



# The *Nova Scotia* **FREEMASON**

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



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

**The Nova Scotia Freemason**

The Official Bulletin of the Grand Lodge of Nova Scotia

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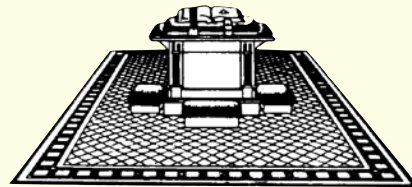
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**CONTENT**

|                                   | page |
|-----------------------------------|------|
| The Grand Master's Message        | 3    |
| In Memoriam: M.W.Bro. Hatt        | 4    |
| Has He Shown Suitable Proficiency | 6    |
| From the DGM                      | 9    |
| Templar Certificate of Membership | 10   |
| From the SGW                      | 11   |
| Tri-lodge Quarry Degree           | 14   |
| From the JGW                      | 16   |
| Cobequid Foundation Thanks Masons | 17   |
| Questions and Answers             | 18   |
| In & Around the Jurisdiction      | 19   |



*Happy New Year to you all.*

*OK, it's a month late but this is the first issue of the year! I hope you all had an enjoyable holiday season and are now energized for a new Masonic year.*

*This is a season of many installations and it is important that we all support the smaller lodges in making this a special event for the brothers taking office. Even for those lodges which have "retreads" going into the East it is still an important ceremony. We sometimes become a little blasé attending repeat ceremonies but it really gives us an opportunity to listen carefully and examine closely the message the ritual is presenting.*

*Travel safely during this winter season and enjoy all the satisfaction disinterested friendship can afford.*

*Ed*

THE GRAND MASTER'S MESSAGE



From the Grand Master's Corner:

Happy New Year my Brothers! We are at the half way point of my term as Grand Master and I must say that the time has flown by. I am very proud of our Jurisdiction as a lot of the Lodges are putting on degrees. This is very exciting!

I am also excited to witness how the District Deputy Grand Masters are performing their duties in their districts and submitting their reports on time. I am very impressed with the content, as I read every one of them. In addition, I want to thank all of the appointed officers for your dedication to your appointed positions.

I would like to encourage Brothers to utilize the knowledge and skills of the Grand Historian, RWB Gerald Settle, when you are seeking educational information pertaining to Masonry. The Grand Lodge of Nova Scotia has a rich history, which often is not highlighted when educational programs of Masonry are discussed. Please contact the Grand Secretary to make arrangements and the Grand Historian will be happy to attend your Lodge to share this knowledge.

As we move forward, I can see the excitement that has been increased in Lodge meetings as a result of the implementation of the "Corner Stone" project. I would like to thank IPGM, Jim Luddington, for implementing this project during his term as Grand Master.

I look forward to the many installations schedule within the next few months and the fellowship that will take place.

*George A. Grant  
Most Worshipful the Grand Master*

|   |   |  |
|---|---|--|
| <p><b>Christianity:</b> In everything, do to others as you would have them do to you; for this is the law and the prophets. (Jesus, Matthew 7:12)</p>  | <p><b>Zoroastrianism:</b> Do not do unto others whatever is injurious to yourself. (Shayast-na-Shayast 13.29)</p>                | <p><b>Judaism:</b> What is hateful to you, do not do to your neighbour. This is the whole Torah; all the rest is commentary. (Hillel, Talmud, Shabbat 31a)</p>  |
| <p><b>Sikhism:</b> I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all. (Guru Granth Sahib, p. 1299)</p>           | <p><b>Hinduism:</b> This is the sum of duty: do not do to others what would cause pain if done to you. (Mahabharata 5:1517)</p>  | <p><b>Jainism:</b> One should treat all creatures in the world as one would like to be treated. (Mahavira, Suttrakritanga)</p>                                  |
| <p><b>Islam:</b> Not one of you truly believes until you wish for others what you wish for yourself. (The Prophet Muhammad, Hadith)</p>                | <p><b>Buddhism:</b> Treat not others in ways that you yourself would find hurtful. (Udana-Varga 5.18)</p>                        | <p><b>Taoism:</b> Regard your neighbour's gain as your own gain, and your neighbour's loss as your own loss. (T'ai Shang Kan Ying P'ien, 213-218)</p>           |

## In Memoriam

# Most Worshipful Brother David Wesley Hatt

Grand Master 1994 – 1995



**Most Worshipful Brother David Wesley Hatt**  
**Grand Master 1994 - 1995**  
**December 25, 1936 - December 1, 2019**  
**Lodge: Clarke Lodge #61**

We are saddened to announce M.W.Bro. Hatt passing in the late afternoon of Sunday, December 1, 2019 in South Shore Regional Hospital surrounded by family. Brother David Wesley Hatt was born in Halifax, N.S. and educated in Halifax and Bridgewater, N.S.

He was married to the former Margaruite Hatt. He and Mrs. Hatt were blessed with two daughters and two sons.

Bro. Hatt was involved in a wide array of business interests involving the food industry, retail gasoline and petroleum products. His main undertaking was as an insurance broker.

His involvement in community affairs included his being past president of the Bridgewater Chapter, Canadian Psoriasis Foundation, past member of the board of directors, Shorham Village Senior Citizens Home, Chester, past member, board of directors, Victoria General Hospital, Halifax, N.S. and past chairman of the hospital's Public Affairs Committee.

Bro. Hatt had been a Justice of the Peace and a Commissioner of the Supreme Court of Nova Scotia.

He was a numismatist and dealer of note.

Bro. Hatt commenced his Masonic career in Clarke Lodge No. 61, Chester; N.S. He was raised to the Sublime Degree of a Master Mason on 9 June, 1967. He was appointed Grand Steward in June, 1980 and elected District Deputy Grand Master for the Masonic year 1980-1981. In 1991 he was elected to the office of Junior Grand Warden. He progressed yearly until being installed as Most Worshipful Grand Master at the Annual Communication held in Sydney, N.S., June 1994.

Bro. Hatt is the Grand Representative to Prince Edward Island. He enjoyed the unique distinction of having his son as his Grand Director of Ceremonies.

His concordant body memberships included La Have Chapter, Royal Arch Masons, Mount Zion Preceptory, Kentville, 32 degree, A.A.S.R., Red Cross of Constantine (Conclave) and member, Philae Temple, A.A.O.N.M.S.

His Masonic Service was held on Friday, December 6th at 6 p.m. A funeral service to celebrate his life was held on Saturday, December 7th at 2 p.m. in AEnon Baptist Church in Chester Basin with Rev. Joe Green officiating.

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

## HAS HE SHOWN SUITABLE PROFICIENCY IN THE PROCEEDING DEGREE?



*This paper was presented VWBro. John Cameron, Secretary, at Sophia Perennis Lodge No.139*

Before I begin this essay I want to share with you my motivation behind this undertaking. I have been conscious for quite some time now of certain thoughts which were going through my mind concerning the Craft and how we determine proficiency with our Masonic brothers.

“Has he shown suitable prophecy in the proceeding degree?”

On at least two occasions that question has been asked about us, we likely have asked it on occasion and have witnessed it being asked many more times. But what is really being asked by the Senior Deacon and how does he know the answer given by the Senior Steward is accurate?

In education, according to the Glossary of Educational Reform, the term **proficiency** is used in a variety of ways, most commonly in reference to (1) proficiency levels, scales, and cut-off scores on standardize tests and other forms of assessment, (2) students achieving or failing to achieve proficiency levels determined by tests and assessments, (3) students demonstrating or failing to demonstrate proficiency in relation to learning standards.

In the Middle Ages operative apprentices were required to labor seven years before they were thought to know enough to attempt to become Fellows of the Craft. At the end of the seven-year period an apprentice who had earned the approval of those over him might make his Master's Piece and submit it to the judgment of the Master and Wardens of his lodge.

The Master's Piece was some difficult task of stone cutting or setting. Whether he was admitted as a Fellow or turned back for further instruction depended on its perfection.

The Master's Piece survives in Speculative Masonry only as a small task and the seven years have shrunk to a minimum of one month. Before knocking at the door of the West Gate for his Fellowcraft's Degree an Entered Apprentice must learn “by heart” a part of the ritual and ceremonies through which he has passed.

Easy for some, difficult for others, this is an essential task. It must be done, and well done. It is no kindness to an Entered Apprentice to permit him to proceed if his Master's piece is badly made.

As the initiate converses with well-informed brethren, he will learn that there are millions of Masons in the world. He does not know them; they do not know him.

Unless he can prove that he is a Mason, he can not visit in a lodge where he is not known, neither can he apply for Masonic aid, nor receive Masonic welcome and friendship.

Hence the requirement that the Entered Apprentice learn his work well is in his own interest.

But it is also of interest to all brethren, wheresoever dispersed, that the initiate know his work. They may find it as necessary to prove themselves to him as he may need to prove himself to them. If he does not know his work, he cannot receive proof any more than he can give it.

It is of interest to the lodge that the initiate know his work well. Well-informed Masons may be very useful in lodge; the sloppy, careless workman can never be depended upon for good work.

Appalled at the apparently great feat of memory asked, some initiates study with an instructor for an hour or two, find it difficult, and lose courage. But what millions of other men have done, any initiate can do. Any man who can learn to know by heart any two words can also learn three; having learned three he may add a fourth, and so on, until he can stand before the lodge and pass a creditable examination, or satisfy a committee that he has learned enough to entitle him to ask for further progress.

The initiate should be not only willing but enthusiastically eager to learn what is required because of its effect upon his future Masonic career. The Entered Apprentice who wins the honor of being passed to the degree of Fellowcraft by having performed the only task set him goes forward feeling that he is worthy. As Speculative Freemasonry builds only character, a feeling of unworthiness is as much a handicap in lodge life as a piece of faulty stone is in building a wall.

But this important reason for learning the work

thoroughly goes farther. It applies more and more as the Fellowcraft's degree is reached and passed and is most vital after the initiate has the proud right to say, "I am a Master Mason."

As can be seen in the Appendix most proficiency requirements in the Masonic world in Canada refer to memorization of some form of catechism in use in that jurisdiction. Memorization of words though is simply not enough.

Memorization coupled with a true understanding of that which is memorized, becomes Masonic wisdom and will provide an infinite benefit to all throughout their Masonic life. Now in our jurisdiction there is an absence of uniform direction as to what should be demonstrated as suitable proficiency. It seems to default to the Master of the Lodge to determine, usually based on the recitation of something from memory. There is a wide variety of practice throughout this jurisdiction. They all seem to be more a function of memory skills than the gathering of esoteric knowledge. So from Lodge to Lodge there is a marked difference of the standard of expected proficiency. It can vary as well within a Lodge year to year as the Master changes. What is required then to prevent the slide to mediocrity then is a minimum standard test to be used to demonstrate suitable proficiency. As it is now we are relying on the fact that if he can recite the catechism then he must understand it.

It is a commonly held opinion that each individual Mason is expected to discover for himself the necessary learning related to the Degree that he is studying. This is unfair to the individual mason and to the fraternity in general. This is like sending someone into the wilderness without a map, compass and the skills of knowing how to use them. Even a map and compass is of little value if the traveler does not know where he is starting.

I agree that the Masonic experience is different for each individual. However we are walking the "same path as those who have gone before". If this is true then why don't we have a guide to help the mason through the rough patches and to point out landmarks of possible interest. A facilitator should be there to help them along their journey. At some point they then could become a facilitator for one who comes behind him.

In 1996, Bro. Benjamin D. Jones, 33 the Grand Historian of the Most Worshipful Prince Hall Grand Lodge, New York at that time stated,

"The primary function of a Masonic Lodge (Whether Prince Hall or otherwise) is to train and educate its members on the basic truths which its rituals and its ceremonies are designed to inculcate; to develop its members as benevolent men; to cultivate social virtues among men; and to propagate the knowledge of the art. It is not the primary function of Freemasonry to initiate candidates or to enlarge membership. If this were, in fact, a truth, there would be no basis for our laws against proselytizing.

The chief concern of the lodge is with the welfare, happiness and the Masonic development of its members; not with the admission of those who seek entrance to its doors. Its success as a "true Masonic lodge" cannot be gauged by the length of its membership roll or by the size of its accumulated funds; or even the status of certain members in the community. It then is a truism that it is the duty of every Masonic Lodge to put into action a plan for the education of its members in Masonic history, symbolism and philosophy."

As an Entered Apprentice we learn our First Degree work repetitiously until we make our suitable proficiency to pass to the Degree of Fellow Craft. The cycle repeats itself until we are raised to the Sublime Degree of Master Mason and when this moment comes into fruition, we return to the first degree to prepare a new class. What is wrong with this pattern? Are we making Masons or members and more importantly brothers? Is the cement of Brotherly truly adhesive in the bonding process of men within our lodges? Does the zenith of our "education" end with us just being made Master Mason in name only? We made suitable proficiency in the First and Second Degree but what about the Third Degree? Should we not make suitable proficiency in the third degree? These are matters that the serious Brother Prince Hall Mason should be concerned with and address within his respective lodge.

Each lodge must reflect on the content of the program in which a new brother will or is going through during initiation and transformation. Many of us have found ourselves complacent with

the process, which is presently established within the walls of our lodge. Due to this complacency and lack of sustenance, our membership has decline significantly, unqualified men assume roles of leadership who makes the attempt to govern a lodge only to have the lodge in an even worse condition than when they had inherited it.

Many of our Brothers seem to find themselves by the wayside because the momentum they had as Entered Apprentices and Fellow Crafts was lost after becoming a Master Mason. With all the repetitious training given to the E.A. and F.C. there is no education, which compels them to understand all three degrees in its entirety and their connection to one another. Why? A very good reason is because there is too much schooling and not enough education.

We do not have a constructive orientation process for the newly raised Master Mason which can provide one with a smooth transition into full membership status. Training is good but it is not enough. Education is essential to the development of a brother who enters our great Lodge Halls.

*Appendix below summarizes the requirements of the Grand Lodges in Canada who have responded to an inquiry made by this author.*

*John Cameron  
Sophia Perennis Lodge No.139*

| Grand Lodge      | Requires Extensive Memorization   | Has Alternatives to Extensive Memorizing  |
|------------------|---|---|
| New Brunswick    | Left to the discretion of the Worshipful Master   |   |
| Nova Scotia      | Rules and Regulations of the Grand Lodge state must pass a satisfactory examination in open Lodge in the preceding degree. The Worshipful Master decides satisfactory.  |   |
| Manitoba         | In the Regulations it states “before an EA receives his FC or MM Degree he shall give satisfactory proof to the Lodge of his proficiency in the degree or degrees taken. Beyond that it is left up to the Worshipful Master |   |
| Quebec           | Answer in open Lodge the prescribed questions on the degree on which the Brother is being examined and to repeat from memory his obligation on the same degree.   |   |
| Saskatchewan     | Q&A’s performed in open Lodge along with the Obligation and the penalties of the degree. Word perfect is not required but prompting is to be kept to a minimum.   | On occasion the examination may take place in the presence of two Past Masters and the results reported and confirmed in open Lodge |
| British Columbia | Memorization of the Obligation and catechism before progressing   |   |



## FROM THE DEPUTY GRAND MASTER



This time of year can be considered the “springtime” of our Lodges as we experience the installation of the new officers with their new ideas for the coming year. We look forward with much anticipation to the fruits of their labors.

As the new Masters and Officers are obligated and invested we are reminded of the need for the rededication of all of us to the principles of our profession. Although the installation ceremony concentrates on the investment and installation of the Lodge officers and the various charges are presented to them, they contain many important lessons for all of us. By way of example, the Ancient Charges although read to the Master elect establishes a series of guides to life that are applicable to every mason;

- To be a good man and true and strictly obey the moral law.
- To be a peaceful citizen and cheerfully to conform to the laws of the country in which you reside.
- To pay proper respect to the civil magistrates, to work diligently, live creditably and act honorably.
- To be cautious in your behavior, courteous to your brethren and faithful to your lodge.

I need not go further, but I would urge all of us to not merely “hear” the words spoken but truly “listen” to what they have to say. Take the time to be one “to whom the burdened heart may pour out its sorrow”. Be one “to whom the distressed can pursue its suit”. Allow your hand to “be guided by justice” and your heart “expanded by benevolence”.

Let us take the time to read again the installation ceremony with a view to reacquainting ourselves with the philosophy of life contained therein and let us resolve to;

- Faithfully attend our lodges as often as possible.
- Not overlook the joy and satisfaction that comes from visiting brethren in other lodges.
- Lend assistance to the officers and committees of our lodges.
- Encourage absent brethren to become more involved – pay a visit, make a phone call, offer a ride.
- Extend the right hand of fellowship to our newer members, offer to mentor them and generally to see that they are not neglected at a most critical time in their masonic journey.
- Prepare a new slate as we reflect on our individual records and resolutions of the past and consider how we can make a new start with a clean slate and a fresh outlook.

Brethren,

May 2020 be marked with good health, peace and prosperity for you and yours.

*Fraternally and Respectfully:  
John Dollimount DGM*



TEMPLAR “CERTIFICATE OF MEMBERSHIP”

Here is something very unusual to see these days and it appeared out of the blue being passed on to there Grand Archivist from the brothers of Annapolis Royal Lodge No. 33.

It is a very old certificate dated 1800 and appears to be a Knights Templar “Certificate” similar to our Masonic Certificate received when completing the MM Degree.

Included is a word by word copy of the document plus some background information on Bro. Francis Ryerson jointly done with DGM, RWBro. John Dollimount.

The document will be properly sealed up after better pictures are taken and secured in the Grand Lodge Archives.

Both MEM Kt. David G. Walker GCT in Ontario and our own local Antiquity Preceptory No. 5 will be informed of this Masonic Treasure. Issued under the Registry of Grand Lodge of Ireland, under the Sanction of the Hamilton Bermuda Lodge No. 580, Bermuda Garrison to the 66th Regiment of Foot.

Certifying that on May 5th, 1800, Francis Ryerson was “Dubed a Knights’ Templar” and received into the Order of Malta 662 at Annapolis Royal, Nova Scotia.

Francis Ryerson was born in 1745 in Kings’ County, New York, USA, died in 1843 in Yarmouth and was buried in Clementsport, Nova Scotia.

He immigrated to Canada as a Loyalist during the American Revolution 1873, settling as a founding member, in Clementsport, Nova Scotia.

This “Certificate of Membership” was found recently in the Annapolis Royal Lodge building during renovations and passed on to the Grand Archivist of the Grand Lodge of Nova Scotia.

Provisions are underway for its preservation; copies being made with accompanying description and circulation of same within Masonic and Templar organizations.

*Phillip M. Randall  
Grand Archivist*

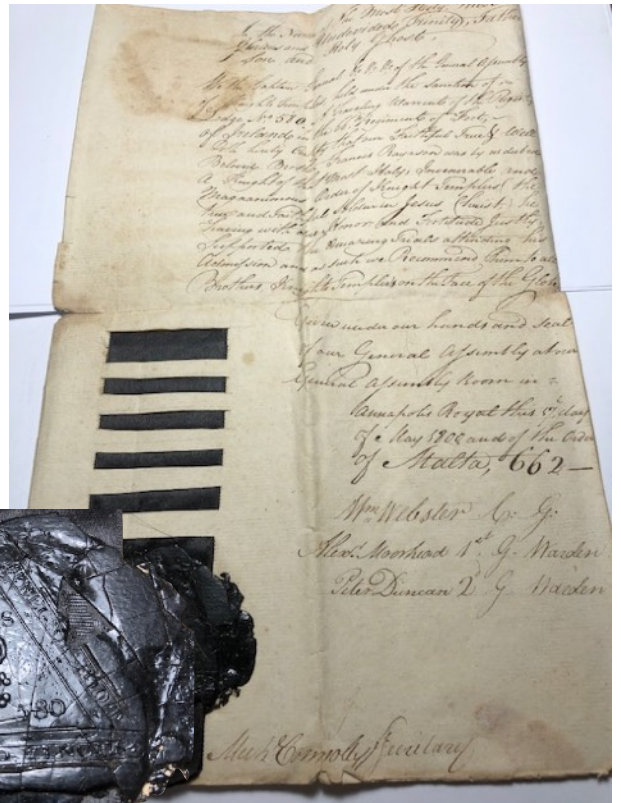
“Certificate Wording”  
“Brother Francis Ryerson’s Certificate”  
1800

In the Name of The Most Holy, Most  
Glorious and Undivided Trinity, Father  
Son and Holy Ghosts,  
We the Captain General Oe, Oe, Oe, of The General Assembly  
of Knights Templars, held under the Sanction of,=  
Lodge No. 580. A Travelling Warrant of the Registry  
Of Ireland in the 66<sup>th</sup> Regiment of Foot, --  
Doth hereby Certify that our Faithful True and Well  
Beloved Brother Francis Ryerson was by us dubed  
A Knight of that Most Holy, Invenerable and  
Magnanimous Order of Knights Templars the  
True and Faithful Soldier in Jesus Christ, he  
Having with due Honor, and Fortitude Justly  
Supported the Amazing Trials attending his  
Admission and as such we Recommend Him to all  
Brothers, Knights Templars on the Face of the Globe

Given under our hands and Sea  
Of our General Assembly at our  
General Assembly Room in =  
Annapolis Royal this 5<sup>th</sup> day  
Of May 1800 and of the Order  
Of Malta, 662 \_\_

Wm Webster, C.G.  
Alesd. Moorhead 1<sup>st</sup>, G. Warden  
Peter Duncan, 2, G. Warden

SEAL



## FROM THE SENIOR GRAND WARDEN



*The following article was submitted by the SGW to be shared with the brethren.*

### **The Apron: Distinguishing Badge of a Mason**

MATTHEW HOATH

Lodge of the Quest No. 587, Victoria, Australia

Why do we wear an apron, and what is its significance? Our Order is founded on Operative Masonry, and operative Masons in common with most other artisans, wear aprons for the protection of their clothing. Different trades used different types of aprons, each suitable for the purpose.

Originally the Entered Apprentice wore an apron with a bib secured with a tape around his neck. The bib was to protect the upper part of his clothing when clasp a heavy stone, such as a pillar, with both arms. Later, as he became proficient in his trade, he became an artisan and his job was then to smooth and prepare the stone for its place in the building. He then had no use for the upper portion of the apron, so he let it hang down over the lower part thus we have our own badge with a triangular piece overlapping the square portion. There are several explanations of this triangular portion of the apron all or any of which may be correct, but the following seems the most logical of them.

The significance of the apron is "servitude." Certain dignitaries of the Anglican Church wear an apron as part of their clerical dress. Thus a person signifies the service that is expected of a Freemason to his neighbor.

When investing the Entered Apprentice with the badge he is informed that it is more ancient than the Golden Fleece and more honorable than the Star and Garter. The main object of my talk is to tell you something of these orders.

First, the wording of the investiture was compiled in about 1717 (in the Grand Lodge of England or its Lodges) and was revised in 1813.

#### **The Golden Fleece**

According to Greek legend, King Pelias of Thessaly had ousted his brother Aeson and to rid himself of Aeson's son, Jason he persuaded the lad

to fetch the Golden Fleece which hung on an oak tree at Ares in Colchis. It was guarded by a dragon. The adventures of Jason and his fifty companions, who sailed with him make one of the finest stories of Greek literature. (The fleece came from the mythical ram on which Phrixus and Helle escaped from death and was hung in the Grove at Ares by Phrixus, who alone survived the flight from his native land.)

The Order of the Golden Fleece was founded by Philip the Good, duke of Burgundy, in January, 1429, on occasion of his marriage to Isabella, daughter of King John I, of Portugal. The order was instituted for the protection of the Catholic Church. The fleece was chosen as the emblem because wool was the predominate product of the lower European countries in which the order flourished. The number of knights of the order was twenty-four. In 1433 the number was raised to thirty-three, all gentlemen by birth. In 1477, on the marriage of Mary of Burgundy with Duke Maximilian, the grand mastership of the order passed to the House of Hapsburg. The last chapter of the original Order was held by Philip II of Spain in the cathedral of Ghent. Up to that time the knights had filled the vacancies by their own votes, but Philip II obtained permission of Pope Gregory XIII to nominate the knights himself.

After the Spanish Netherlands were ceded to Austria in 1713-14, the Austrians claimed the office. The resulting dispute split the order into two parts one in Austria and one in Spain.

The jewel of the order (which differs slightly in the two countries) is a golden ram hanging from a ring which is passed around its middle. This is suspended from a scroll in very elaborate design with the motto, (in Latin)

The reward of labor is not trifling. The jewel, in turn, is attached to a golden collar made up of links. Each link is in the form of a capital "B" with rays issuing from it. The collar is usually worn with full dress. On ordinary occasions a broad red ribbon collar is worn in its place. Since its inception this order has been considered as the most important and highest of all civil orders on the European continent. The order has no standing in England, hence we hear little of it. No British subject is permitted to accept this, or any other foreign order,

Edward III but in 1522, Henry VIII revised the statutes. The color of the emblem was blue, which at that time was the French national color. The motto translated, Let him be dishonored who thinks ill of it, was appropriate whether applied to the French expedition or to the order itself.

Formerly, the knights were elected by the members, but since the reign of George III all appointments have been made by the reigning sovereign. Originally it was called the Order of Saint George. It now consists of the sovereign, who is the grand master, the Prince of Wales and twenty-five knights companions. In addition it is open to all English princes (lineal descendants of George I) and foreign sovereigns as may be chosen by the king or queen. On occasions, other companions are admitted for special reasons so that the whole order usually numbers about fifty.

The insignia consists of the garter, the collar, and the great George the star, the ribbon and badge, or lesser George. The garter is of blue velvet ribbon the particular tint being known as "garter blue." The ribbon is edged with gold and fastened by a gold buckle on the left leg below the knee.

It bears the motto of the order in letters of gold, or sometimes in diamonds. When the sovereign is a woman, it is worn on the left arm above the elbow. The collar consists of twenty-five pieces alternately gold love knots and buckled garters enameled in blue, enclosing roses. From the center link of the collar hangs the badge of the great George. It is a figure of St. George as a knight in gold enamel and set with jewels. He is depicted on horseback, overthrowing the dragon with a spear.

A star was added by Charles I in 1692. It consists of eight silver rays encrusted with diamonds, issuing from a buckled garter bearing the motto and enclosing a white field of enamel with the red cross of St. George upon it.

When the collar and great George are not worn, the "lesser George" as it is called, is used. It is similar to the great George but much smaller and hangs from a broad blue ribbon which passes slantwise over the left shoulder. The robes of the order are of equal magnificence. The order became prominent in the 17th century after Charles I added the star to the insignia. On ordinary occasions the star is worn on the breast and the garter below the knee. Full regalia is only worn when grand chapter

without special permission from the sovereign. At the time of the dispute over the order between Austria and Spain in 1714, speculative Masonry was gaining a firm footing and its ritual was then revised and prominence given to the Golden Fleece.

### **The Roman Eagle**

The Roman Eagle also has an interesting history. The eagle was highly esteemed among the Romans. It was usually depicted with outstretched wings, sometimes of gold and silver, but most frequently of bronze. It was carried at the head of a staff in the same manner as a banner.

The eagle borne upon a spear appears to have been used first by the Persians. The Romans took the idea from them, and used it as an emblem of honor, to be carried before the chief ruler. In 1804, Napoleon had metal eagles carried before his army. Austria and Russia both had double eagles as a symbol of their empires. The symbol of the United States of America is the bald eagle. In 1701, Frederick I of Prussia founded the Order of the Black Eagle. The number of knights was limited to thirty, exclusive of the princes of royal blood. The revisers of our rituals probably selected the reference to the Roman Eagle as it was the highest emblem of dignity, honor and power of that famous empire.

### **Order of the Garter**

The Order of the Garter is, of course, something we know more about, being a British Order. It is the highest order of knighthood in Great Britain, and is considered the most honorable and exclusive in the world. Its full title is "The Most Noble Order of the Garter."

According to tradition, King Edward III, who was dancing with the Countess of Salisbury at a ball held on January 18, 1343, picked up a blue garter that had dropped from her leg and tied it around his own. Observing the queen's uneasy glances, and the consternation of the countess, he returned it to its owner with the remark, Evil be to him who evil thinks.

At this time the king had been successful in the French campaign and was contemplating a second expedition. He resolved to institute an order of knighthood in honor of his success, as well as a means of rewarding his army favorites. He placed the order under the protection of St. George. For 179 years it remained practically as instituted by

meets, or at a ceremony such as a coronation. The order meets at Windsor Castle.

So, Brethren, we have our badge of white for purity of lamb's skin for innocence more ancient than the Golden Fleece, which was founded in 1429, and the Roman Eagle, which was instituted in 1701 and more honorable than the Garter, which is the highest order of knighthood in the world. I repeat the charge given by the Senior Warden when investing the badge "Never disgrace that badge, for it will never disgrace you."

*Virginia Masonic Herald May-June, 1964*



**The Old Christmas Dinner**

*On January 11th 2020, Bedford Lodge #104 held a successful supper. The dinner is held in honour of the Bedford lodge ladies and widows, and is a family event, children included. It is annual event and this was the 5th year. We call it the OLD CHRISTMAS DINNER. We make sure that each lady receives a present. All the Grand Lodge line officers were also our guests. It was a great dinner .*



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 FIVE BROTHERS RAISED AT TRI-LODGE QUARRY DEGREE IN HANTS COUNTY
 

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On the day of the Autumn Equinox, the Brethren from Uniacke #128, The Shore #134, and Sackville #137 came together to hold a quarry degree in order to raise five Brothers from three distinct lodges.

Sackville Lodge opened under sunny skies at 10 a.m. with 19 Brothers and 39 visitors in attendance.

Wor. Bro. Carl Goodwin acknowledged the presence of honoured guests for the Tri-Lodge Quarry Degree, namely, R.W. Bro. Alan Jarvis, SGW; R.W. Bro. Jim Withers, DDGM Halifax 2; R.W. Bro. Mark Porter, DDGM Hants; Wor. Bro. George MacLean, WM Hudson #77; Wor. Bro. Roland Janes, WM Uniacke #128; and Wor. Bro. Bob Ottenbrite, WM The Shore Lodge #134.

The Drama Team consisted of Brothers from the three host lodges: MEKS, R.W. Bro. Clayton Merrick (137); HKT V.W. Bro. Jody Dodge (134); SD, Chris R. Marryatt (137); Secy., R.W. Bro. Tom Wallace (137); 1st FC, Wor. Bro. Carl Goodwin (137); 2nd FC, Bro. Nick Guitard (137); 3rd FC, Bro. Scott McLean (128); 4th FC, Bro. Jerimie Turner (137); Ja., R.W. Bro. Jim Greene (128); Jo., V.W. Bro. Darcy O'Connell (137); Jm., V.W. Bro. Rick McCulloch (137); SFM, R.W. Bro. Wilson Baker (128); Tyler 1, Bro. David Borden (137); Tyler No. 2, V.W. Bro. James Houston (134)

Under their respective Charters, Bros. Bro. Kent MacKinnon (77), Earl Wadden (137), Mike Munroe (134), Troy Wells (134), and Paul Russell (137) were raised in succession. Of note, Bro. Kent MacKinnon (77) was raised by his father, Wor. Bro. Clarrie MacKinnon, who travelled from Thorburn, Pictou County, for the occasion.

Bro. Russell remarked, "Thanks for all you have done. It was absolutely fantastic. I look forward to continuing my Masonic Journey." Bro. Wadden declared, "It was an exceptional program this morning. Bro. Kent MacKinnon (77) shared, "I am very thankful. A lot of effort went into making certain I was here today." Bro. Mike Munroe (134) echoed previous comments, adding, "I am honoured and blessed to be here with you today. I look forward to more events like this." Bro. Troy Wells (134) said that he was speechless, but expressed thanks for the "tremendous support for new Master Masons. Amazing!"

V.W. Bro. Loran Davis, proprietor of the quarry in Lakelands, took stock of the day's events. He declared, "I love our Fraternity so much. I give to it freely, especially on such a nice day out." Applause and ovation.

W. Bro. George MacLean, WM of Hudson #77, spoke. "I am looking for a word. Fraternal love and brethren assembled. It is a tremendous feeling. Congratulations to the organizing committee." That said, he invited to Brethren to participate in Hudson Lodge's planked salmon dinner the following Thursday evening in Thorburn, Pictou County.

W. Bro. Roland Janes, WM of Uniacke #128 invited the Brethren to assemble at Uniacke Hall after the meeting for a delicious lunch and very good tea. Congratulations to the newly raised. You are among friends. This day is something that will remain in the minds of the new Master Masons forever."

Parting comments from the East were well-received. R.W. Bro. Mark Porter, DDGM of Hants Masonic District, remarked, "This is another great day, and the second time that I have attended a degree in this quarry. Bro. Kent MacKinnon from Hudson Lodge grew up in Hants County, and I have not seen him since we were 14 years old. This was an enjoyable event. R.W. Bro. Jim Withers (95), DDGM of Halifax 2 District, exclaimed that that there was only one word to describe the Masonic Work he had witnessed: "Awesomeness! Thank you!" Final words came from R.W. Bro. Alan Jarvis, SGW, who echoed the comments of both District Deputies. "The Great Architect is shining upon us today, indeed. I bring you greetings on behalf of the WM the GM, M.W. Bro. George Grant, and the officers of the GLNS."

The Brethren assembled quickly packed up, making their way to Uniacke Masonic Hall, where they enjoyed a great feast, hosted by the Brethren of Uniacke Lodge #128.

*Tom Wallace  
Historian,  
Sackville Lodge #137*



*Standing: W.Bro. Carl Goodwin (137), Bro. Nick Guitard (137), Bro. Jerimie Turner (137), and Bro. Scott MacLean (128).Kneeling: V.W. Bro. Rick McCulloch (Jm), V.W. Bro. Darcy O'Connell (137), and R. W. Bro. Jim Greene (128)*



A MASON WHO ATTENDED LODGE AFTER HE DIED.

In Woodford Ontario there is the McGuigan Cemetery. Miles McGuigan was a member of the 81st Regiment of Loyal Lincoln Volunteers and a member of Merrickville Lodge, No. 55, in St. Lawrence District in Ontario. When he died, it was his last wish that his body be dissected, and then placed in the Merrickville Lodge for future work in the Third Degree. His wishes were carried out, and his bones remained in the Merrickville Lodge until the Lodge Room and building were gutted by fire in 1959.



## FROM THE JUNIOR GRAND WARDEN



**Maintaining and Growing Freemasonry :** Some thoughts to ponder.

When was the last time your lodge called all its non attending members, just to stay in touch ( not by e-mail - phone calls are much more personalized) ?

Do your regular meetings run to long .ie over 2 hours. become boring and spending time hashing our topics that should have been addressed in committee? Meetings that run over 2 hours are driving your members away.

Education in your meetings is very important. However, no matter how good the topic, after 10 min, your members' eyes start to glass over.

Is the purpose of your lodge still relevant in today's world ? Is there value for the members ?

The world has changed, maybe its time for us to change.

Are your members getting the fellowship that they are looking for, keep in mind men joined your lodge to be part of a fraternity? Fellowship??? Do you have family activities?

Is your lodge doing a good job mentoring new and senior members? Are your members growing in Masonic knowledge?

Do the members of your lodge feel they have a role to play, and are they being called upon to preform duties? The same-old-same-old members have been doing the same duties for eons, maybe a change would do your lodge some good?

Do we really take the time to get to know our Brothers, ie their families, their vocation, what really is important to them? Brothers don't care how much you know until they know you CARE.

Why is it that we work so hard putting on the three degrees for new Brothers, then when a Brother stops attending or applies for a demit we spend so little time investigating the reasons why? No, an email or letter is not effective. What happened to the one-on-one contact.? After all, they were interviewed when they joined the fraternity, why not interview them when they leave? If we are to grow and expand our fraternity,

the exit interview, in my option, is just as important as the interview that was conducted when we first brought the Brother into our fraternity. How are we going to know the reasons why unless we ask?

Brothers, there are a lot of very positive things happening in our jurisdiction. I see this as I visit lodges across this province. However, this doesn't mean we have arrived. If we are to grow and prosper as a Fraternity we must be open to new ideas. Can we change everything at once? NO. However, little by little we can have an impact. The "thoughts to ponder" that I have brought up are only a few, I'm sure that there are many others that can be shared.

*Fraternally .Bob Cowley  
Jr. Grand Warden*

### Why Mother Lodge ?

Freemasonry has always had a gender. We call the Lodge we were raised in, our "Mother Lodge"; comparing the preparation room to a womb from which we are born to Freemasonry and then brought from darkness to light. We remind ourselves that within her bosom we are received. There are many feminine references to describe our dear Mother. Even within ancient manuscripts we hear Freemasonry referred to in the feminine. Even as a Mason we refer to ourselves as "Sons of Light", and Widow's Sons" suggesting that through emulation we represent our ancient and operative Grand Master - suggesting that the Lodge is the Widow whereas the symbol of the genius Virgin represents the World in which we live in and the communities need of Freemasonry. Here the Grand Lodge is often referred to as our Grandmother. Some catechisms test the Mason by asking "How old is your (Grandmother or) Mother?"

We are the prodigal sons returning Home to our Mother when we attend Lodge.

Source: Bro. Author Unknown



## COBEQUID FOUNDATION THANKS FREEMASONS FOR THEIR SUPPORT

Ms. Stacey Chapman, Executive Director of the Cobequid Health Centre Foundation (CHCF), was a recent guest speaker at Sackville Lodge #137. She updated the Brethren on several recent initiatives that the foundation has undertaken since her last visit in 2018.

“Every dollar makes a huge difference to providing health services to our community,” said Ms. Chapman. “In May 2019 a priority equipment list was compiled, totaling \$3.1 million. As well, the Cobequid Health Centre performs 1.8 million lab tests each year.” Another challenge has been the exponential access of service. Designed to accommodate 20 000 visitors per year, the Cobequid Centre now serves 55,000 clients. “Your donations contribute to the success of the hospital, where the average wait time is four hours, compared to fourteen hours downtown.”

Since 2005, the CHCF has been a priority for the Brethren of Sackville Lodge. Each year, an application is submitted to the Masonic Foundation of Nova Scotia under the matching funds program, which is then presented to the CHCF directly. To date, the Brethren have raised and donated in excess of \$25,000. Also, Sackville Lodge donated a wishing well which is located just inside the hospital doors. The wishing well has nets approximately \$300 per month for the CHCF.

Wor. Bro. Carl Goodwin, Master of Sackville Lodge, shared his sentiments. “Your organization is very close to the hearts and minds of our community as you are a major provider of health care in Greater Sackville, and also Halifax Regional Municipality.”

R. W. Bro. Jim Withers, DDGM for Halifax District 2, was present for Ms. Chapman’s address to the Brethren. He concurred with Bro. Goodwin’s assertion, and thanked Ms. Chapman for visiting the Lodge outside her regular working hours.

Before being escorted from the Lodge, the Worshipful Master and District Deputy Grand Master presented Ms. Chapman with an additional \$2,000 cheque on behalf of the Masonic Foundation of Nova Scotia. Ms. Chapman thanked the Brethren, the Masonic Foundation, and the members of the Masonic fraternity for their support of the CHCF’s important work.

Photo above: R.W. Bro. Jim Withers (DDGM HD2), Stacey Chapman (CHCF Executive Director) and Wor. Bro. Carl Goodwin (WM Sackville Lodge).



*Tom Wallace  
Historian, Sackville Lodge #137*

## GRAND LODGE ARCHIVES



On Tuesday, December 17th, Grand Master M.W.Bro. George A. Grant and Nova Scotia Archives Director Ms. Patti Bannister officially signed a new “Deed of Gift” Agreement. This formal agreement between The Grand Lodge of Ancient Free & Accepted Masons of Nova Scotia and the Nova Scotia Archives, provides a new partnership ensuring a permanent home for all Grand Lodge holdings, in a “state of the art” climate controlled environment.

Shown signing the documents are Ms. Patti Bannister-Director, and The Most Worshipful the Grand Master, M.W.Bro. George A. Grant



### What Jewels can be worn in Lodge?

The Honorary jewels authorized by Grand Lodge, to be worn by brethren in Nova Scotia, are:

- (i) Erasmus James Philipps Bronze Medallion
- (ii) Centenary Jewel by members of Lodges one hundred years of age
- (iii) Fifty-Year Jewel
- (iv) Bicentenary Jewel struck in the year 1939, in bronze or silver, to be worn by any member of any Lodge who participated in the Bicentenary Commemoration
- (v) Lodge Secretaries' Long Service Medal
- (vi) Lodge Treasurers' Long Service Medal
- (vii) Meritorious Service Medal
- (viii) Centennial Jewel struck in 1966 to commemorate the Centennial of Grand Lodge
- (ix) Bicentenary Jewel of a Lodge two hundred years old
- (x) Jewel to commemorate 250 years of Freemasonry in Canada
- (xi) Lewis Jewel by a Master Mason who is the son of a Master Mason
- (xii) Jewels presented for services rendered to the Craft, in this or any other Grand jurisdiction
- (xiii) Jewel of a Royal Arch Companion,
- (xvi) Jewel of a Scottish Rite Mason.

No jewel may be worn in Grand Lodge or in any constituent Lodge unless it is mentioned in the Regulations.

IN AND AROUND THE JURISDICTION

*On Dec 17, 2019, members of Welsford Lodge and the Hants County District DDGM visited Gladys Manning Memorial Home in Windsor, NS to present Worshipful Brother John Mummery with his 50-year jewel. W. Bro. Mummery's long service to Masonry was in two Grand Lodges, that of the Grand Lodge of Nova Scotia and the Grand Lodge of New Brunswick. W. Bro. Mummery was Initiated, Passed, and Raised in Ad Astra No. 130 GLNS. He then joined Hibernia Lodge No.3 under the GLNB, and returned to Nova Scotia many years later to join Welsford Lodge. W. Bro. Mummery is an affiliated Past Master and Life Member of Welsford Lodge No. 26, GLNS.*

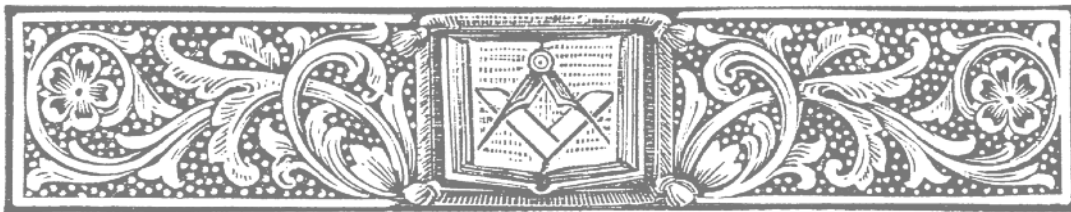
*Right: Bro. John Mummery receiving his 50 Year Certificate from Bro, Jody Dodge*



*From L-R, back row: Bro. Jon Watson, Bro. Jim White, Bro. Darren Lynch, Bro. Ed Kellner  
 From L-R, middle row: Bro. Frank Reinhardt, Bro. Fred Hines, Bro. Jody Dodge, WM of Welsford Lodge, Bro. Bob Bennett, Bro. Doc Morrison  
 From L-R, front row: Bro. Mark Porter (DDGM, The Shore Lodge No. 134), Bro. John Mummery.*



*Prince of Wales Lodge #29, Installation, Dec 14, 2019*



*Poyntz Lodge #44, Installation Dec 5, 2019*



*L-R; RWB Mark Porter, DDGM Hants, VWB Darren Lynch, Grand Steward, and RWB John Dollimount, Deputy Grand Master. VWBro.Lynch receives his Grand Steward certificate from the DGM on the occasion of the Installation of Officers of Welsford Lodge in Windsor.*



**NEW INITIATES AT SACKVILLE LODGE #137**

*Wor. Bro. Carl Goodwin, Master of Sackville Lodge #137, poses with newly initiated (left to right) Bros. Alex MacConnachie, Darren Hann, Kevin West, and Kevin Lepage.*



*Eastern Star Lodge #51, 150 Year Anniversary, Dec 7, 2019*



*MWBro. George Grant was on hand to present RWBro. John Cameron (left) and WBro. Weldon Bowser (right) with their 50 Year Jewels.*

*Elms Lodge #115, Installation, Dec17, 2019*



*Acacia Lodge #39, Dedication of new Building, Nov 23, 2019*









*This picture was taken on November 21st at Wentworth Lodge No. 108 during an Official Visit of RCSCC 339 Sea Cadet Corps. VWBro. John Philips Woodlawn Lodge No. 131, introduced the Corps. XO Lt.(N) Doug Chase who gave an excellent presentation on the Sea Cadet program including the cadet band activities.*

*Wentworth Lodge No. 108 has been providing funds annually in support of the cadet band through the Grand Lodge Shared Funds Program.*

*In the picture are L-R, Worshipful Master WBro. Mark Thibeault, RWBro. Phillip Randall(Shared Funds Lodge Chairman), XO Lt.(N) Douglas Chase, Grand Master MWBro. George A. Grant, Cadet Instructor David Clark, VWBro. John Philips, Deputy Grand Master, RWBro. John Dollimount.*

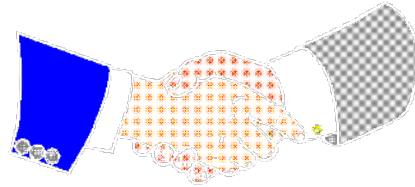
*Cadets are PO2 Kale Chase, Canadian National Cadet Sailing Champion 2019, and Master Seaman Angela Clark.*



*Windsor Masonic Society Christmas Dinner, Dec 21, 2019*



*Asblar Lodge #107, Installation, Jan 04, 2020*



*St. John's Lodge #2, Installation, Jan 06, 2020,*



*The Officers of Hiram Lodge #12 Yarmouth 2020*



*Quentin Hardy. Brother Hardy had served as Grand Sword Bearer for MWB Luddington during his year as Grand Master and on this occasion presents him with his PGSwB Jewel.*



*Last year, the size of the MM Diploma was reduced to 8 1/2 x 11 for ease of shipping and framing. This move was followed by a cry of protest from the Members of the Jurisdiction. As a result, GL has therefore made the larger size available again upon request. Pictured below are two of those Brothers, Brother Young and MacDonald of King Solomon Lodge, who were disappointed with their original certificates, but now very happy to have received their new certificates from MWB James Luddington, IPGM*