



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



Christmas Message from

the Most Worshipful the Grand Master p.3



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

TBA

TBA

Contributing Editors

R.W.Bro. Brian Loughnan, GA

R.W.Bro. Graham Shauffenburg, GL

R.W.Bro. Gordon MacDonald, GLib

R.W.Bro. Tom Rogers, GH

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 (six issues)

Half page - \$20.00 (six issues)

Quarter page - \$10.00 (six issues)

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 January 15th

CONTENT

	page
The Grand Master's Message	3
What's Wrong With Masonry in Nova Scotia Today?	4
Public Relations Committee	7
The Sponsor's Obligation	8
Thoughts on Revival in Nova Scotia	10
A Christmas Story	14
3rd Interprovincial Day	17
The Entered Apprentice Lecture	19
From the Junior Warden	21
Freemasonry and Christmas	22
The Masonic Review 1855	24
Mystery of the Exiled Lodge Warrant	25
Visit to lodge of Benevolence no.489	26
In & Around the Jurisdiction	28
In Memoriam	33



THE GRAND MASTER'S MESSAGE



Brothers, as the Christmas Season approaches, it would be my hope and prayer that all Brothers remember their obligation. Be kind and respectful to each other and set an example as to what this great Fraternity is all about.

No matter what your faith or belief, we as Masons should set ourselves as an example in our community.

From myself and my family, to you and your family, a sincere wish for a Merry Christmas and a happy and prosperous New Year.

George O'Leary

Grand Master

Grand Lodge of Nova Scotia A.F. & A.M.

An Emergent Meeting at Wentworth Lodge No. 108 on Saturday, October 22nd, saw 8 new Master Masons receive their Third Degree; Bros. Smith, Friars, Publicover, Warren, Huxtable, Hantuba, Hardy and Steward.

Thirty two lodge brethren and visitors welcomed the DDGM of Halifax District No. 2, RWBro. Ian Ferguson to pay an Official Visit and observe the proceedings. Amongst the pleased brethren were RWBro. Peter Douglass with Grandson, Bro. Steven Smith, VWBro. Nicks with Grandson, Bro. Friars, and WBro. Quentin Hardy with son, Bro. John Hardy.



WHAT'S WRONG WITH MASONRY IN NOVA SCOTIA TODAY?

Much has been written in recent years about the state of Freemasonry. In US publications, in Canadian newsletters and in many articles that come across my desk I see elements of these sentiments on display. The statistics are alarming. In Nova Scotia we had twice as many Brethren elevated to the Grand Lodge above over the last five years than those who came to our doors seeking light. In the United States, since 1950, when there were over 4 million Masons across the landscape, there are now just barely over 1 million. This is alarming to say the least, and troubling to even a casual observer of the Masonic scene in Nova Scotia.

So, just what is wrong with Freemasonry these days? Why aren't we attracting new young members in substantial numbers? My very quick answer to this is: "Nothing is wrong with Freemasonry". It remains to my way of thinking a beacon of decency in a world where much more of it is needed. This is a pretty powerful jiffy statement about Freemasonry. So what is it that people from every jurisdiction are discussing whenever they gather?

Freemasonry, like many other very decent and good institutions can still hold its own on the battlefield of ideas vs ideas. What it **is** suffering from these days is a tremendous challenge that has come out of the outfield in the last 50 years, which tests EVERY decent and good institution in existence. Virtually every fraternal and charitable organization worldwide today is challenged by the modern times in which we live, and the speed at which it forces people to live.

It could have been expected some time ago that the onset of instant communications, the ease of transportation, and so many activities opening up for everyone that were simply not available 50 years ago would have an effect on Freemasonry. The changes that have come about in the working world are astonishing, as society shifts from the permanent job to the short term contract positions which now seem to be the way of recruiting a workforce. Add to that the many corporations who have moved their jobs offshore, and the picture begins to emerge of how and why life has changed so very dramatically over the course of the last 50 years. Add to that the ever

rising cost of living that all but the few can ignore, and the picture comes into focus very sharply.

Times are still evolving, as even these contract positions carry with them the requirement to generally have higher education levels, which many have to take student loans to obtain. This in turn drives the engine of life which is speeding up for most as they hustle to get those student loans paid off and to meet their family obligations. And perhaps one of the larger reasons is the tremendous upheaval that many families are undergoing these days, as the breadwinners follow the few available jobs. Virtually everything has changed, and those organizations that have not changed with the times are just not keeping up.

Why is it that the young men who do approach our doorsteps and take a peek in to our Lodges, for the most part are not staying beyond a short time. They have the pressures of having to work longer to pay those student loans off, and find that the requirements of Masonry: regular meetings, long passages of memory work, rigid structures which find many Lodges spending far too long at each meeting going through the boring business which most young men think are a solid waste of their time.

Today it is a very different proposition that faces both young and middle aged men. Generally speaking, the young man who stands before us today has precious little time on his hands to give to Masonry. Time is the most precious commodity we can give to our Masonic practices, and it is precisely this commodity that he does not have enough of. He is looking at the demands his growing family places upon him, and he decides that he simply cannot afford the time to do this, no matter how wonderful it appears to be. Even the young man who goes through his degrees and stays for a year or two, blanches when he sees the amount of time it takes to learn his degree work, and again he responds correctly by giving this precious commodity to his job and his family rather than to his Lodge.

Indeed, some return after the kids are up and out of the house. This is exactly the scenario that confronted me during my career in the Navy. Yes, I stayed with my Lodge, but there were long absences of several years while I was stationed out

of the Halifax area or spending long years at sea. It was not until after this career had finished that I even dared think of a Grand Lodge position. It was simply not in the cards for me to do so while I served the country.

A DIFFERENT COURSE

So with that as a background, we would be wise to adopt a purposeful journey down a slightly different path. Some Lodges are doing this, as the one thing that the vast majority of young to middle aged men possess, is a good working knowledge of the internet. The Lodges that are faring quite well in the battle for hearts and minds are savvy about the use of the internet. What kind of an internet presence they should have, what tools they can employ to “drive” users to their well-constructed websites and Facebook pages, and what things can they employ once the young men of today are inside their doors.

We as masons also need to be out and about in our communities, being seen to be the bringers of change to our neighbourhoods, towns and cities. The presence of our wonderful brotherhood of men at civic events, parades and other fair weather functions now begins to take on a slightly different meaning when taken in this particular light.

I recently read a jiffy article in the Short Talk Bulletin which suggests a clue to what direction we should be thinking about going. While every jurisdiction is slightly different from their neighbours, there are nonetheless many similarities between them. The title of this short piece is: “3-LEGGED STOOL”. Quoting from it, the author submits the following for our consideration:

- “In my opinion, a Lodge that appears to be working successfully has three main characteristics: it has good visibility within the community; it has programs for its members; and it seems to do well with ritualistic work”.
- The author continues by saying: “I will go so far as to say that if a Lodge at its stated meetings is not talking or doing something pertaining to each of these three legs, then it really is no longer functioning as a

Lodge. The Lodge is either dead or it is dying a slow death”.

Is he suggesting the Service Club approach to rebirthing our Masonic practices? And finally, he concludes with some ideas which are designed to stir the creative juices:

- “Needed to create such a culture in a Lodge – like the stable 3-legged stool – are **leaders who are energetic and enthusiastic — leaders who are inspired to lead, setting goals and objectives for the Lodge, and daring to make a difference**”.

Be this the Master himself, or an experienced Mason in the Lodge who is designated as the **Masonic Renewal Coordinator** is a moot point. The author does not leave his readers hanging by this thread, but goes on to present some ideas for our consideration. He goes on to say:

- ”Some quick examples come to mind. How about: A Night with the Clergy; Wives and Widows Night; Father Son/Daughter Program; Recognition of Local Fire, Police and First Responders; Recognition of School Team/Scholastic Achievement, etc. Lodge Visitation to a Church; Lodge Anniversary/Charter Night Programming; Commonly Mispronounced Words in the Ritual; or, a Ritual Jeopardy game. The possibilities are endless. All that it takes is some willingness and enthusiasm to build the legs of your Lodge Stool”.

There simply is not one solution that applies to all Lodges. We all live in various areas that are all dealing with varying realities. These are but discussion points that have been heard in virtually every Lodge across our fair Province. Still more discussion is needed, and an overall top down plan should be in place in our Lodges and at Grand Lodge as well, to kick-start these discussions.

It is my belief that the Long range Planning Committee is the body which should perhaps take the deepest dive on these subjects, along with the Masonic Renewal Committee. Or vice-versa if you

prefer, but this work belongs in their courts I suggest. There is a place for our Masonic Lodges in our communities and this requirement will remain well into the future. Using these very few points as a guide, I would encourage every Lodge to sit down and discuss them, come up with your own ideas that fit the particular circumstances in which you find yourselves, before we find we are too late, leaving nothing but to allow our flames to flicker and die, as many Lodges proceed into darkness.



This article was written by Colonel (Ret'd) John Cody, who is currently serving the Grand Lodge of Nova Scotia as Deputy Grand Master. He was a helicopter pilot during his career in the Navy, and was the Wing Commander at 12 Wing Shearwater during his last posting. This was during the drastic cost cutting measures which took place in the mid 1990's, and he and his team were forced to rethink the very foundations upon which service life was built. His Base, slated for closure, was given a new lease on life when they came up with innovative ways to "do more with less". Retiring in 1995, he subsequently went on to work for General Dynamics Canada as their General Manger in Dartmouth, at the Company's Software Support Centre of Excellence. There too he was forced into the identical situation, of reinventing the manner in which the company did its business. He retired in 2013 after a successful 10 year second career. He hopes to be able to "make a difference" as the Chair of the Masonic Renewal Committee. He resides in Dartmouth with his wife Jackie, having been a member of Virgin Lodge Number 3 for 48 years.



Don't forget.... send your notices of special events, news of projects and photographs for inclusion in **YOUR** bulletin. And remember, we are taking advertisements for future issues!

PUBLIC RELATIONS COMMITTEE

1. What is Public Relations?

“The professional maintenance of a favourable public image” through communication.

Developed in the early 20th Century as a vehicle to enhance advertising.

2. What is the mandate of the Public Relations Committee?

To vet all materials for Public use.

Enhance all aspects of communication

External (Nova Scotia Freemason/Advertising/ etc.)

Internal (Website/etc.)

Assist with event planning and execution.

Resource material development.

Act as a conduit between Grand Lodge and Public.

IT IS NOT A FUNDING COMMITTEE. All requests for funding go to the Finance Committee.

3. What is the composition of the Public Relations Committee?

It is composed of members with experience in all aspects of communication:

Web design

Journalism

Education

Techs

In constant communication with each other.

Regular meetings are 1st Saturday of every 2nd Month.

ALL HAVE INPUT INTO THE DECISION MAKING PROCESS.

4. What are we working on?

Three Year Strategic Plan with achievable goals.

Emphasis Year One:

- 1) Revamping of Nova Scotia Freemason
- 2) Branding/standardizing – Public Image
- 3) Communication (Website)

Strategic Plan is reviewed on an annual basis

5. Who are the key players?

DDGMS:

Informing of District Events through NS Freemason and Grand Lodge Website.

Articles about Districts to NS Freemason

Short Biographies

LODGE SECRETARIES:

Passing on information to Brothers

LINE OFFICERS:

Information about traveling schedules

Articles about experiences as a line officer NS Freemason

Short Biographies

BOARD OF GENERAL PURPOSES

Synopsis of meetings

Information about Committees

The key to success of any organization is “EFFECTIVE COMMUNICATION with its membership.” The membership has to buy into what is being done and that can only happen “IF THEY ARE INFORMED”. Any questions, please contact the Committee through the Grand Secretary.

Thank you my Brothers for your continued support.

*Reo J. Matthews, PGM
Chair, PR Committee*



THE SPONSOR'S AND MENTORS OBLIGATION TO HIS CANDIDATE.

Based on the talk of Author: Donald M. Scandrett

As our records show many newly-made Masons drop out in the early stages of their Masonic career.

Is this their fault, I ask???

And I answer No! It is our fault!!!

So tonight I will concentrate on the Sponsors and Mentors.

In many lodges, ours included, the sponsors and mentor of the new members, start ignoring him before the ink from their signature had dried on his petition for initiation.

They were often not there for his initiation, his passing or his raising or maybe they just ignored him in Lodge.

They failed to assist him with his memory work. They failed to introduce him throughout our jurisdiction by not inviting him out to visit other lodges with them. They failed to phone him on a regular basis or visit him, to ensure he is not having any difficulties with his memory work. They failed to meet his wife to ensure his wife felt part of the Masonic community and so supported him.

We must realize he probably does not know the protocol for our functions and all of us must never assume he does.

So basically, he was not actually just alone but also not made welcome. This left him with the feeling he is not yet a part of our Masonic fraternity and subsequently lost interest in his lodge and he never returned.

I felt this when I affiliated with our Lodge even though I had been a Master Mason for many years. Our Ancient ritual was totally foreign to me and nobody helped me through the difficult task of becoming an accepted member. I will never forget sitting outside the quiet Lodge only to find out everyone had gone to Sedrow Whoolly and nobody had bothered to explain to me what it was all about.

So my brethren this attitude is OUR fault, not those members who lost interest and never bother to come back. They lost interest because they were not stimulated in the lodge, or the festive board that followed. Their Sponsors or Mentors forget their obligations and most of all, they were often generally ignored or disregarded

amongst the lodge members who should be taking these new members under their wing and making him feel welcomed and part of the circle.

Would you believe one Entered Apprentice phoned me up and asked me if he could be called Brother yet?

It is very important this procedure should start with the Introduction of the Candidate to Freemasonry. Grand Lodge have provided us with "The 6 steps to Initiation" and although we would not be able to do it all, the important first 4 steps can easily be done.

Of course this may mean we could have a high failure rate at the beginning of the investigation but at least those who do pass this first basic introduction to our fraternity will be very likely to continue.

The first contact is a phone call where the very basic ideas and concepts of Freemasonry are explained. If this is satisfactory he is met, usually at a coffee shop, and a more comprehensive question and answer takes place between the Candidate and one of the Brethren that usually lasts about one hour.

At the end of the meeting if the candidate still wishes to continue he would receive a package that includes such items as "Address to the Brethren", "Grand Lodge PDF booklet", Landmarks, Principles "A Lodge layout" and "History of Freemasonry" for his perusal at home.

The "Prospective Candidate is then advised that, "no one is ever asked to become a freemason, **you**, must approach Freemasonry and with this understanding it will be your responsibility to call to arrange any future meetings."

A "Prospective Candidate" report is then passed to the secretary who if the report is satisfactory will pass it to the Investigation Committee to peruse prior to their own Investigation.

I was introduced to this process by Bro Jim Ballantyne during the summer. The first failed at the initial phone call and the second candidate was what I felt would make a good mason but it turned out he was the one who decided he did not want to be a Brother.

It was his choice and all we wasted was

about an hour of our time.

But if the Candidate still wished to join, the Worshipful Master will then select two Sponsors to carry out the additional investigation. The Sponsor should be at least one WBro and one MM who will investigate the suitability of the new prospective Candidate and report back to the Lodge.

Many candidates will not be known to the Sponsors and as they carry out their in depth study they should get to know him and maybe his wife to ensure he is comfortable with becoming us and we are comfortable with him joining us.

It is the duty as a sponsor with the assistance of a mentor, to ensure, once you petition someone, that one of you strive to stay with him throughout the entire process. You should be ensuring that he is cared for, supported and directed throughout his becoming a Master Mason.

This must continue until such time he is either accepted into the circle, which should be automatic, considering our purpose, or until he is comfortable enough on his own to build his own friendships amongst the brethren.

With me the friendship lasted a life time. Both my sponsors have gone to the Grand Lodge above now but the son and grandson of one have become masons and I keep in touch with them and his wife even though they live in England. Such friendships are priceless and to me they are one of the important jewels of Freemasonry.

At this point the primary work of the sponsors will be completed but they will be expected to keep their eye on him and make sure he is made to feel comfortable and welcomed especially if the mentor is unavailable.

This leads us to the Mentor.

The worshipful Master should then select a mentor for the new member.

This person will look after the member and as it is almost a full time position it will be necessary to use someone who is not an officer of the lodge.

Don't just assume that because our new Brother receives his monthly summons he feels welcome to attend the regular meetings. Ensure you remind him of the meetings and offer to drive him there for the first few times. At the beginning you should be there from his entering the lodge,

signing the porch book, introducing him to members he has not yet met, and sit with him. After the close of the lodge, sit with him at the festive board and once again introduce him to other members.

So if you are going to be a mentor to someone, be there for him from start to finish. I realize that many of us, due to family and work commitments, cannot be there all of the time. But there are always the two sponsors who should be willing to assist.

I feel this could continue up to one year after he takes the sublime degree.

Just remember that every new member we lose, we are also losing the possibility of the ten people he may have sponsored throughout his Masonic life. If we, as a fraternity, are to survive, we must remember the duties and obligations owed to our new members.

So when you sponsor someone or are chosen to be a Mentor, be there for him. New members are the life blood of the lodge and it is important they, from the beginning are taught that being an active member of the lodge and getting involved is a very important function.

We were all told that as a new member we are expected to spend at least two evenings a month in Lodge. I realize age and distance can be an issue but why is it that so many of our lodge members have forgotten that, even ones that went through the chair of King Solomon and do not bother to come on a regular basis.

And finally remember the famous quote:

"After all is said and done, a lot more will usually be said than done.

Thank you Brethren and may your God go with you.

Talk given at Ad Astra Lodge by Bro. Bill Over, Historian and Director of Masonic Education Abbotsford Lodge No. 70, Grand Lodge of British Columbia and Yukon, AF & AM.



THOUGHTS ON THE NEED FOR REVIVAL OF FREEMASONRY IN NOVA SCOTIA

It is well recognized within the Craft that the state of Freemasonry in Nova Scotia is facing many problems, and that prompt remedial action is required. There are certainly many helpful peripheral fixes under way, but these do not address the fundamental issue. Freemasonry in many of our Lodges and in Nova Scotia in general is, losing its sense of purpose.

The aim of this paper is an attempt to identify clearly that PURPOSE, and to propose some thoughts on effective action that could lead to its revival.

If Freemasonry is an allegorical system of moral self-improvement, (as Masonic literature tells us), then before we deal with purpose, it may be useful to discuss who would benefit from such a purpose. It is suggested that it is middle-aged and senior men who are completing an extended period of work and life experience and who at this stage are ready to examine with sincere focus the spiritual aspects of their life, who would be most interested in what Freemasonry has to offer. The craft is not for all men, but for those who are sincerely interested in understanding better what it means to live a life of rightness and meaning in their golden years, Freemasonry is for them.

This doesn't mean that younger men should not be welcomed (especially the Lewis), but the emphasis should be on attracting men in their fifties, sixties and seventies who are searching in their elder years for exactly what Freemasonry "could" offer, but only if our Lodges brought sharper focus onto their central purpose. Supporting and assisting the brethren with their moral self-improvement is the "purpose" – all the rest is window dressing. Window dressing that is used in the most positive sense of enhancing the fundamental theme or purpose.

To get a better understanding on what is meant by "purpose", a good place to start would be to remind ourselves of the crucial message in the Middle Chamber Lecture. After a lengthy guided tour through the temple, the candidate fetches up within the sacred walls of the Middle Chamber where he is emphatically told to remember –

"that as a Freemason he is also a builder, not of a material edifice, but of a temple more glorious than that of Solomon, a temple of honour,

of justice, of purity, of knowledge, and of truth".

And our candidate is further instructed about the importance of "the preparations he is to make in the uprearing of that spiritual fabric wherein his soul shall find rest forever and forever more".

An important role of the experienced brethren of the Lodge is to assist and encourage the candidate in those "preparations". The question is HOW can they best assist?

On close examination, our rituals, ceremonies, regalia, Constitution, Landmarks, Charity, etc., while very important to Freemasonry, are really just stage props designed to draw our attention to the central purpose of what we should be doing.

Returning to that key word "PURPOSE", how can we help Good Men prepare to make themselves better men? We must remember that we are primarily talking about morality and moral self-improvement. But what does that mean if our Masons by definition are Good Men, that they are "moral men"? (To be accepted, they have been investigated and found to be "of good moral character"). Of the five values highlighted in the Middle Chamber Lecture (Honour, Justice, etc.), no man is 100 percent in any of the five. So there is always room for self-improvement. Improvement means change, and change is achieved through learning.

The time-honoured and very effective means of learning assistance is through Masonic Education within our Lodges. But to be effective, Masonic Education must be given the priority it deserves by the continuing strong support by our Worshipful Masters and the other senior brethren in our Lodges.

Masonic Education is achieved, usually in Lodge, by a range of methods including reading and studying, lectures and dramas, but most importantly through lively and serious discussions involving all the brethren of the Lodge. Masonic Education pays great heed to the wisdom of Socrates who said that it is important to examine our lives in order to make them worth living. This could be a Masonic creed! As we have often discussed, Freemasonry is so much more than just a monthly business meeting. Our rituals such as

opening and closing the Lodge, raising Candidates to become Master Masons, and the installation of Officers; our official ceremonies such as Masonic funeral services and annual Church Parades; and, our several worthy projects of charity and community support are all important to us. But there is also a deeper significance to what it means to be a Mason, and surely that places an obligation on all of us to learn what is behind our protocol, dramas, lectures and all our other rituals.

Is this learning process not an important part of what we claim is one of our main objectives - to encourage and assist "Good Men make themselves Better Men"? But how do we learn about this deeper meaning? We certainly absorb some meaning as we observe and participate in our ritual, but only in an indirect and incomplete way. To become better Masons we all should study about this deeper meaning, reflect upon what we have learned and then consolidate and expand upon it through open discussion with brother Masons in Lodge. However, most of us do not have the time to conduct the required research and study. But, we can gain an appreciation of many of the essential principles and mysteries behind Freemasonry through listening to stimulating talks on the subjects in Lodge, followed by a lively discussion involving everyone. And that is the purpose of Masonic Education.

It is important that we recognize the difference between Training and Education. When we are given instruction on the "what" and "how" of protocol, the constitution, signs, grips, etc., that is Training. Training is the learning of bits of knowledge and skills, while Education tries to help us understand how all these bits fit together. Training is important, but Education goes beyond it. Education strives to find the higher purpose of what we learn in Training, and to discover the meaning of what we have learned - the "why". (To help distinguish between the two consider the teenage daughter who announces to her startled parents that she is changing one of her courses at school from Sex Education to Sex Training!) Protocol Training is significant, but should not be confused with Masonic Education. It is also important to distinguish between Education in the broadest sense and Academic Education. Masonic Education is definitely not of the Academic variety.

Masonic Education involves the sincere desire of we brethren to learn more about the deeper meaning of Freemasonry so that we can become better Masons and better Men. It is an exciting and very fulfilling part of being a Mason.

Who is responsible for Masonic Education in our Lodges? All of us of course, but it is the Worshipful Master who bears the prime responsibility. He provides the leadership, and together with former Worshipful Masters, experienced brethren, and individuals designated to assist, he raises Masonic Education to its proper place in our Lodge. It is proposed that designated individuals will conduct research and give talks in order to stimulate discussion and, if so directed, will lead that discussion. While our Worshipful Master is the driving force, Masonic Education must be seen as a collective responsibility in our Lodge with everyone engaged in assisting and stimulating others in this learning activity.

So, what is proposed is that rather than Masonic Education being just another minor item on the Worshipful Master's check list during our Lodge business meetings, that we collectively engage in contributing to Masonic Education as one of the central purposes of our Lodge nights.

One example of self-improvement with which we could assist is in dealing with moral dilemmas. We don't need to deal with right-vs-wrong dilemmas because Good Men, (moral men) know right from wrong and strive to do what is right. (This type of dilemma is really just a temptation, and our Masonic symbol of the compasses reminds us to be strong to "circumscribe our desires and keep our passions within due bounds"). The really tough challenges, which all active men face, are the right-vs-right dilemmas.

Right-vs-right dilemmas involve a situation in which a Good Man, in trying to do the right thing, has set up the consequence of creating something not right elsewhere. This type of dilemma can be devastating for a Good Man. Can we help him with these dilemmas?

On careful examination perhaps that well-used phrase would better read -

"to Encourage and Assist Good Men To Make
Themselves Better Men"

In trying to understand what we mean by “Better Men”, a good insight can be found in the Middle Chamber Lecture. After a lengthy and detailed tour of King Solomon's Temple we fetch up within the sacred walls of the Middle Chamber. In the final words of this long lecture we come to the crux. Every Brother should – remember that as a Freemason he is also a builder, not of a material edifice, but of a temple more glorious than that of Solomon, a temple of honour, of justice, of purity, of knowledge, and of truth.

These are certainly noble and ambitious goals, but for most of us they may be too abstract to be used in encouraging and assisting Good Men to become Better Men.

Good Men want to live a life of meaning and rightness. Perhaps what we are seeking is a way to help Good Men lead a Better Moral Life. Indeed Masonic literature says that –

Freemasonry is an allegorical system of moral self-improvement.

We should remember that Good Men are morally good by definition, and we must presume they know right from wrong and strive to do the right thing. So then, what do we mean by “moral self-improvement”, and how can we assist Good Men achieve this?

Good Men, because they always want to do what is right, are put in a particularly difficult situation when trying to do the right thing and their action obviously leads to doing the wrong thing somewhere else. This is the classic Right-vs-Right MORAL DILEMMA and can be devastating for a Good Man. How can we help a Good Man deal with his Moral Dilemmas?

Others have studied this problem of course, and have found that most if not all Moral Dilemmas can be placed in one, or several, of four general categories –

Truth versus Loyalty
Individual versus Community
Short-term versus Long-term
Justice versus Mercy

Truth vs. Loyalty involves trying to be honest in a situation where by doing so may harm a friend or colleague, or may mean breaking a promise.

Individual vs. Community involves trying to do what is right for the community or the majority, but in doing so may impinge on the rights of individuals or minorities.

Short-term vs. Long-term involves trying to do now what is right, knowing that it may have a severe negative impact in the future. However, if you don't take care of the present there may be no future.

Justice vs. Mercy involves trying to be compassionate in a situation when doing so means you must act contrary to a just and fair system of order.

So how can we help Good Men when they are faced with these Moral Dilemmas?

- We can assure them that we recognize they are Moral Men who strive to do what is right. So we are not talking about right-vs-wrong situations which are really just temptations. Rather, we recognize that they are facing the tough choices involved in genuine right-vs-right situations.
- We can assure them that their situation is not unique – that active people have always faced and will continue to face such dilemmas.
- We can assure them that Moral Dilemmas can rarely be fully resolved, so the most we can do is try to soften them in some way.
- We can inform them that Moral Dilemmas are indeed so common that four general categories have been identified. In facing a Moral Dilemma it may be helpful in the analysis to understand in which category, or categories, it fits.
- We can encourage them to try to find a middle way. Perhaps they can modify what they think they must do today to lessen the potential bad impact on the future. Perhaps they can find a way to lessen the severity of a just punishment while not destroying a fair and equitable justice system.

There have been several resolution principles developed that may also be helpful in a Moral

Dilemma situation. The three well-known ones are

- “Do what's best for the greatest number of people.” Ends-based thinking.
- “Follow your highest sense of principle.” Rule-based thinking.
- “Do what you want others to do to you.” Care-based thinking.

Even such resolution principles cannot relieve completely the agony Good Men endure when faced with a gut-wrenching Right-vs-Right Moral Dilemma. Moral Dilemmas by their very nature can rarely be resolved completely or with full satisfaction. So?

Fortunately we are a Brotherhood, and when we know of a fellow Brother who is facing a Moral Dilemma we can offer him some comfort by discussing with him his situation and some of the ideas found in this paper.

The Purpose of Freemasonry

In the spirit of Brotherhood,
to provide GUIDANCE and SUPPORT
to Good Men striving to lead a WORTHY LIFE.
A life that is RIGHT and MEANINGFUL.

Recommendations

- It is time to make a concerted effort to return to the central PURPOSE of Freemasonry in Nova Scotia.

- It must be emphatically recognized that moral self-improvement is the driving force supporting that central PURPOSE.
- Masonic Education can play a crucial role in achieving this PURPOSE.
- Masonic Education must be officially raised to a position of importance in Nova Scotia, and be seriously practiced in all Lodges.
- Encouraging men to join the Craft should focus on those –
 - who have *life and work experience*,
 - who are *looking for spiritual and moral guidance* in a *fraternal atmosphere* at this stage of their lives, and
 - who could benefit from what a renewed Freemasonry could offer.

The Grand Lodge of Nova Scotia must take the lead in this essential revival process.

*Colin Curleigh
Parrsboro, NS*

On completion of 45 years service in the Canadian Forces as a Naval Officer and Maritime Helicopter Pilot, Brother Colin Curleigh retired to Parrsboro in 2002 where he joined Minas Lodge. He became a Master Mason April 2004, and was very active in Masonic Education devoting many hours to research, lecturing and writing. He was a founding member of the Sophia Perennis Lodge.

A salesman breaks down in a remote country lane, a farmer in the adjacent field comes over and they discover that they are "Brothers". The salesman is concerned as he has an important appointment in the local town: "Don't worry says the farmer you can use my car, I will call a friend and get the car repaired while you go to the appointment" Off goes the salesman and a couple of hours later he returns but unfortunately the car is awaiting a part which won't arrive until the next morning. "It's not a problem," says the Farmer, "use my telephone and re-schedule your first appointment tomorrow, stay with us tonight and I'll see that the car is done first thing!" The farmer's wife prepares a wonderful meal and they share a glass of fine single malt during an excellent evening, the salesman sleeps soundly and when he awakes there is his car, repaired and ready to go. After a full English breakfast the salesman thanks them both for the hospitality. As he and the farmer walk to his car he turns and asks "my brother, thank you so much but I have to ask, did you help me because I am a Mason?" "No" was the reply, "I helped you because I am a Mason" .

Travel well my Brothers.

A CHRISTMAS STORY

It was Christmas Eve 1881. I was fifteen years old and feeling like the world had caved in on me because there just hadn't been enough money to buy me the rifle that I'd wanted for Christmas.

We did the chores early that night for some reason. I just figured Pa wanted a little extra time so we could read in the Bible. After supper was over I took my boots off and stretched out in front of the fireplace and waited for Pa to get down the old Bible.

I was still feeling sorry for myself and, to be honest, I wasn't in much of a mood to read Scriptures. But Pa didn't get the Bible instead he bundled up again and went outside. I couldn't figure it out because we had already done all the chores. I didn't worry about it long though I was too busy wallowing in self-pity.

Soon Pa came back in. It was a cold clear night out and there was ice in his beard. "Come on, Matt," he said. "Bundle up good, it's cold out tonight." I was really upset then. Not only wasn't I getting the rifle for Christmas, now Pa was dragging me out in the cold, and for no earthly reason that I could see. We'd already done all the chores, and I couldn't think of anything else that needed doing, especially not on a night like this. But I knew Pa was not very patient at one dragging one's feet when he'd told them to do something, so I got up and put my boots back on and got my cap, coat, and mittens. Ma gave me a mysterious smile as I opened the door to leave the house. Something was up, but I didn't know what..

Outside, I became even more dismayed. There in front of the house was the work team, already hitched to the big sled. Whatever it was we were going to do wasn't going to be a short, quick, little job. I could tell. We never hitched up this sled unless we were going to haul a big load. Pa was already up on the seat, reins in hand. I reluctantly climbed up beside him. The cold was already biting at me. I wasn't happy. When I was on, Pa pulled the sled around the house and stopped in front of the woodshed. He got off and I followed.

"I think we'll put on the high sideboards," he said. "Here, help me." The high sideboards! It had been a bigger job than I wanted to do with

just the low sideboards on, but whatever it was we were going to do would be a lot bigger with the high side boards on.

After we had exchanged the sideboards, Pa went into the woodshed and came out with an armload of wood - the wood I'd spent all summer hauling down from the mountain, and then all Fall sawing into blocks and splitting. What was he doing? Finally I said something. "Pa," I asked, "what are you doing?" You been by the Widow Jensen's lately?" he asked. The Widow Jensen lived about two miles down the road. Her husband had died a year or so before and left her with three children, the oldest being eight. Sure, I'd been by, but so what?

Yeah," I said, "Why?"

"I rode by just today," Pa said. "Little Jakey was out digging around in the woodpile trying to find a few chips. They're out of wood, Matt." That was all he said and then he turned and went back into the woodshed for another armload of wood. I followed him. We loaded the sled so high that I began to wonder if the horses would be able to pull it. Finally, Pa called a halt to our loading then we went to the smoke house and Pa took down a big ham and a side of bacon. He handed them to me and told me to put them in the sled and wait. When he returned he was carrying a sack of flour over his right shoulder and a smaller sack of something in his left hand.

"What's in the little sack?" I asked. Shoes, they're out of shoes. Little Jakey just had gunny sacks wrapped around his feet when he was out in the woodpile this morning. I got the children a little candy too. It just wouldn't be Christmas without a little candy."

We rode the two miles to Widow Jensen's pretty much in silence. I tried to think through what Pa was doing. We didn't have much by worldly standards. Of course, we did have a big woodpile, though most of what was left now was still in the form of logs that I would have to saw into blocks and split before we could use it. We also had meat and flour, so we could spare that, but I knew we didn't have any money, so why was Pa buying them shoes and candy? Really, why was he doing any of this? Widow Jensen had closer neighbors than us; it shouldn't have been

our concern.

We came in from the blind side of the Jensen house and unloaded the wood as quietly as possible then we took the meat and flour and shoes to the door. We knocked. The door opened a crack and a timid voice said, "Who is it?" "Lucas Miles, Ma'am, and my son, Matt, could we come in for a bit?"

Widow Jensen opened the door and let us in. She had a blanket wrapped around her shoulders. The children were wrapped in another and were sitting in front of the fireplace by a very small fire that hardly gave off any heat at all. Widow Jensen fumbled with a match and finally lit the lamp.

"We brought you a few things, Ma'am," Pa said and set down the sack of flour. I put the meat on the table. Then Pa handed her the sack that had the shoes in it. She opened it hesitantly and took the shoes out one pair at a time. There was a pair for her and one for each of the children - sturdy shoes, the best, shoes that would last. I watched her carefully. She bit her lower lip to keep it from trembling and then tears filled her eyes and started running down her cheeks. She looked up at Pa like she wanted to say something, but it wouldn't come out.

"We brought a load of wood too, Ma'am," Pa said. He turned to me and said, "Matt, go bring in enough to last awhile. Let's get that fire up to size and heat this place up." I wasn't the same person when I went back out to bring in the wood. I had a big lump in my throat and as much as I hate to admit it, there were tears in my eyes too. In my mind I kept seeing those three kids huddled around the fireplace and their mother standing there with tears running down her cheeks with so much gratitude in her heart that she couldn't speak.

My heart swelled within me and a joy that I'd never known before filled my soul. I had given at Christmas many times before, but never when it had made so much difference. I could see we were literally saving the lives of these people.

I soon had the fire blazing and everyone's spirits soared. The kids started giggling when Pa handed them each a piece of candy and Widow Jensen looked on with a smile that probably hadn't crossed her face for a long time. She finally turned to us. "God bless you," she said. "I know the Lord

has sent you. The children and I have been praying that he would send one of his angels to spare us."

In spite of myself, the lump returned to my throat and the tears welled up in my eyes again. I'd never thought of Pa in those exact terms before, but after Widow Jensen mentioned it I could see that it was probably true. I was sure that a better man than Pa had never walked the earth. I started remembering all the times he had gone out of his way for Ma and me, and many others. The list seemed endless as I thought on it.

Pa insisted that everyone try on the shoes before we left. I was amazed when they all fit and I wondered how he had known what sizes to get. Then I guessed that if he was on an errand for the Lord that the Lord would make sure he got the right sizes.

Tears were running down Widow Jensen's face again when we stood up to leave. Pa took each of the kids in his big arms and gave them a hug. They clung to him and didn't want us to go. I could see that they missed their Pa and I was glad that I still had mine.

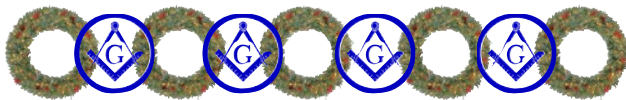
At the door Pa turned to Widow Jensen and said, "The Mrs. wanted me to invite you and the children over for Christmas dinner tomorrow. The turkey will be more than the three of us can eat, and a man can get cantankerous if he has to eat turkey for too many meals. We'll be by to get you about eleven. It'll be nice to have some little ones around again. Matt, here, hasn't been little for quite a spell." I was the youngest. My two brothers and two sisters had all married and had moved away.

Widow Jensen nodded and said, "Thank you, Brother Miles. I don't have to say, May the Lord bless you, I know for certain that He will."

Out on the sled I felt a warmth that came from deep within and I didn't even notice the cold. When we had gone a ways, Pa turned to me and said, "Matt, I want you to know something. Your ma and me have been tucking a little money away here and there all year so we could buy that rifle for you, but we didn't have quite enough. Then yesterday a man who owed me a little money from years back came by to make things square. Your ma and me were real excited, thinking that now we could get you that

rifle, and I started into town this morning to do just that, but on the way I saw little Jakey out scratching in the woodpile with his feet wrapped in those gunny sacks and I knew what I had to do. Son, I spent the money for shoes and a little candy for those children. I hope you understand." I understood, and my eyes became wet with tears again. I understood very well, and I was so glad Pa had done it. Now the rifle seemed very low on my list of priorities. Pa had given me a lot more. He had given me the look on Widow Jensen's face and the radiant smiles of her three children.

For the rest of my life, whenever I saw any of the Jensens, or split a block of wood, I remembered, and remembering brought back that same joy I felt riding home beside Pa that night. Pa had given me much more than a rifle that night, he had given me the best Christmas of my life.



PRESENTATION OF SIXTY YEAR BAR TO LONGEST SERVING MEMBER OF ST. JOHN'S LODGE NO. 2



On October 27th Nine members of St. John's Lodge visited Parkland Retirement Home for a very special occasion. Bro. Brent MacDonald was presented with his Sixty Year Bar. Brother Brent was also celebrating his 101st Birthday on the same day and a cake and refreshments were enjoyed by all. On being asked the secret of his longevity he replied without hesitation "Surround yourself with friends and make new ones everyday". What wise advice we can all follow!

Peter Ponsford PGM

3RD ANNUAL INTERPROVINCIAL LODGE DAY

Masonic Temple in Charlottetown, PEI was the location of this year's 3rd Annual Interprovincial Lodge Day. The weather turned out to give us a beautiful sunny day with a few clouds and cool fall temperatures. The best weather yet for these gatherings. The Masonic Temple was filled to capacity with 111 brothers attending from the provinces of PEI, NB and NS. As well, we were very pleased to have one visitor from the province of British Columbia!

The lodge officers for the day were made up of Past Grand Masters of PEI. The WM was MW Bro. Donald Leary. He opened the lodge on the 3rd Degree and then lowered it to the 1st Degree so any Entered Apprentices and Fellowcraft who wished could join us for the afternoon.

The three provinces were represented as follows:

Presiding Grand Master of Nova Scotia Most Worshipful, Grand Master: MWBro. George O'Leary

Junior Grand Warden of New Brunswick RW Bro. Thomas Borthwick (The GM had another committment.)

Presiding Grand Master of Prince Edward Island Most Worshipful, Grand Master MWBro. Edward MacLaren.

It was Nova Scotia's turn to provide the educational component for the meeting. R.W.Bro. Graham Staffenburg, Grand Lecturer, gave a presentation on the Entered Apprentice & see attached).

At the end of the session a group photo of nearly all the brothers in attendance was taken by W Bro. Quentin Hardy, WM of Wentworth Lodge #108 in NS. Many of the photos of the day you will see in this article were also taken by W Bro. Hardy. The rest were taken by the secretary of Alexandra Lodge #87 in Amherst, NS, VW Bro. Michael Gaul.



"Brother" is a title.

In the usages of Freemasonry "Brother" is neither sentimental, nor familiar form of address but is a title - as much so as Worshipful Master, Right Worshipful, Very Worshipful or Most Worshipful and must always be used as such. This rule of etiquette should be punctiliously (always) observed, no matter what ties of family or friendship may exist.

Gerald Settle - Director of Ceremonies Wentworth Lodge #108



THE ENTERED APPRENTICE LECTURE BY J.D.CALE PGDC

The following is the paper delivered by R.W.Bro. Graham Shauuffenburg, Grand Lecturer of the Grand Lodge of Nova Scotia, at the Interprovincial meeting on Prince Edward Island.

The Entered Apprentice lecture in my opinion is the most significant and important lecture in Craft masonry, and in this article I would like to share with you some of my reasoning for this conclusion. This particular lecture has always struck me as the piece of ritual that most fully describes what it really means to be in Mason. It is that part of the ritual which describes the actions necessary to live up to the principal tenets of our institution so that as we are told in the Master's Carpet lecture in the third degree, we may prepare for death by lending an honorable and virtuous life.

The first thing that strikes me about the entered apprentice lecture is that it describes and interprets all the physical symbols that we see or should see in a lodge. Next, the lecture discusses the three principal tenets of masonry. Then we are presented with a four cardinal virtues and finally a short dissertation on the significance of some of the elements. So, let us examine these aspects of the lecture in turn.

First we are told what constitutes a lodge. There are a number of physical accoutrements mentioned but principally a lodge is a "number of free and accepted Masons duly assembled". This is quite significant. The lodge is not a building, you'll a physical structure of any kind. It is a group of men. No size is specified for the group. For the group to possess the attributes and virtues described in this lecture each and every member of the group must possess them. It is not sufficient for one member to practice charity, another to practice truth and so on. Each must have these virtues in some measure. Thus, each and everyone of us must be a lodge unto ourselves. This is an important observation - one affecting how we view the rest of this portion of the lecture. Most of us at first glance probably take the descriptions of the form, supports, covering, furniture, ornaments, lights and jewels of a lodge to apply to the lodge room, i.e. to the physical structure in which we meet. But we have already concluded

that this is not so. We must therefore examine all of the attributes hearing described in this context that is, by how they apply to each and everyone of us as Free and Accepted Masons.

We are told to consider a charity as one of our greatest actions because it extends beyond the grave through the boundless realms of eternity. We are thus individually required to practice charity. To underscore the importance of charity there are 16 direct references to it in the Craft ritual including the one to which we were all first exposed. You will remember the Worshipful Master demanding of you some metallic substance and when you proved devoid of any you were told that this is to teach you that should you ever meet a member of the human family especially a brother Mason in a like destitute situation it would be your duty to contribute to his relief as liberally as his necessities might require and your ability permit. In this discussion of charity we are not talking of simply donating money to worthy causes. That is charity but of the simplest and least committed means. That is not the type of charity by which we will be remembered. There is the more important charity of thought word and deed that defines the way in which we live our lives and contribute to the lives of others. This is the charity necessary to prepare us for the rewards that the Third Degree teaches us that we can expect if we have received an honorable and virtuous life.

They are all a number of other important attributes which this part of the lecture teaches that we should have or develop: wisdom, strength, Beauty, the ability to keep passions in due bounds, appreciation of the blessings we have received from divine providence, morality, equality, and rectitude of conduct, orders which help us to achieve a state of perfection.

"A lodge should be situated due east and west..." this orientation is significant. The East of the Lodge represents men's spirituality, which in all of us requires continued development. The West represents man's every day understanding of temporal affairs. Thus as we come from the west traveling east we are not only searching for light but shifting out consciousness from an earthly to a spiritual context.

Next we arrived at the discussion of the dedication of the lodge to the two Saints John. Much has been written about why the two Saints John all out patron saints -all of it inconclusive.

However each of these saints had virtues that we should emulate. Saint John the Baptist was renowned for his integrity, his unshaken firmness of belief, his disapproval of all vice, and his belief in repentance and virtue. St. John the Evangelist is recognized as the apostle of love and light, the bringer of comfort to the grief stricken, of courage to the weak, of help to the helpless and of strength to the falling. So then, if we keep our thoughts, words, and deeds consistently within the bounds defined by the virtues of these two saints and the teachings of our individual holy book, it really is impossible for a mason to err.

The Entered Apprentice Lecture then discusses the principal tenets of our profession “including the inculcation and practice of those truly commendable virtues brotherly love, relief and truth”.

These virtues are, I believe, sufficiently self-evident as to not require a great deal of elaboration. However it is worthy of note that these are called “the principal tenets of our profession”. A “tenet” is a principle doctrine or fundamental belief of an organization. Hence these tenets form the basis of everything else that we all taught to believe or practice in Freemasonry. Brotherly love teaches us to regards old persons as equals deserving of each others support, protection, and above all, respect. The relief of those who are suffering is another great virtue and relates back to the practice of charity discussed earlier. Truth is absolutely essential to every thing that we do and above all we must be true to ourselves in evaluating to what degree we live our lives in accordance to these tenets.

Next we are introduced to the four cardinal virtues: Fortitude, Prudence, Temperance and Justice. The dictionary definition of “cardinal” is fundamental, principal, chief. Thus just as all of the points of the compass are defined in relation to the four cardinal points, all other virtues all defined in relation to these four cardinal virtues. These virtues are best defined by the first sentence in each of their respective paragraphs and deserve repeating here.

“Fortitude is that noble and steady purpose of the mind whereby we all enabled to undergo any pain, peril or danger.” Just as John the Baptist underwent torture and eventual martyrdom with the fortitude to hold true to his beliefs and to not betray them, so must we be prepared to tolerate discomfort, inconvenience, pain and perhaps death for our fundamental beliefs.

“Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason and is that habit by which we've wisely judge and determine on all things relative to our present as well as our future happiness.” It is this virtue that leads us to circumscribe our lives and actions within that circle defined by the principles of our faith and the virtues of our two patron saints if we all to be truly happy in life.

“Temperance is that due restraint upon the passions which renders the body tame and governable and frees the mind from the allurements of vice.” We are all subject to the distractions of false and temporary places. These pleasures however are short-lived and eventually lead to pain. It is only by avoiding these temporary places and remaining true to the tenets that we will succeed in attaining true happiness.

“Justice is that standard which enables us to render to every man his due without distinction.” The key phrase here is without distinction. Earlier in the lecture we are taught to regard everyone as equals for it is only when we do so that justice is truly achieved. These things are repeated in the charges to our senior lodge officers. You will recall that in the installation charge to the senior warden we are told “the level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope and though distinctions among men all necessary to preserve subordination yet no eminence of station should make us forget that we all brethren..” And yet again an installation charge to the Junior Warden we are told “the plumb admonishes us to walk up rightly in our several stations to hold the scales of justice and equipoise.”

Finally we have chalk, charcoal and clay. I have not yet resolved how this section of the lecture fits with the rest. Nevertheless it does remind us that freedom fervency and zeal are strong attributes and I would suggest that they are essential to meet

the requirements of the preceding guidance for truly honorable and virtuous life.

This portion of the lecture also tells us that our mother Earth provides everything that we need to sustain our physical being, including a repose for our final remains. Thus we can be free to devote our energies and time to the pursuit of those other more important virtues which have been elaborated here.

These then all the reasons that have led me to conclude that the Entered Apprentice lecture is the most important lecture in the Craft ritual. It is this lecture and this lecture alone that teaches us that each and everyone of us is a lodge. It is this lecture that describes the attributes that we must have to be a lodge, the way in which we should lead our lives, circumscribed by these virtues and the beliefs of our individual faiths, if we are to be successful Masons. Finally it teaches us that the extent to which we develop and maintain and live by the tenets, virtues, and attributes, that we learned here will, when we inevitably meet with Death, determine whether or not we will be invited to sit with our Supreme Grand Master in that House not made with hands, eternal in the heavens.

FROM THE JUNIOR GRAND WARDEN

Brothers:

As the year comes to a close, I want to take this time to thank all of the Brothers who came out and marched in the many parades the Masonic Order participated in during the summer of 2016. During the parade routes several parade watchers acknowledged our presence with clapping and afterwards approached us to tell us that their grandfather, father, uncle, brother or son were Masons. Also some mentioned that they participated in our breakfast program and were recipients of our scholarship program. Gratitude is extended to Brother Ron MacNeil and those Brothers who put so much time and effort into building our float. Having a float in the parade provided those Brothers who were unable to walk an opportunity to participate in the parade.

I would like to thank the Grand Masters who came after me for continuing the practice of participating in community parades. This not

only heightens our public awareness and demonstrates our pride in being Masons, but it also provides us with an opportunity to support our Brothers in their community within our Jurisdiction. Our participation in community parades had not gone unnoticed. During my travels outside of our Jurisdiction, I have spoken with many past and present Grand Masters who have acknowledged their need to get out into the public to make the public aware of the good work Masons do. I proudly mention our participation in community parades and have been advised that they too are starting to do the same and acknowledged how effective it has been in demystifying the belief that the Masonic Order is a secret society.

A special thank you to Brother Wayne Simpson for allowing Bella to serve as our mascot. Bella's presence has served as a comfort to many children. For example, Brother Wayne took Bella over to a child, who was excited to see Bella. The look on her face was priceless as she was given a chance to pet Bella. This is what Masonry is all about. Bella has become a hit with the children along our parade routes and with our fellow Masons who support having Bella in our parade. Brother Wayne your sharing of Bella has made our parades that much more inclusive as we witness the tremendous amount of support from children and their parents/guardians.

To conclude, I also would like to thank everyone for their vote of confidence in electing me as Junior Grand Warden at our June Grand Communication. Winnie and I are a team and we will do everything we can to uphold the dignity and respect of our Grand Jurisdiction as we continue on the journey in becoming Grand Master.

*George A. Grant
JGW*



FREEMASONRY AND CHRISTMAS

The observance of Christmas doesn't seem to bring satisfaction to some people. On one hand, many say it's too religious, and thus don't want Christmas trees in public buildings and nativity scenes within a shepherd's-crook length of government lawns.

On the other hand, many say it's not religious enough; it's too commercial. They've been saying it for years-it's the central theme behind the charming animated cartoon A Charlie Brown Christmas which was made some 40 years ago.

Setting that aside, what does Christmas mean to the Freemason? Certainly Freemasonry is not a religion, Christian or otherwise.

It leaves the determination on spiritual matters to each individual Mason, so long as he believes in the Almighty Creator. But there are certain messages from the story of Christmas that are applicable to all Masons, not just those who celebrate a certain birth on December 25th. Many Christians feel God gave his greatest gift to mankind, and that Gift's birth is marked on Christmas Day. And the spirit of giving is also outlined in our Masonic ceremonies.

The new Entered Apprentice is reminded in the northeast corner of charity, and to practice it whenever possible. There's the monetary charity of that portion of our ceremony. And there's another kind. The one referred to in the Charge in the same degree which admonishes "to relieve his necessities, soothe his afflictions, and do to him as you would that he, under similar circumstances, should do until you."

In other words, the Golden Rule, from the Sermon on the Mount. Christmas is a time of faith for our Christian brethren. But all Masons are reminded in the different degrees of the principle of faith. In the explanation of the First Degree Tracing Board, we hear "How ready and willing ought we to be to adore the Almighty Creator."

Therefore, let this time of year serve as a reminder to all Masons to practice their faith, whatever it may be. Faith and Charity are names of principal staves or rounds on the Ladder you see every meeting on that Tracing Board.

But there is another round, and that is Hope in Salvation. While Salvation has a particular

connotation to those who believe in the story of the virgin birth, the concept of some kind of reward for following Masonic principles during our lives winds its way through the various degrees, as those of you familiar with the Tracing Board, we hear "How ready and willing ought we to be to adore the Almighty Creator."

Therefore, let this time of year serve as a reminder to all Masons to practice their faith, whatever it may be. Faith and Charity are names of principal staves or rounds on the Ladder you see every meeting on that Tracing Board.

But there is another round, and that is Hope in Salvation. While Salvation has a particular connotation to those who believe in the story of the virgin birth, the concept of some kind of reward for following Masonic principles during our lives winds its way through the various degrees, as those of you familiar with the working tools explanations of the Second and Third Degrees well know.

So let this season of the year remind all Masons, no matter what their religious beliefs, to follow those universal tenets of the Craft-faith, hope and charity. Doing so should bring satisfaction to you at Christmas-time.

*Jim Bennie, PDDGM
Southern Cross No. 44, Vancouver B.C.*

***Have you got an event
coming up?***

**Your event can be advertised
here!**

**Let the Brethren know what is
going on, where and when.**

**Remember Lodge and
Masonic activities are advertised
free of charge.**

**If you wish to advertise personal services,
business information there is nominal charge
that goes to the Masonic Foundation!**

**For more information contact the Managing
Editor**



Loge la France No.138 regular meetings held on the 4th Friday of March, May, June, September and November at the Masonic Temple in Bible Hill commencing at 7pm.

A lodge of affiliated masons, we concentrate on education and the festive board!

We welcome all visitors and perhaps you will consider affiliating with Loge la France No. 138 and support us in our efforts to make a difference.

Dear Sirs and Brothers,

At our regular monthly meeting held on October 6th the brethren present were given an update under what was termed "Community Mindedness".

A few years ago a young lady from New Germany was in need of a double lung transplant. Considerable funds needed to be raised to assist her to go to Toronto where she stayed for several months both before and after the surgery. Hillcrest Masonic Lodge was there to assist in raising the necessary funds. We have recently been advised that her operation was a complete success. She is described as "the picture of health". We were also informed that she was married on October 08, 2016.

Earlier this year Hillcrest Masonic Lodge became aware of another young lady in the area in need of a double lung transplant. Considerable funds needed to be raised to assist her. Once again Hillcrest Lodge answered the call. This young lady had to endure much suffering prior to the surgery having been placed in an induced coma to keep her body from further deteriorating. She has now received her double lung transplant. There has been no sign of rejection to date. She is currently able to have day passes and if all goes well she should be home by year's end.

It was announced to the brethren present that there was a another family (a father and son) in our community with some real financial concerns. The young man's mother had passed away suddenly a few years ago. In this case we

learned that this young man was presently at the IWK Hospital in Halifax where he had undergone three surgeries to correct a problem with his skull. It was a condition he had from birth and it needed to be attended to. His father had to take considerable time off work to support his son. Although his employer was generous in granting time off they were not able to continue paying his regular wages. Various groups and organizations were approached to offer support in this time of need.

A motion was moved, seconded and passed that we should donate the sunshine fund that evening along with a further \$200 donation from our regular Lodge funds in support of this cause. There were several visiting brethren at Hillcrest Lodge that evening from within and beyond the District of Lunenburg Queen's. Three brothers in particular made substantial contributions to the cause.

By the end of the evening a combined amount of \$720.18 had been realized. Hillcrest Lodge was one of many contributors providing financial relief for this family; collectively the fund raising efforts realized a combined amount of \$6,000. It is our understanding that the young man is now at home and is recovering well. This is another example of Masonry at it's best.

Respectfully submitted,

Ernest Carver

The principles of Freemasonry - what are they? - do they not teach men to do unto others as they would that others should do unto them?

If the members of that fraternity, individually, would faithfully consider those principles, with a desire to practice accordingly, would they not exert an influence for good that would be felt sensibly by community; and if they were zealous for the greatest good of the institution, would they not do it?

With the vows which I suppose they have taken upon themselves, and the instructions given them, should they not be faithful brethren, moral and honorable citizens, kind and sympathizing husbands, and affectionate parents?

I may not be correct in my views of Masonry, being one of those that have always been excluded from the rites and benefits of the institution, but if I am correct, how very important that every member should be a good Mason, and exert every faculty of mind and body to promote the best interests of the institution, by exerting an influence in community which could and would be felt for good to all, and the honor of the institution be thereby preserved untarnished.

A man without good principles is a detriment to any institution, and a curse to himself. He may be zealous, but not according to knowledge; a desire to increase the numbers and dimes, without any regard to moral worth, certainly must be not according to knowledge.

Of what benefit can an individual be that is void of every principle required to make a man of a man; that seeks no society but the low and vicious; that will profane sacred things; gamble, lie and cheat; that will tamper with intoxicating drinks, until he is a moral pestilence in the community - going about, not a man, but a walking brandy-cask - his disposition soured, his faculties benumbed, poisoning the air with his breath, and community with his foul acts and conversation; and destroying the happiness of all the virtuous, noble and aspiring who are compelled to associate with him? Can such

expect to be of benefit in any way, or to fulfill the object of their existence?

If individuals would close their eyes to self and its gratification, and, with the light they have received, look at the subject as they should, they would see the privileges, benefits, and duties they are trampling under their feet; they would also see how far they were wandering from the ancient landmarks of the institution, and how much injury and injustice they were doing, and how they were wounding the cause they have promised to honor and maintain.

I do not expect that free and accepted Masons build temples of stone; but I do expect they should erect a spiritual building in every Lodge, and every member should feel interested and take an active part in the work, and show to the world by a moral, honest, and up- right life, that they have not wasted their time and money for that which profiteth not. In short, that they live and deal on the square of equal and exact justice.

A friend, a good Mason, said in my hearing, he was really discouraged at the conduct of men. If, they seemed to heed instruction and advice, it was only to be more sly in their workings of iniquity; and if provoked to an act that in itself was good, it was only from sordid motives. But I think a person has no right to be discouraged or weary in well-doing. "In the morning sow thy seed, and in the evening withhold not thy hand."

Some probably will say I ought not to write or think on the subject of Masonry. I never saw a serpent writhe with more energy than when a foot was set upon his head. My tongue and pen may be controlled by others, but my mind never can. I shall surely think.

O, that every one would think-think-think.



*Submitted by
Jim Luddington, SGW*

MYSTERY OF THE EXILED LODGE WARRANT

The celebrations of the 200th Anniversary of organized Freemasonry in Canada were held appropriately, in 1938, at the Nova Scotian Hotel, in Halifax.

An “Exhibit of Masonic Historic Items” was set up in the Hotel, featuring 105 items of historic interest belonging to the Craft in Nova Scotia. Many of these artifacts are still in the possession of the Grand Lodge Archives and some are now located in the museum display area at 165 Coronation Street, in Halifax.

Item No. 14, in the catalogue, reads as follows: ***Original warrant issued February 21, 1765, by George Harison, Provincial Grand Master, New York, for Union Lodge, New York. (No record of this lodge in English or New York records).***

The remark in parentheses suggests that enquiries had been made to procure whatever information may be available concerning this warrant, but to no avail.

With interest aroused, I located the document and examined it in detail. It is a handwritten warrant, about the size of a sheet of legal size paper, executed in the usual script of the time. The document has several folds indicating that it may have been carried folded in a small envelope or similar container. The outer surfaces of the folded document, as seen on the back of the warrant, are darker, no doubt from exposure.

In the upper left corner of the warrant, there is an impressed paper seal attached with a blue ribbon; presumably the seal of the Provincial Grand Lodge of New York. The seal bears a coat of arms consistent with other colonial Provincial Grand Lodges and includes the motto, “Follow Reason”. This motto, incidentally, appears on the seals of several New England Grand Lodges today. There can be no doubt as to the authenticity of the seal.

History shows that during the Seven Year War, also known as the French and Indian War, an English regiment was stationed in Albany that had been issued a military warrant, in 1737, by the Grand Lodge of Ireland. While in Albany, around 1758, several local people were made masons. When the regiment left the area, it was expected that the local masons would eventually petition for

a warrant of their own. A petition was sent to the Provincial Grand Lodge of New York and the warrant that is the subject of this paper was granted.

The warrant granted by Provincial Grand Master of New York, George Harison, appointed Richard Cartwright, Master, William Benson, Senior Warden and John Visgher (sic), Junior Warden, of the Union Lodge in the City of Albany (not New York). The date was February 1, 1765.

Richard Cartwright Sr, the Master of Union Lodge, was a native of England who became a successful business man in Albany and owned an inn where the lodge frequently met. The advent of the American Revolutionary War tore the community apart. Loyalties became split between the establishment and those rebels committed to ending British control. Cartwright was known to have Loyalist sympathies, but tried to maintain a neutral position and was reasonably successful, until his own son was accused of open support for the Tory establishment. Richard Cartwright Jr was imprisoned and was only released and permitted to leave the country after intervention by his father. Richard Cartwright Jr fled to Canada and was destined to become a highly regarded figure in the judiciary and militia in that part of Upper Canada.

The plight of Richard Cartwright Sr, still in Albany, became tenuous and deteriorated rapidly. His inn was ransacked and furniture tossed out by a howling mob intent on bringing him down. Cartwright was stripped naked, tarred and feathered and narrowly escaped being hanged. He was only saved through the timely influence of friends. Such were the atrocities committed during these troubled times.

Richard Cartwright packed up his remaining belongings, in July 1778, and hastily escaped to Upper Canada, to what is now the Kingston area. The shocking events that transpired south of the St Lawrence River have since been related in a creative non-fiction book, “From Bloody Beginnings”, written by Richard Beasley, a descendant of a family member.

Union Lodge did not survive. A new warrant was granted to a lodge named Mount Vernon, No. 3, which proudly claims to be the successor to Union Lodge and is the oldest lodge

in the jurisdiction of the Grand Lodge of New York, outside of the City of New York.

From the beginning, it has been my belief that the warrant was carried to this country by a Loyalist., as the Grand Lodge Archives have other holdings that are known to have arrived with fleeing Loyalist freemasons. Richard Cartwright would certainly have been the most likely bearer of the warrant, but he is known to have remained in the Kingston area. Unfortunately, there is no record of how the warrant came to be in the possession of the Grand Lodge of Nova Scotia.

The story behind this warrant is of great interest, a partial story brought to light through a little curiosity. However, one is left wondering whether it was Richard Cartwright's masonic brethren who stepped in to save a distressed brother.

As a post script, I endeavoured to contact the Secretary of Mount Vernon Lodge, but there has been no response.

*Brian C. Loughnan,
Grand Archivist*



Bideford Town

VISIT TO LODGE OF BENEVOLENCE NO. 489, UGLE

For many years I have visited my wife's cousin in the small town of Bideford in North Devon. UK. In all that time I have never had the opportunity of visiting the local lodge. This past September my visit coincided with a lodge meeting and so I invited myself to their regular meeting.

The lodge is over 150 years old and appears extremely active. There were more than 50 masons in attendance and I was fortunate that that evening they were Raising a brother to the Third Degree. Their ritual for the most part follows the Emulation Rite although there are some differences. It was an extremely enjoyable evening.

Bideford is an attractive town on the west bank of the River Torridge, where the river begins to widen to form the estuary. The old road has a lovely old bridge crossing the Torridge linking the town of Bideford to its neighbouring village East the Water. This impressive, arched stone bridge was built in 1535. The original bridge was built from timber in 1300, and was replaced by a stone bridge in the 15th century. Various adaptations have been made to the bridge throughout the intervening years.

Author Charles Kingsley lived here and based his novel **Westward Ho!** in this area of North Devon. The town of Westward Ho! takes its name from the novel – the only town in Britain known to have been named after a book rather than the other way round and also the only town in Britain with an exclamation mark in it!

Kingsley described Bideford as a town of white houses. Many of these are now pastel coloured but the town still has some pleasant narrow streets and attractive small shops.

In the 16th Century, Bideford was Britain's third largest port. The name of the town is derived from by-the-ford, presumably from the days before the bridge was constructed. Today, Bideford is a thriving shopping centre with an historic Pannier Market holding both produce and crafts markets twice each week. Many antique shops are scattered amongst the narrow backstreets and alleyways that lead up from the quay and the river. These alleys are known locally as drangs.

The tree-lines quay still bustles with fishing vessels, cargo and pleasure boats, and there are regular boat trip to **Lundy Island** in the Bristol Channel, about 12 miles away.



The Lodge Building



View to the East



View to the West



From the Facebooksite of
Provincial Grand Lodge of Devonshire

Past Grand Master of Nova Scotia visits Bideford

The Most Worshipful Brother Barry S. Imber, Past Grand Master of the Grand Lodge of Nova Scotia, on a private visit to north Devon to see relatives, was a guest of Benevolence Lodge, No. 489 at their meeting on Thursday, 15th September, 2016 (pictured with the Worshipful Master, W. Bro. David Cloke).

The evening was certainly memorable for those present. Bro. Barry Parsons was raised to the sublime degree of Master Mason and it is not often that Brethren are called upon to salute with eleven.

At the festive board M.W. Bro. Imber, who is currently also the Junior Warden of the Alexandra Lodge, No. 87 in Amherst, N.S., said that this was the first time that he had managed to visit Bideford at a time which coincided with a meeting.

He thanked the W.M. and Brethren for the warmth of their welcome and their hospitality. He also congratulated them on the beauty of their Temple, their standard of ritual and the quirkiness of the fire at the festive board.

John Butler



IN AND AROUND THE JURISDICTION

At the request of Victoria Columbia Lodge No.1 in Victoria, B.C., Wentworth Lodge No. 108 will be doing a "Courtesy Degree" for one of their Candidates.

He is a serving member of the Canadian Navy and was transferred to Halifax just as he was about to receive his Entered Apprentice Degree. To save him from having to start his Masonic Travels all over again, he will now be included with our current group being mentored for the same degree and continue with them. In concert with the Grand Lodges of B.C. and N.S., he will be raised under the Charter of Victoria Lodge(they will send a copy) by the Worshipful Master of Wentworth Lodge No.108 and so remain with his Mother Lodge at Initiation. A first for our Lodge and possibly the Jurisdiction.

Coincidentally, the Worshipful Master of Victoria Columbia Lodge No. 1, WBro. Laurie Jordan, made a visit to Wentworth Lodge No.108 this past Thursday evening as his brother lives in our area. He brought fraternal greetings from his lodge and expressed his appreciation for the acceptance of their candidate into our program. Small world, but always Masonic when we can reach out across our great country and assist a sister lodge.





2016
Masonic Multi Lodge
Christmas Dance
Saturday December 10, 2016

Army Navy Airforce Club
(Lower Level, off Lakecrest Dr.)
137 Main Street, Dartmouth

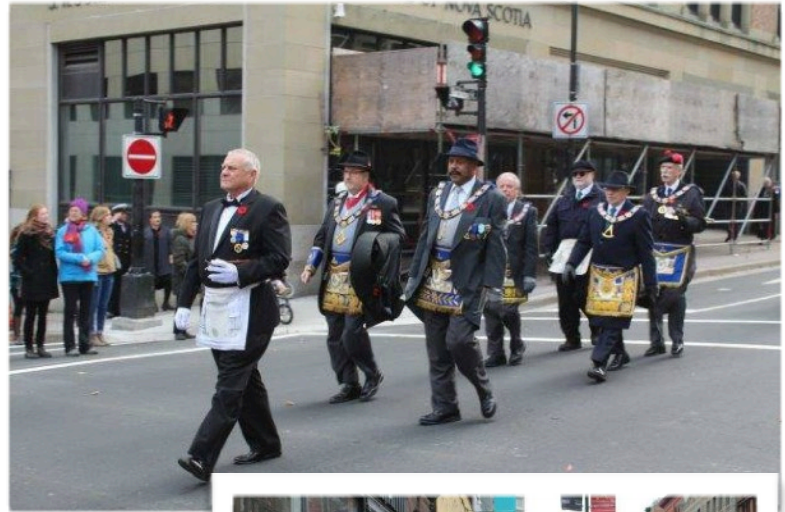
6:00pm
Doors open
7:00pm
Turkey Dinner,
Dance to follow
(Cash Bar)

\$25
Per Ticket

For Ticket Information email
Wentworth108afam@gmail.com



RWBro. John Coady, DGM, representing the MWTGM, laid the wreath at the Cenotaph in Halifax



Members of the Craft from Acacia and Alexandra Lodges in Amherst participated usual in the Remembrance Day parade. Included in the Masonic contingent were the Shrine and the local DeMolay Chapter.

On November 11th Historic St James Presbyterian Church in the old village of Sherbrooke was filled to overflowing with folks wishing to observe Remembrance Day ceremonies with their neighbours and friends. The Honour Guard, made up of members from the RCMP, the RCACC and local St Mary's students are pictured above, L to R, Cpl Greg Deagle, Sam MacDonald, Cdt Sgt Avery Rooney, Sadie MacDonald and Cst Tammy Wade. The procession included serving and former members of the Canadian Forces, the Royal Canadian Legion Br 56 and Queen's Lodge No. 34 of Sherbrooke.

The Legion service, conducted by President Gregor Lambourne, included the opening ceremony with it's Moment of Silence, the Laying of the Wreaths in Remembrance of the local "Fallen" members and a closing prayer before turning the congregation over to the Reverend Derek Ellsworth.

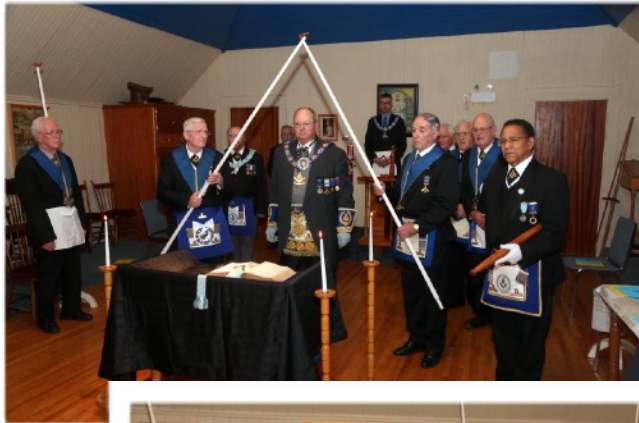
The Remembrance Day Service is an opportunity, for the many different factions within a Community, to come together, recognize and give thanks for the great sacrifice, young people they knew as "school chums" and "buddies" have made to their country.

Lest We Forget, Lest We Forget.

Submitted by:
Russ Mayne CD



Brethren from Wentworth were among many that attended services of remembrance across the province.



MWBro G.O'Leary at the altar in Sircom 66 at Whyocomaugh for the CB N/S District Meeting on Nov 12.



RWBro D. Richardson, MW Bro G' O'Leary and W.M, Bro Don Morrison in the East.

RWBro. David Richardson, DDGM CB N/S, places a rose on the altar at the Necrology Service during the district meeting to honour the memory of the brothers who have passed to the GL Above.



Right Worshipful Brother Gary Smith presenting of The Nova Scotia Freemason's Bursary to our Bursary Recipient Drae Medicraft by the Worshipful Master at the June Graduation ceremony held at Horton High School this past summer.



The District Meeting Kings witnessed the presentation of a very special award, the Gold Honour Award, to VWB Charles Walker. We were pleased that the MWGM was present to make this presentation.

RW Brother David Russel presented RW Bro David Ross with a jewel that was given to Cornwallis Lodge by the widow of RWBro. W. John Paul Powroz. RWBro Powroz, was the Worshipful Master of Cornwallis Lodge in 1969. He took his degrees in 1961 and Brother John was a very faithful member and served as Treasurer from 1987 until 2007. He also served as District Deputy Grand Master for what was then the Halifax County District of 14 Lodges in 1980. He was later appointed as a Grand Steward of the Grand Lodge (date unknown). The jewel presented was a past Grand Stewards. It was the wish of Mrs Powroz that it go to an entitled member of the Lodge. RWBro. David Thomas Ross certainly fitted the requirement. Brother Ross was appointed by MWBro. Carson Jackson as a Grand Steward in 1998.



Congratulations to Brother Tolland who was awarded with his 25 year pin at Wentworth Lodge.



Thanks to the support from Scotia bank Wentworth Lodge were able to clear \$1400.00 on their Hunters Breakfast.





RW Brother Darrell Grant making the presentation today, of a \$700.00 cheque on behalf of Eastern Light Lodge #72 Guysborough, from The Masonic Foundation Of Nova Scotia, to the Guysborough Memorial Hospital Foundation, in support of the recent addition of the "Dr. Anita Foley Health Services Centre", a photo of which is also included.

We wish to sincerely thank the Masonic Foundation of Nova Scotia for the support they have demonstrated for this wonderful and much needed addition to our local Hospital. This support did not go unnoticed.



Wentworth Lodge making an official visit to Sackville Lodge in November.



The Cole Harbour Community Parade



R.W. Bro. Robert M. Jollimore ,
St. John's Lodge No.2 ,

R.W. Bro. G. Kenneth Holmes ,
Fairview Lodge No.126 ,

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