



Goodbye to a uniquely decorated lodge!



Farewell to an old lodge hall

"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

Editorial Board

M.W.Bro. Barry S. Imber, Managing Editor

M.W.Bro. Owen Walton Editor Emeritus

Editors at Large

R.W. Bro. Gerald Settle

W.Bro. Giles Crouch

Bro. Tom Rice

The Editors accept no responsibility for unsolicited manuscripts or photographs

Opinions expressed in this publication are those of the authors and do not necessarily reflect those of the editors or the Grand Lodge of Nova Scotia

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.

Advertisement for Lodge or District activities, as well as Personal advertisements are printed free of charge.

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

Deadline for next issue May 15th

Contents

	page
The Grand Master's Message	3
Farewell to Old Lodge	6
From the DGM	9
From the SGM	9
From the JGW	10
From the Gran Lecturer	11
From the Grand Historian	13
Our Past GM's	16
Questions Answered	16
Meaning of the 7 Liberal Arts	17
The History of Masonry on Stamps	18
A New Beginning A New Hope.	19
In and Around the Jurisdiction	20

LOOKING FOR A JOB?

For the past thirteen years I have, in its present iteration, edited and printed the *Nova Scotia Freemason Bulletin*. In the '90's with RWBro. Howie Spence, I printed and edited the hard copy of the bulletin for seven years. I have decided that after 20 years of responsibility for the Bulletin it is time for me to pass on that responsibility to a set of fresh eyes and ideas. I will be offering my resignation to the Board of General Purposes at the next meeting and I hope they will be able to find a replacement in the coming months. I would like to thank the past and present Grand Lodge officers for their assistance and contributions, the Grand Lodge office, and all those who have sent in contributions, articles and photographs over the years. I have enjoyed my association with the magazine and look forward to its future success.

With thanks.
Barry S. Imber, Past Grand Master
Editor

THE GRAND MASTER'S MESSAGE:



Well, the Lunenburg/Queens Bonspiel is history. And I have to say a good time was had by all. Now you probably wonder how a Grand Lodge team was entered in the bonspiel. The DDGM Tim Crowe had the Grand Master and the DGM visiting a lodge in the district and put the question to us. "Wanna play?"

Why not so on the 17th of February four of us made our way to Bridgewater and the Curling Rink across from the Lodge Hall. Our team consisted of Roger "DO-C" Bronson, Frank "Go-Go" Gammel, Andrew "Bam-Bam" Beeler and myself.

It was an early morning start and with not much coffee into us when we got to the rink, we went out to play our first game. A well-prepared team from Clarke Lodge we were given a lesson in curling. I do not like to use the term lose, so I will say that we placed second in our first game. The Clarke team played very well as we were just out classed. 0-1 for Grand Lodge.

After the game we got some hot coffee into us and a little rest we felt much better for the second game playing a good team from Unity Lodge. The game went back and forth however the Grand Lodge team prevailed and pulled out a squeaker and won the game 1-1 for Grand Lodge.

The third game was played against the other team from Unity Lodge # 4 and a hard-fought battle ensued with their fancy T-shirts trying to intimidate us we held our ground and again managed to prevail over our opponents and win our second game of the day 2-1 for Grand Lodge.

We broke for lunch and Lady Jill and the other ladies put on a very nourishing meal of Chili and Seafood chowder, it was so good that

all the chili was gone and there was not much chowder left, I don't know if there was even enough for Brother Crowe's supper. Thanks to the Ladies for their help with the lunch, keeping the tea and coffee hot and for encouraging all the players.

The last game of the day we played against the second team from Clarke Lodge, they were a very good team, however we managed to steal a couple of points on the first end then one each on the next two ends, there we were leading 4 to zero going into the last end. They came out firing on all cylinders we knew we had to keep them out of the house as they were curling very good, we were just lucky. However, lady luck was with us as we took out most of their rocks, they were sitting one when their skip put the next two rocks into the hours and I missed both, they finished the end with 3 but Grand Lodge managed another win 4-3 and that is how we finished the day.

The overall winner was Prince of Wales/Zetland, well done to them. The booby prize went to Acacia #39 and the WM ended up with the Loyal Order of the Buffalo Headdress. And there are pictures of him wearing in, and I can attest that he wore it when he opened Lodge in February.

Well don to the brothers of Lunenburg/Queens for resurrecting the Bonspiel after a few years hiatus. A lot of fun was had by all. Hopefully it will be a go again next year. Thank You to make this happen.

The 90th version of the Annual Provincial Masonic Broom and Gavel went off without a hitch and was well participated again.

Grand Lodge coming off our playing last Saturday in Bridgewater were confident that we would continue our good luck this weekend. Again, we had Roger "DO-C" Bronson as lead, Frank "Go-Go" Gammel as second and Andrew "Bam-Bam" Beeler as third. Piece of cake I said we have this. We heard a lot of trash talk and gave as good as we got.

Our first game was against the Widows Sons skipped by Brother Knockwood, he is a



very good curler and had a secret weapon up his sleeve. Brother Steve Keddy watched hours of you-tube curling and came out firing on all cylinders. The GL team was given its first lesson in Curling that day and we finished in second place in our first game, if you read my last missive on the Lunenburg/Queens Bonspiel I like to use second place vice losing. Bear with me. Grand Lodge 0-1.

Our second game didn't go much better, we played CW Saunders and managed to score a point or two but were given another lesson in curling, loads of fun was had by all but the other team had more fun.

GL 0-2.

The third game before Lunch saw us play John Albro with Robert MacKenzie at the helm with Angus Tulloch, Sid Chadre and Leo Halal rounding out the foursome, lots of laughs were had by all and I think the only reason we won was that Sid was cussing their rocks and they were afraid to stay in the house. Grand Lodge persevered 5-3 for our first win. GL 1-2

With the lunch break upon us we had a very good pizza lunch break and a much-needed rest.

Our fourth game was against a very good CW Saunders 2 team. The one young fella they picked up could have broomed the Rock of Gibraltar into the house he was that good. We were really outclassed in this one folk but still had fun and it was a pleasure to see how a real expert sweeps rocks into the house. Needless to say, we finished second in this game too. GL 1-3

No way we were playing for a trophy today the honeymoon was over; we would be watching the final games from the sidelines.

When we came off the ice, I declared that "that was it I'm done" no more curling for this old body and sat down to watch. But I was wrong, Brother Benoit informed me that we would be playing another game for the "E Division" trophy. Imagine with a 1 and 4 record that meant that there were teams with a worse record than us.

The team was rallied and I said anything can happen in the playoffs, lets go and do this.

We played against the number two Widows Sons team.

The game began with the GL team taking a couple of points in the first end after that the Widows sons team took four points going into the last end, we needed two to tie and three to win. Roger DO-C threw two really good rocks and we were on the board, Frank Go-Go then threw another two good rocks, The widows' sons were throwing excellent rocks also. Andrew Bam-Bam was right on the broom and played well also. So were down to the two skips last two rocks and we had the hammer. Their skip was drawing very well and had won the closest to the pin and won that event. He put his rock in the house and I managed to take it out he then placed his second rock in the house. I prayed to the curling gods and let my last rock go with a hail Mary toss, the rock clipped their rock knocked it a bit and then bit the rings. We were sitting three and managed to win the E trophy. It is never over until it is over.

Thank you to my brothers on the Grand Lodge team, it was a fun two weeks and I appreciate your participation in these events.

A big congratulations to John Albro and Tom Rogers for all the hard work they did in putting on this tournament. A great time was had by all and the two ladies from Feed Nova Scotia were very appreciative of the cheque presented to them after the banquet.

There was plenty of swag passed out and the our brothers from Rising Sun Lodge of New Hampshire as usual had a grand time and managed to take a trophy back to Nashua.

Thanks to all who participated, sold tickets and helped make it a very good event again.

"Together We Can"

*Rick Crawford
MWTGM*

FAREWELL TO AN OLD LODGE HALL

As can be seen from the cover of this issue of the *Nova Scotia Freemason* the old lodge hall in Mahone Bay has been torn down. For those of you that never had the opportunity of visiting Charity Lodge when it was in operation you have missed the chance of experiencing a highly decorated but intimate lodge room. The building had been used as a manufacturing factory for waterproofs for the fishing industry. Freemasons from the past have created a visual expression of the symbolism of the craft.

The closure of Masonic Lodge halls is a significant event that reflects shifts in society, culture, and the membership landscape of Freemasonry. Masonic Lodge halls have long served as the physical and symbolic heart of Freemasonry, where members gather for meetings, ceremonies, and fraternal fellowship. However, in recent years, a number of factors have contributed to the closure of these historic buildings.

One prominent factor is declining membership. Freemasonry, like many fraternal organizations, has experienced a decline in membership over the past few decades. This decline can be attributed to various societal

changes, including shifts in attitudes toward organized religion and community involvement, as well as the increasing demands of modern life. With fewer members, maintaining and operating a lodge hall can become financially burdensome, leading to the difficult decision to close its doors.

Additionally, changes in demographics and urbanization have played a role in the closure of Masonic Lodge halls. As populations shift and urban areas evolve, some lodge halls find themselves located in neighborhoods that no longer attract a sufficient number of members or visitors. Economic factors, such as rising property taxes and maintenance costs, can further strain the resources of struggling lodges, hastening the decision to sell or close their halls.

Furthermore, the evolution of communication and social interaction in the digital age has also impacted Freemasonry. While the lodge hall was once the primary venue for Masonic activities and gatherings, advancements in technology have provided alternative means for members to connect and engage with one another. Virtual meetings, online forums, and social media platforms have expanded the ways in which Freemasons communicate, potentially



The view from the South East corner of the lodge showing the raised platform of three steps up to the East framed by Ionic pillars.

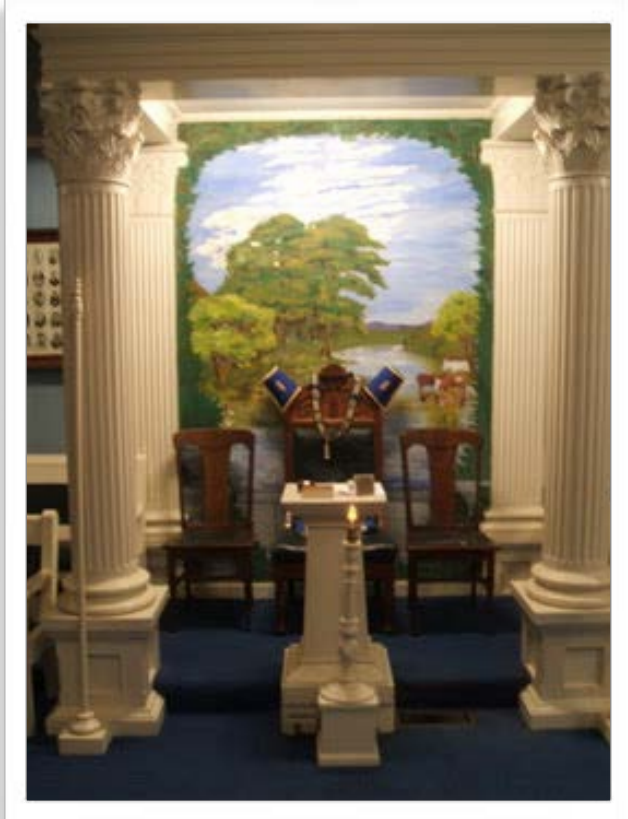
diminishing the centrality of the physical lodge hall in the lives of its members.

Despite these challenges, the closure of Masonic Lodge halls is not necessarily a sign of the demise of Freemasonry itself. Many lodges continue to thrive, adapting to changing circumstances by embracing new approaches to recruitment, community outreach, and member engagement. Some lodge halls may be repurposed for other uses, preserving their historical significance while serving the needs of their communities in different ways. Additionally, efforts to revitalize Freemasonry through educational programs, public events, and philanthropic initiatives may help attract new members and ensure the enduring relevance of the craft.

The closure of Masonic Lodge halls reflects the complex interplay of demographic, economic, and cultural factors shaping the trajectory of Freemasonry in the modern era. While it may signify the end of an era for some lodges, it also presents opportunities for adaptation, innovation, and renewal within the Masonic fraternity.



The Senior Wardens station (above) behind which the setting sun descends. The two step platform is framed by Doric pillars. The Junior Wardens station (left) shows the waterford framed on a single step platform by Corinthian columns. On the north wall a painting of the winding staircase is depicted (below) This picture was used during the Second Degree lecture as the SD presented the lecture to the sitting candidate.





The Master's station on a three step platform framed by Ionic columns provided room for the IPM and three guests. The painting behind the seats shows the rising sun bring light to the lodge.

Although it is somewhat saddening to see the loses of such a lodge room into which many generations of masons have poured their labour and love, it must be remembered that the lodge is not the building but the members. There have been many such lodges in the Jurisdiction that I have had the opportunity to visit; such lodges as those in Calaedonia, Stellerton, Bear River, Sherbrooke, lodges that demonstrated the history and heritage of the Craft. Such environments may help to focus the mind but they are not essential for the practice of masonry. Do not forget that historically, Freemasons have held meetings in various locations, including taverns, particularly in earlier centuries. Taverns were common gathering places where individuals could socialize, discuss ideas, and conduct business. Freemasons, like other groups, sometimes utilized taverns as convenient meeting spaces, especially before dedicated Masonic lodges became more prevalent.

During the early development of Freemasonry, meetings often took place in

taverns due to their accessibility and suitability for discreet gatherings. Taverns provided private rooms where Freemasons could hold their rituals and discussions away from public view. Additionally, taverns were familiar social spaces where members could comfortably convene and foster the bonds of fraternity.

However, as Freemasonry evolved and established its own lodge buildings, meetings gradually shifted away from taverns to dedicated Masonic temples. These temples offered more controlled environments conducive to the solemnity and symbolism of Masonic rituals. What is essential is a private and secluded space for us to practice Freemasonry. It is the internal, not the external, environment that is important. So although it is sad to see such buildings destroyed it does not mean the destruction of Freemasonry.

*Barry Imber
Editor*

FROM THE DEPUTY GRAND MASTER



The Sircom Jewels

Good day Brothers, installation season is in full swing and it always gives one an opportunity to look at some of the magnificent history in our lodges as well as the different jewels and ornaments created for our lodges.

I really enjoy travelling to all the lodges and seeing these presentations that continue the memory of the Brothers and the history of the lodges. Some of them are very unique and really exquisite in design.

In Halifax there are 4 Jewels that rival the pinnacle of the Travelling jewels worn by the installed Masters in our province. These jewels are named the Sircom Jewels. Originally believed to be only 3 possessed by St. Johns lodge No.2, Virgin Lodge No.3 and Royal Sussex Lodge No. 6. It was later learned that a fourth did exist.

As in most expensive and difficult undertakings traditionally when a jeweler makes a piece he will usually first attempt it in a less expensive medium. Such was the case with the Sircom Jewels. The 4th Jewel was crafted in silver and eventually presented to St. Andrew's Lodge No.1.

These jewels were crafted in the latter part of the 1800's. very similar in design. They contained a hidden chamber in the center on the back where you could open them and inside was a tiny set of gold working tools. Most of the jewels have lost their working tool sets.



L to R: St Andrews No 1; St Johns No 2; Virgin No 3; and Royal Sussex No 6

They all have some elements of each other and a lot of symbolism within their design. So, as you travel take a look at some of these beauties. They are meant to be appreciated. Like Artwork.

*Andrew Beeler
DGM*

FROM THE SENIOR GRAND WARDEN



As our calendar informed us that spring arrived on March 19th our thoughts naturally turn to the anticipation of nature awakening - sprouting seeds, budding trees and dormant plants reviving.

In my visits to numerous Lodge meetings, Installations, and gatherings in our Jurisdiction, I cannot help but feel "spring" is a year-long season within our Craft Lodges. It is refreshing to witness: the enthusiasm of Candidates as they proceed through the Masonic

Degrees in "Search of Light in Masonry" similar to the sprouting seed; the enlightenment of Brothers as they proceed through the Offices and the renewed vigor of our experienced Master Masons in the fulfillment of the Masonic Journey.

While Covid -19 may have acted as a drought, we have survived, as evidenced by the number of Brethren who are attending meetings and Installations. As the growing season unfolds, may we as Masons continue to plant the seeds of "being happy and communicating happiness".

*Frank Gammell
SGW*

FROM THE JUNIOR GRAND WARDEN

Significance of the First Degree



The First Degree of Freemasonry, Also known as the Entered Apprentice Degree, holds profound significance within the Masonic tradition. This initial initiation marks a symbolic journey for the candidate, representing the commencement of their Masonic education and personal growth. As the foundation of the Masonic experience, the First Degree lays the groundwork for a Mason's understanding of moral and ethical principles, brotherhood and the pursuit of knowledge.

Central to the First Degree is the ritualistic initiation ceremony, during which the candidate undergoes a symbolic transformation, transitioning from a profane state to that of an Entered Apprentice. This ritual is a solemn and impactful experience designed to impress upon the candidate the importance of virtue, integrity and the pursuit of wisdom. The symbolism of the blindfold, the cable tow and the circumambulation all contribute to the profound nature of this initiation, emphasizing themes of enlightenment, restraint and spiritual awakening.

The symbolic tools presented during the initiation, such as the square, compasses and the apron carry significant meaning. The square represents morality, the compasses denotes circumscription of desires and actions and the apron symbolizes purity and the labour of self-improvement. These symbols serve as a guide for the Entered Apprentice, encouraging

reflection on one's conduct and fostering a commitment to moral rectitude.

Moreover, the First Degree instills a sense of brotherhood among Freemasons. By undergoing a shared initiation experience, candidates form a bond with their fellow Entered Apprentices and with the broader Masonic community. This sense of brotherhood extends beyond the individual lodge, creating a network of like-minded individuals committed to principles of virtue, charity and mutual support.

In addition, the First Degree sets the stage for the candidate's ongoing journey through Freemasonry. It piques their curiosity, prompting them to delve deeper into the teachings and rituals of the Craft. The initiation serves as a gateway to the subsequent degrees, each building upon the lessons of the previous, guiding Masons on a path of self-discovery and enlightenment.

In conclusion, the First Degree of Freemasonry is a pivotal and transformative experience, laying the groundwork for a Mason's journey toward self-improvement, moral enlightenment and a strong sense of brotherhood. It serves as a symbolic initiation into the rich traditions and timeless principles that define the Masonic Fraternity.

Acknowledgement:

This has been taken, with permission, from the writings of R.W. Bro. Tom Wallace of Sackville Lodge # 137 on the Register of the Grand Lodge of Nova Scotia.

Gerald Settle
JGW



FROM THE GRAND LECTURER



The New Master Mason the “Story of Juan & Earnie”

Juan had just become a Master Mason last month in his lodge and was excited to sit in Lodge as a Master Mason finally.

His Lodge ran candidates through the degrees quickly and Juan completed his three degrees in four months. His

friend Earnie had joined another Lodge at the same time. They had hopped to join the same Lodge, but the meeting nights didn't line up with their Cabletows.

Earnie at his Lodge had just completed his first degree this month. Earnie's Lodge uses the Hiram Mentor program and he had to work through a learning process to finish each degree.

Whenever the two Brothers met for coffee Masonry was a big part of their chat. Afterward Juan left feeling somewhat cheated by his lodge, as an Entered Apprentice Earnie seemed to understand and know more about Masonry than Juan did.

Earnie not only talked about the knowledge he was gaining but also about how his lodge was working on “Masonic Civility” behaviour in and out of the Lodge that promoted the Brethren becoming better men through civil behaviour both in the lodge meetings and afterward at the festive boards and when they got together for the monthly breakfast.

The next meeting Juan showed up sporting his new Master Mason's apron feeling good about being a Master Mason. He entered the lodge room to sit and noticed the Brethren sitting and chatting amongst themselves; no one said hi or invited him to sit with them. He found a seat in front of a group of Brethren who continued their talking a couple grunted a hello to Juan and he replied. The Worshipful Master soon after opened the Lodge Juan nervous during his first time sitting alone among the brothers messed up the 2nd degree sign. One of the Brothers behind him murmured “that's not how the sign is done, didn't you learn that we

would have got a blast from Past Master Staples if we did that in our day.”

The meeting went from bad to worse the Secretary was reading some correspondence about the upcoming district golf tournament, that Juan was interested in. He was a very good golfer and enjoyed tournaments however he couldn't hear the Secretary as the Brethren behind him kept talking just loud enough to be disrupted. Then came the reports of the Lodge Committees, Brother Brian was giving the report of the Cornerstone Committee when two Brothers behind Juan started gossiping about Brian. “Did you know that Brian's wife is an alcoholic” one said “Yes she crashed their car into the neighbours fence last week” replied the other and this gossip went on during the whole report.

As the business meeting went on Brother Makey gave a notice of motion that the lodge would be giving \$1000.00 from a GIC to the Scouts next month to help with their new camp. Brother Pike stood up and asked why the Scouts and not the Cadets. This led to the two brothers changing barbs across the Lodge room as the Worshipful Master sat bewildered in the East. Finally, after twenty minutes of Brothers mud slinging the Master got control of the meeting. Because it was getting on to nine thirty the Master decided to skip Brother Robert's lecture on *Rules of Order* and close Lodge.

At the festive board after the Brethren stood around in small groups eating the egg sandwiches and drinking some pop. Juan got a sandwich and went over to one of the groups.

“You're our new guy aren't you” said one of the Brothers to which Juan replied a nervous “yes.”

Have you considered joining “Royal Arch or Scottish Rite?” the Brother asked, “I am a member of Royal Arch and Harold, and I are in Scottish Rite, you should join.”

Confused Juan stood eating his sandwich and listening to the Brothers talk. Another couple of Brothers seemed really ticked that one of the Masons running for Grand Lodge was doing so and the gossip started again.

After eating Juan left and driving home wondered what he had gotten himself into. All seemed fine when he was busy with the degree work, but now the Brothers seemed to be a group of nasty gossips, the meeting felt like a waste of his night. Juan wondered if he should go next month or maybe stay home and watch Monday Night Football.

Later in the month Juan didn't have to work the night of Earnie's Lodge meeting and being a Master Mason he was going to make his first visit.

When he arrived at Earnie's Lodge the Senior Deacon met him "Welcome Brother, what Lodge are you from?"

Juan replied and the Deacon asked a Brother in a fancy apron if he knew Juan?

The Brother replied "yes, I was at his Master Mason's degree with the DDGM. Welcome Brother it is great to see you tonight."

The Senior Deacon introduced Juan to a couple of other Brethren, and they asked Juan to sit with them and Earnie. During the opening Earnie messed up the sign of the first degree. After a brother whispered something in Earnie's ear and they both smiled, and Earnie nodded. Then the Senior Deacon stood and introduced Juan to the Worshipful Master and the Lodge, The Master kindly welcomed Juan.

The Secretary read the correspondence about the Golf Tournament and Juan heard everything as the brethren were quiet and respectful when a Brother was talking. The meeting ran smoothly the Brethren seemed respectful towards each other when they debated the motion to raise dues. Even though several passionately disagreed with each other they let each other present their side.

The Master than put the lodge at ease and invited the Brethren to listen to Brother Smith's lecture on "King Solomon's Temple" the Brethren listened intently, and a few questions led to a friendly discussion of where exactly the temple was located.

The Lodge was about to be closed however, Brother Juan was asked to give a few words He did and although not one used to public speaking the brother next to him whispered, "Great Job Brother"

Juan felt a warmth he never felt in his Lodge, he felt part of something.

At the festive Board Several Brethren asked Juan and Earnie to sit with them. The Brethren asked questions of the two new masons in a friendly manner and talked about the upcoming golf tournament.

"I don't think your Lodge puts in a team, Juan would you like to join one of ours" a Brother asked, "we are always looking for one or two more."

That night as Juan drove home, he was happy, the Lodge was a great place just what he hoped Freemasonry to be.

The next day however the realization set in that he would have to attend his own Lodge, because of the meeting night. Now the thinking started should I go to Lodge or stay home and watch football. If only my lodge was like Earnie's, they were great. Maybe I will stay home and go the lunch Earnie's Lodge Brothers invited me to.

Juan did stay home from his lodge's next meeting, thinking he would give it another try he went the month after and things were very much the same except this time the Brothers didn't argue a motion however several were disrespectful, talking during Brother Robert's lecture.

After that Juan started finding reasons for sending regrets and about eight months later, he stopped sending them. He paid the next years dues but didn't attend any meetings. The experience he had in lodge made him want to stay away. Even after a brother called him saying "hey, don't you take your obligation serious, you should come to lodge our numbers are low."

When the time to pay dues came that year Juan didn't bother, I don't think Masonry is for me and he was suspended for nonpayment of dues the following year.

Meanwhile Brother Earnie is Junior Steward of his lodge being mentored as he journeys to the East.

How do you see your Lodge is it Juan's or Earnie's?

*James Logan
Grand Lecturer*

FROM THE GRAND HISTORIAN

*Origins of the Emulation Ritual*

As I laid out in my article for the February 2022 NSFM, the approved ritual for work within Lodges in the Grand Lodge of Nova Scotia is the Ancient York Rite. There are, however, two Lodges within our jurisdiction with dispensation to use the Emulation Ritual in their work, namely Virgin and St. John's. But what is Emulation Ritual and how and why did it come into existence.

To get an understanding of the origins of our ritual we need to go back into history. As you all probably know that the first Grand Lodge in the world was the Grand Lodge of Westminster and London founded in 1717. However, we should not make the mistake of believing that this was the start of speculative Freemasonry. Lodges existed in Scotland, England and Ireland well before 1717. They were independent of one another and probably practiced rituals loosely based on those of the operative masons with many local modifications. Ritual was passed on orally and no written versions were created. What little written evidence that exists suggests that there was no uniformity of ritual among Lodges although it is likely that at least the means of recognition were uniform.

So back to 1717 when 4 Lodges formed the first Grand Lodge. This Grand Lodge then attracted other Lodges to join, mostly in London, and in 1723 renamed itself the Grand Lodge of England. In that same year Anderson's Constitutions was published which gave a structure and a history (on the subject of the history it is fair to say that Anderson had a vivid imagination) to the institution but did not give any detail on ritual. So we can assume that the Lodges of the organization continued to practice the rituals they had prior to joining Grand Lodge but with some modifications to fit the Constitution and Regulations. There was still no written ritual. One of the first and highly

influential exposés of the ritual was Samuel Pritchard's "Masonry Dissected" of 1730.

After 1723 there were soon three other Grand Lodges. In 1724 the Old Lodge at York constituted itself as the Grand Lodge of All England and survived until 1792 in various forms. 1725 saw the Grand Lodge of Ireland and 1736 the Grand Lodge of Scotland. Masonry was also spreading to continental Europe and through military lodges to parts of the British Empire. Many of the military Lodges were Warranted by the Grand Lodge of Ireland as Grand Lodge of England was reluctant to do so.

As a result of this spread of Masonry and the publication of exposés, Grand Lodge had become concerned around 1730 with the number of unaffiliated Freemasons coming into England from these other locations and claiming admission into their Lodges. It also has to be remembered that the level of class consciousness was high at that time and that most members of the Premier Grand Lodge were upper or upper-middle class. Many of those coming from less class-conscious jurisdictions did not fit that norm. The official Grand Lodge view was that every one of these unaffiliated masons was irregular. To make their entry into a Lodge difficult or impossible Grand Lodge took the drastic step, around 1730, of transposing the modes of recognition in the First and Second Degree. This change was regarded by many of the members of Grand Lodge and by all masons outside it as a grave and improper interference with a landmark dating from time immemorial.

There was now a growing disillusionment among many members of the Premier Grand Lodge of England with the state of affairs within the organization. From the 1730's to the early 1760's was a very difficult period with Grand Masters being installed but showing little interest in attending meetings and an apathy and neglect in ruling the Craft. The neglect showed itself in the laxness that developed in the ritual and ceremonial practice.

The malaise affecting the Premier Grand Lodge proved fertile ground for the emergence, in 1751, of a rival Grand Lodge. This Grand Lodge was formed by adherents who believed

that they were practicing a more ancient and therefore purer form of masonry and called themselves “Antients”. The name they gave to the existing Grand Lodge was “Moderns”. Many of these masons had their roots in Irish and Scottish Masonry and were far less class-conscious.

In 1752 Laurence Dermott, an Irishman, became Secretary of the “Antients” and authored their equivalent of Anderson’s Constitutions titled “Ahiman Rezon”. This again did not define a ritual.

What has to be understood is that the ritual being practiced in individual lodges could vary immensely with some “Moderns” lodges using a ritual more akin to that of the “Antients and vice versa

For the next sixty years the two Grand Lodges proceeded argue over jurisdiction both in England and Overseas. The primary source of conflict between them centred on Ritual. This jurisdictional rivalry is very evident in the impact it had on ritual in North America which often reflects elements inherited from both Moderns and Antients rituals. The Grand Lodges within the United States had become independent prior to the existence of Emulation Ritual

The “Antients” issues with the “Moderns” may be summarized as that they had:

1. Transposed modes of recognition in First and Second Degree
2. Omitted prayers
3. De-Christianized the ritual
4. Ignored or neglected Saint’s Days
5. Omitted to prepare Candidates in the customary way
6. Abbreviated the ritual, left out lectures
7. Ceased to recite Ancient Charges at Initiations
8. Introduced austerity into the ceremonies
9. Allowed the esoteric ceremony in installing a Master to be disused
10. Departed from ancient manner of arranging the Lodge
11. Ignored the Deacon

The arguments and rivalry continued for 60 years. Towards the end of that period a spirit of moderation finally started to appear. In some

districts the forms between “Moderns” and “Antients” had become very close and some lodges even took warrants from both.

After a number of failed attempts at reconciliation and union the “Moderns” passed a resolution in April 1809 to reverse the transposition of the modes of recognition in the First and Second Degree. In October of that year they constituted the Lodge of Promulgation. This lodge existed until February 1811 and had the special task of promulgating the ancient landmarks and instructing masons of the “Moderns” body of the alterations found necessary. It would seem that this very largely restored the “Antient” forms and ceremonies, and in so doing considerably revised the first three degrees, either revised or remodeled the installation ceremony and found a place in the lodge for the Deacons who had previously only existed in “Antients” lodges. An important resolution was that “the ceremony of Installation of Masters of Lodges is one of the true Landmarks of the Craft and ought to be observed.” The “Antients” response to this work came in March 1811 and was extremely positive.

A period of negotiation now ensued leading to twenty-one articles of union which were signed by the two Grand Masters in November 1813. The actual union took place on December 27, 1813.

The Articles of Union brought into existence the Lodge of Reconciliation which now had the same task as the Lodge of Promulgation but for the “antients” as well as the “Moderns” lodges. It was to “promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language and dress, may be happily restored to the English craft.” In determining most of these issues it was very much a reflection of “Antients” practice. When the Lodge of Reconciliation had completed its work in 1816, the ritual it had developed was agreed on by the United Grand Lodge but not ordered to be universally adopted however the obligations in the first and second degree were mandatory and the opening and closing were also ordered to be used and practiced. It is probably correct to view this ritual as the authorized one.

As in previous years there was no written ritual so much depended on the quality of those teaching the ritual orally. Two lodges emerged as

the pre-eminent ones to do this. The Stability Lodge of Instruction founded in 1817 and the Emulation Lodge of Improvement founded in 1823. The workings as exemplified by the Emulation Lodge are the most common throughout those lodges using English Constitution workings. How closely these workings follow the workings recommended by the Lodge of Reconciliation is open to conjecture as that Lodge kept no written records.

Neither the Constitution nor Regulations of the United Grand Lodge of England specify or sanction an approved ritual. (Unlike our own Grand Lodge.) The first official Emulation ritual book was not published until 1969 under copyright of the Emulation Lodge of Improvement. There are now at least 50 different versions of the ritual available. Emulation, Perfect, Stability, Bristol, Oxford, Humber, Taylor's, West End and Nigerian to name just a few. An early example was "Exposure" printed by Richard Carlile in 1825. The "Nigerian", an oral

transcription by George Claret in 1838 including a red rubric, is the one used by Virgin Lodge No. 3.

This brief history of the Emulation Ritual shows that the influence of the "Antients" was profound. Had the "Moderns" prevailed the installation of the Worshipful Master would have been a very low key affair with no one else officially installed and the Deacons would not be sitting in their places. The one major impact from the "Moderns" would appear to be the removal of explicitly Christian elements from the ritual.

The ritual used by most Nova Scotia Lodges is referred to as "Ancient York Rite" as practiced in the State of New York and was adopted as the authorized work in 1906 and published since 1947. It is now in its 6th edition. This ritual is in fact an earlier example of mixed "Moderns" and "Antients" workings as the Grand Lodge of New York operated under Warrants from both Grand Lodges at different times.

*Michael Day
Grand Historian*



Picture of the former Nova Scotia Freemasons Home in Windsor, NS. Torn down after it was no longer able to meet the building code for nursing homes

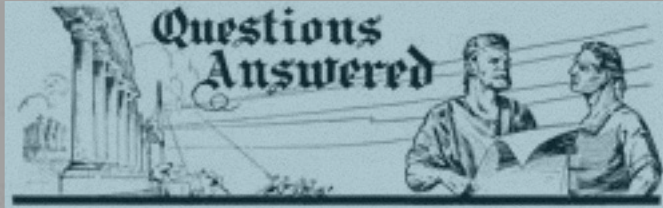
OUR PAST GRAND MASTERS



**Most Worshipful Brother
William Marshall Black
Grand Master 1909 – 1911**

December, 1866 – May 16, 1917
Lodge: St. John's Lodge No.2

M. W. Bro. William Marshall Black belonged to St. John's Lodge No. 2, where he was Senior Warden, 1897-98 and Master in 1898-99. He does not seem to have held any office in Grand Lodge prior to his election as Grand Master in 1909. He was in office when the Nova Scotia Freemasons' Home was dedicated. He died in 1917. For a number of years he was a resident of Wolfville and was not an infrequent visitor at St. George's Lodge No. 20



What is difference between AF & AM and F7AM Jurisdictions?

So, what is the difference between Ancient Free and Accepted Masons, and Free and Accepted Masons and the members of Accepted Free Mason states and Free and Accepted Mason states?

The few intrinsic differences between AF and AM vs F and AM states grand lodges, the AFM grand lodge in South Carolina, and the FAAM in Washington, D.C., are minimal.

While both AF and AM vs F and AM states exist, along with AFM states and FAAM in the District of Columbia, (with small differences in ritual wording, some officer titles, etc.) in essence, these minimal differences are not as important as the shared brotherhood between all of these groups within the fraternity.

Fun fact, the Grand Lodge of Alabama was AF & AM from 1821 until 1950 when it was discovered there had been a clerical error when the articles of incorporation had been filed with the state. The Ancient had been left off, so they are officially F&AM.

The only time that this difference might be important is if you purchase a piece of Masonic jewelry, a Past Master apron, a Masonic shirt, Masonic certificate, or other item which is engraved, embroidered or printed with a specific jurisdictional designation.

 WHAT IS THE MEANING OF THE SEVEN LIBERAL ARTS?

Freemasonry incorporates symbolic teachings and rituals into its practices. Among these teachings are references to the "Seven Liberal Arts and Sciences," which are an important part of Masonic symbolism. These arts and sciences were traditionally considered the foundation of a well-rounded education in classical antiquity and the Middle Ages. In Freemasonry, they serve as allegorical representations of intellectual and moral virtues.

The Seven Liberal Arts and Sciences in Freemasonry are typically listed as follows:

Grammar: Grammar refers to the study of language, encompassing syntax, semantics, and linguistics. In Freemasonry, it symbolizes the importance of clear and effective communication, both in speech and writing.

Rhetoric: Rhetoric is the art of persuasive speaking and writing. In Freemasonry, it symbolizes the ability to convey ideas convincingly and to inspire others through eloquence and rhetoric.

Logic (also known as Dialectic): Logic involves reasoning and critical thinking, particularly in the form of syllogisms and logical arguments. In Freemasonry, it represents the importance of rationality, sound judgment, and intellectual integrity.

Arithmetic: Arithmetic is the study of numbers and basic mathematical operations. In Freemasonry, it symbolizes precision, order, and balance in thought and action.

Geometry: Geometry deals with the properties and relationships of points, lines, shapes, and space. In Freemasonry, it symbolizes the pursuit of truth, moral and spiritual enlightenment, and the harmonious ordering of the universe.

Music: Music encompasses the theory and practice of sound, melody, rhythm, and harmony. In Freemasonry, it symbolizes harmony, unity, and the integration of diverse elements into a coherent whole.

Astronomy: Astronomy is the study of celestial bodies and the universe. In Freemasonry, it symbolizes the pursuit of knowledge,

enlightenment, and the contemplation of the divine order.

These Seven Liberal Arts and Sciences are often depicted symbolically in Masonic rituals and emblems, serving as reminders of the organization's commitment to intellectual and moral development. They encourage Freemasons to cultivate their minds, refine their characters, and contribute positively to their communities.

Proficiency in the Seven Liberal Arts can offer numerous benefits to individuals, both within and outside the context of Freemasonry. Here are some of the advantages:

Intellectual Development: Mastery of the liberal arts requires disciplined study and critical thinking. Engaging with subjects like grammar, logic, and rhetoric enhances cognitive abilities, fosters analytical skills, and promotes intellectual agility.

Effective Communication: Proficiency in grammar, rhetoric, and logic equips individuals with the ability to articulate ideas clearly, persuasively, and logically. This skill is invaluable in professional settings, interpersonal relationships, and public speaking engagements.

Problem-Solving Skills: The study of arithmetic and geometry cultivates problem-solving skills and numerical literacy. Understanding mathematical principles enables individuals to analyze complex problems, make informed decisions, and navigate practical challenges effectively.

Creativity and Innovation: Proficiency in music and geometry fosters creativity and innovation. Music encourages self-expression, emotional intelligence, and aesthetic appreciation, while geometry stimulates spatial reasoning, design thinking, and architectural ingenuity.

Holistic Understanding: Mastery of the liberal arts fosters a holistic understanding of the world and its interconnectedness. By exploring disciplines such as astronomy, individuals gain insights into the natural world, cosmic order, and the universe's mysteries, fostering a sense of wonder and humility.

Personal Growth and Fulfillment:

Engaging with the liberal arts promotes personal growth, self-awareness, and self-actualization. It encourages individuals to explore their interests, cultivate their talents, and pursue lifelong learning, leading to greater fulfillment and satisfaction in life.

Ethical and Moral Development:

The liberal arts are not merely about intellectual pursuits but also about moral and ethical reflection. Through the study of language, logic, and philosophy, individuals develop ethical reasoning, moral discernment, and a sense of responsibility towards others, fostering virtues such as integrity, compassion, and justice.

Contribution to Society: Proficiency in the liberal arts empowers individuals to contribute

positively to society. Whether through teaching, creative endeavors, scientific discovery, or civic engagement, individuals equipped with a well-rounded education can make meaningful contributions to their communities, fostering social progress and cultural enrichment.

In summary, proficiency in the Seven Liberal Arts offers a wide range of benefits, including intellectual development, effective communication, problem-solving skills, creativity, holistic understanding, personal growth, ethical development, and societal contribution. These advantages extend beyond individual achievement, enriching communities, promoting social cohesion, and advancing human civilization as a whole.

A.N.Other

HISTORY OF THE SYMBOLS OF MASONRY ON STAMPS

These two volumes, containing a large collection of symbols of masonry on stamps, were discovered amongst other masonic articles recently sent to the Grand Lodge of Nova Scotia Archives. The point of origin and travels from the United States to a small masonic lodge in southwestern Nova Scotia, remains of mystery. An investigation through lodge members of Caledonia Lodge, into the possible source of these two volumes, has unfortunately turned up no knowledge of original owners. These two binders contain a masonic collection of First Day Issue stamped envelopes, celebrating the American Masonic history in many States on many occasions. The earliest dates found were dated in 1946 and referenced many occasions and brethren, including Bro. George Washington and Bro. Paul Revere, George Washington's apron and gavel, the McKonkey Ferry Washington Crossing in New Jersey, World War II Service Memorial, Bro. Teddy Roosevelt, Bro. Andrew Jackson, Astronaut, Bro. Gordon Cooper, and many others.

Of special note are the envelopes celebrating the state of many States of the Union represented by beautiful illustrations on the many enclosed envelopes.

The contents of these two volumes are 100% American, and it is only Masonically correct, that it be put into the hands of our American brothers. It is then with pleasure that MWBro. Rick Crawford, Grandmaster of the Grand Lodge of Nova Scotia, presented these two volumes of American Masonic history to the brethren of the Rising Sun Lodge, No.39 of New Hampshire



*Philip M. Randall
Grand Archivist*

A New Beginning, A New Hope.

A historical event last night, the end of an era, the end of something great, however, also the beginning of something new and exciting and, the planting of the seed of new hope. Last night (06 Mar 2024) a number of the Brethren of Kings District attended at Harmony Lodge in Aylesford to partake in the last regular meeting of the Kings District Masonic Advisory Board, an institution that was established in the late 50's by a few Masonic Visionaries who believed and understood that Freemasonry was a universal family that extended well beyond the individual Lodge.

Over the many years since, the KDMAB evolved into a powerful extension of the Lodges of Kings District and provided a unified voice for the Brethren of the District within the GL Jurisdiction. We thank those early pioneers who worked so diligently to develop something important, something they believed in, something that would make Kings District a model to follow. They realized that alone many Lodges could not survive on their own, and that we needed each other for support. So one of the most fundamental purposes for the District Association was to support and aid each Lodge in the District, sharing ideas, sharing assistance, sharing Fraternal love and encouragement. Every Brother was an equal, every Brother had a voice, every Brother was free to participate.

As most are aware, by motion of the Board of General Purposes held in February 2024, a

proposal to re-align the Districts of the Jurisdiction was passed, and as a result, Kings District was amalgamated with the Annapolis/Digby District to form a New District and re-named the "Annapolis Valley District". This new District will consist of nine Lodges, namely, St Georges 20, Kentville 58, Valley 90, Harmony 52, Ionic 73, Evangeline 94, Annapolis Royal 33, The Keith 16, and King Solomon 54. This is now our new District Family and I for one am very excited to get to know my new family better and enjoy this new fellowship, I look forward to new and productive ideas.

As a result, one of the final motions passed at the meeting was to approve the formation of a Transition Committee for the purpose of identifying points for agreement which will eventually constitute a Memorandum of Understanding which will provide general direction of the New District Association. We agreed that the transition could take several years to conclude however the initial goal is to have a working agreement among all Lodges within one year to establish a simple document that will reflect a fundamental philosophy in regard to a guideline for the Association, thus, allowing for the support for all Lodges within the District. As with all agreements, we suspect the document will morph a number of times during the future years of its existence.

"For the Good of the Craft".

Gary Patterson



IN AND AROUND THE JURISDICTION



Another one of new Master Masons (Nate Maclagan) receiving his MM apron. Presented by WM Craig MacFadgen and apron lecture by RWBRO Phil Randall on Jan 18/2024 at our regular meeting. Now we have 6 MM's working on third degree Q & A's so they can receive their certificate.



Thank you to all the Brothers who attended our Annual Installation of Officers today (Equity Lodge No. 106) it was a great turn out and I look forward to serving the Lodge for the assuming 12 months as the Master and I know we have some great things in store.



Hillcrest Lodge, number 93 held its installation of his offices on December 7, 2023. Our lodge was celebrating its hundredth birthday. Where Mechanics Lodge had gone into darkness, they kindly donated the colors to Hillcrest through the efforts of our master WBro. McFarlane, each member of our lodge agreed to purchase new gold aprons in commemoration of this historic event. Officers present for the Installation: Back Row; L to R Bro. Basil Oickle, Marshall; Bro. Earnest F. Carver, Chaplain and J. Deacon; VWBro. Tom Spinney, Secretary. Front Row: L to R: VWBro. Hiram J. Carver, Treasurer; Bro. Oliver MacFarlane, IPM and S, Warden; Ebro. Py Lockyer, WM; and RWBro. Brentone E. Wagner, J. Warden.



Cornwallis No.95's third degree on the 9 March we raised one Cornwallis 95 and one Bedford 104 brothers.



In 1921 Hillcrest Lodge No.93 received its charter from the Grand Lodge of Nova Scotia. Because of Covid any celebrations had to be delayed. On December 1st 2023 our Lodge celebrated our 100 year Anniversary with a banquet at the Anglican Church Hall. Pictured below is the Head Table: Leo R: WM Elect Bro. Ruy Lockyer, Lady Kelly, VWBro. Tom Spinney and Lady Elizabeth



MWTGM, Bro. Rick Crawford presented Master Elect, Bro. Lockyer, with his certificate as a Master Mason



On Saturday March 16th Hillcrest Lodge held a musical evening. Those wishing to do so took to the floor to the music of the band Mossman Road. During the intermission sweets and sandwiches were served. A Chinese Auction was held that raised \$1604 for the benefit of Hillcrest. During the evening WBro. Hartley Frank, who will be 98 on April 14th, danced with his attendant, Sylvia Lang (left.). This was the first time WBro. Frank danced in his lifetime! Present also in the photo is DDGM for Queens-Lunenburg, RWBro. Timothy Crowe and his wife Jill. Just a great evening. The hall rocked!



V. W. Bro. John Thompson, Secretary for the past 18 years of Ionic Lodge No. 73, who was a guest of honour at Ionic's Ladies Banquet on Saturday, March 2nd, 2024. The Grand Master presented "John Boy" with his 60 Year Bar that evening witnessed by his daughter Nancy Belliveau.



Pictured here above are R. W. Bro. Serge Demchenko, Worshipful Master of Ionic Lodge No. 73, R. W. Bro. Edson Hankinson, District Deputy Grand Master for Annapolis Digby District, R. W. Bro. Andrew Beeler, Deputy Grand Master, V. W. Bro. John Thompson, Secretary, Ionic Lodge No. 73, M. W. Bro. Ricky Crawford, Grand Master, R. W. Bro. Gerald Settle, Junior Grand Warden, and R. W. Bro. Frank Gammell, Senior Grand Warden...missing from the picture are M. W. Bro. James Luddington and M. W. Bro. Alan Jarvis, both of whom were there with their Ladies Anna and Gail. The Grand Master's lady Norma was also there.

Fellowship Lodge # 112 in Truro. What a well done installation that was. Excellent work by all involved and all the charges were done without any open books. Your brothers should be very proud of the work they did. There was also a very tasty pork loin supper provided the other Lodge in Truro, What a great example of Brotherhood working together.





Dave Hirtle of Postech, met with Paul Wood, President of the Amberst Masonic Society to present a \$500 donation. The Amberst Masonic Society is a volunteer led non profit organization that oversees the use and maintenance of the masonic lodge at 20 Lawrence Street. The hall is home to many non profit community minded organizations, including the local Shriners who's sole focus is helping sick kids and their families. Through various fundraising efforts they are able to make a difference in the lives of so many right here in Cumberland County.

A thumbs up from all at the installation at St.Mark's Lodge No.35, Baddeck.





Grand Senior Warden Frank Gammell from Western Star Lodge # 50 presented Brother Garry Hope with his 50 year jewel on February 28, 2024 at the Aberdeen hospital where he is recovering from surgery. My double brother David Parker on the right and myself in the centre were also present. His wife Marianna and daughter Katrina were also there at the presentation. Brother Garry Hope from Western Star Lodge is a Great Freemason and we all wish him a speedy recovery!



Our WM welcomes our two newest Members, Brothers and Father and Son, Alfredo and Alviro Bonilla. We greet them warmly and look forward to a long and happy association. Kentville No.58



The Grand Lodge of AF & AM of Nova Scotia's annual Broom & Gavel Curling Bonspiel 2023 donation to Feed Nova Scotia. As a member of the organisation committee, we are very happy to help this great organization feed Nova Scotians in need. These two ladies are so appreciative of the donations from the Masons. The bonspiel was a great success thanks to Brother Rogers and John Albro for putting it on, but a big thank you to all those who participated on as well as off the ice. Without you it could not happen. "Together we Can". MWGM Crawford

A great morning of Brotherhood at Ashlar Lodge #107 on Saturday January 20, 2024 when 5 Fellow Crafts, 2 from Eastern Star Lodge #51 and 3 from Ashlar Lodge #107 received their 3rd degree.

Thanks to the Brethren of Ashlar for conducting the degree and to the drama team comprised of members of both lodges who performed the Drama section of the degree. Special note of thanks to VWBro Andrew Granger for an excellent presentation of the Historical Lecture.

Special congratulations to Grant Parsons and Sem Golov, the newest members of Eastern Star Lodge #51. Brothers, welcome to the greatest fraternity in the world.



Tonight was our Annual Jersey Night and was very successful. We did a quick meeting for 3rd Degree Q & A's that two Brothers Matthew Dick and Gavin Hankin did extremely well. Also handed out 3 MM aprons to new MM's. There was lots of food and great fellowship tonight. Thanks to all for coming and those who prepared the meals and my wife Laura who helped setting things up tonight for our meal. Mike Blackburn





*Francis Yakimchuk, Wentworth No.108, along with a group of 4 other Brothers on the evening that we were raised to the Sublime Degree of a Master Mason, April 23th, 2018 with the Beacon Lodge#190 at the Red Deer Masonic Temple, Red Deer, Alberta.
We are joined by the WM (center left) and one of the PM's at the Ceremony(center right).*



Thank you to all the Brothers who came to support me on my FC Degree at the Sackville lodge:) the best is yet to come. Bro. Stephen HAppe



Three brethren from Cornwallis 95 were present at Brother Buckingham's initiation at Seven Star Lodge 285 in Alliston, Ontario. Brother Guy Dufour, WB Donnie Matthews, Brother Buckingham, and VW Brian Butler.

Six generations of Virgin Lodge members share the Honour of presenting Brother Garnett Colwell his 70-year bar as a member of Virgin Lodge No. 3, at his home in Halifax on Wednesday the 28th of February. Bro. Colwell who is the ripe age of 98 years remains very interested in the affairs in the world and of his Lodge and takes great pride in his long-standing membership. He shops every week, goes to his Yacht Club once a week for lunch, still owns a yacht at the club, and is an all-round fine gentleman. Shown in the photo are six generations of Virgin Lodge members who took part in the ceremony.



Attached photo: (L to R) Rt. Wor. Bro. Mark Fenn (P.D.D.G.M.) Bro. Sharp Chu (F.C.), Wor. Bro. John Mesia (W.M.), Bro. Garnet Colwell, M. Wor. Bro. John Cody (S.W.), and Rt. Wor. Bro. Donald Evans (J.W.),



A great night at Kentville Lodge as we celebrate our 2024 Installation of Officers. You may well recognize the new Master, MWB Alan D Jarvis.



Yesterday was a great day at Acacia #39. Nine members of John Albro #122 were able to witness one of our own ascend to the Chair. Congratulations Cole and best wishes!!



A replacement 50 year jewel and certificate presentation to W. Bro. Raymond Goldman who had been hospitalized for more than a year with several medical problems. While in hospital his home suffered extensive damage as a result of broken pipes leading to severe flooding. The Tyrian Youth Lodge rallied around him and have been taking amazing care of their brother, visiting him weekly at the Cove Guest Home in Sydney.



Ontario Masons

Charles A. Sankey

Lecture in Masonic Studies



Lecturer:
Prof. Cécile Révauger
Professor Emerita of English
Université Bordeaux Montaigne
Bordeaux, France

Sunday, April 14, 2024 at 3 p.m.

Sean O'Sullivan Theatre,
Brock University

"Freemasonry, the Daughter of the Enlightenment: From Religious Tolerance to Universalism"

To attend in person at BrockU, please reserve your ticket(s) online by going to sankeylectures.ca and clicking on the TICKETS link. Tickets are free. There will also be a livestream for those who cannot attend. No tickets are required for the livestream. The livestream link is live.sankeylectures.ca



Cover of Prof. Révauger's 2023 book from Westphalia Press

Generously sponsored by



Grand Lodge of A.F. & A.M.
of Canada in the
Province of Ontario