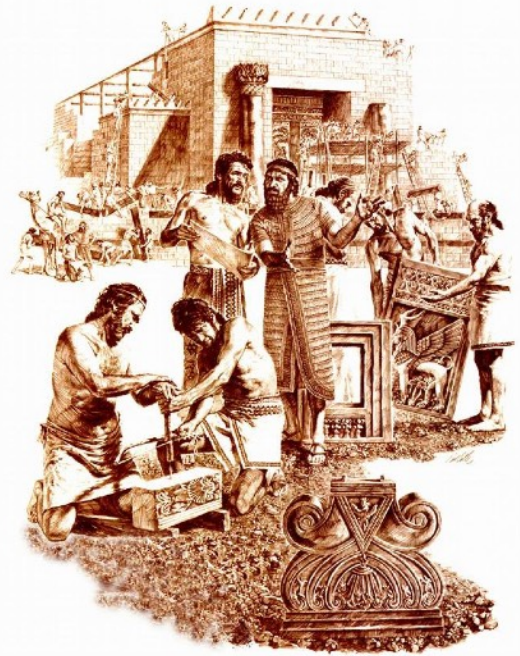








*Virgin Lodge #3, MW Bro John Cody received his 50 Year Jewel, Sept 23, 2019, from TMWTGM, MW Bro. George Grant.*



**R.W. Bro. Eric Vates** ,  
**Sackville Lodge No. 137** ,

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