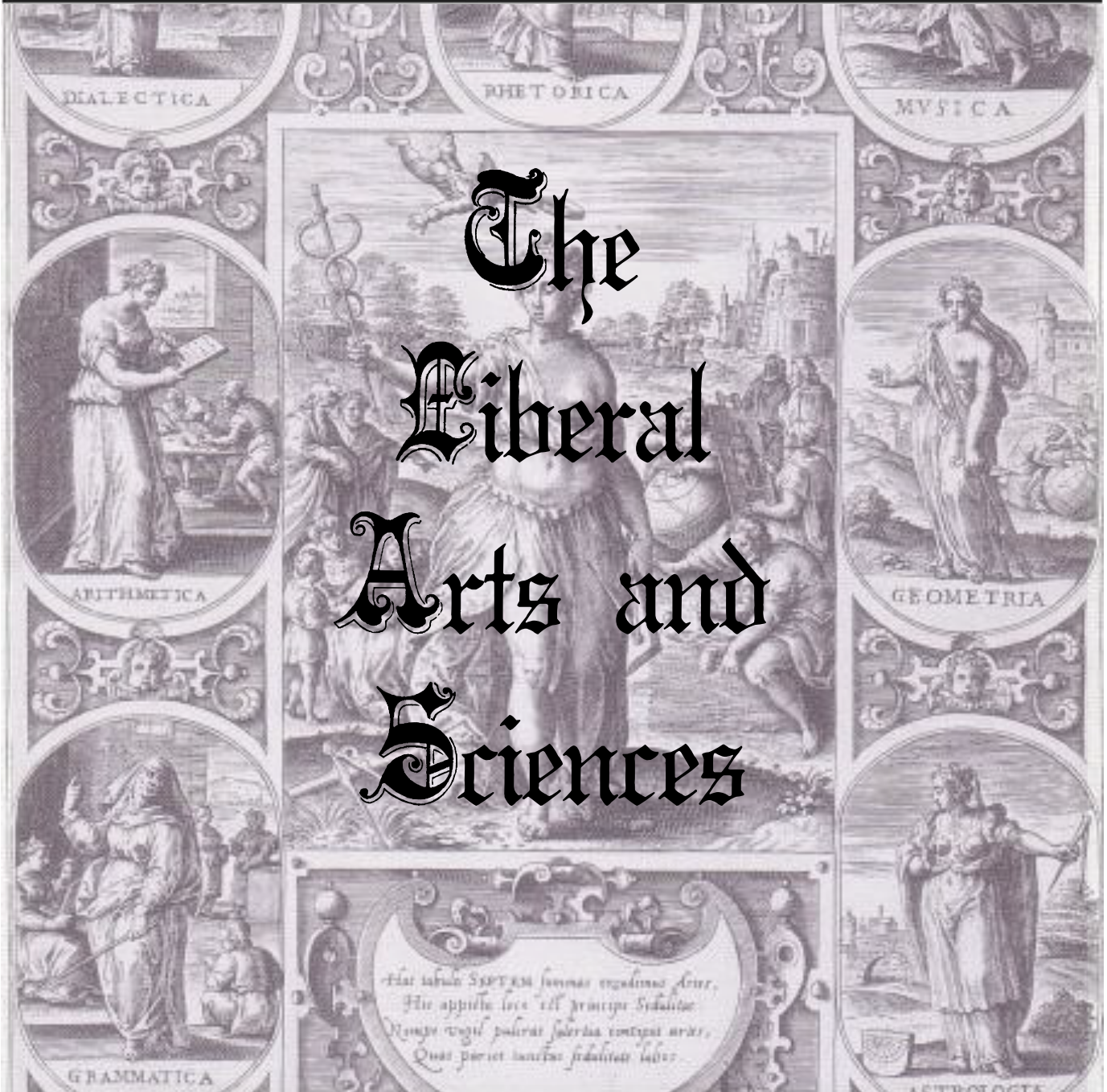




The *Nova Scotia* **FREEMASON**

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



From the Editor

June is upon us again and we are all making our plans to attend the 151st Annual Communication of the Grand Lodge of Nova Scotia.

When I was a new Master Mason some of the PM's invited me to attend the Annual Communication with them. In those days MM's were not members of the Grand Lodge and had to wait for the Opening to be completed and then they were invited in. Although much of the meeting was of little direct interest to me (I did not know better!) I had a great time. After the meeting sessions and in the evening, all we talked about was masonry. Over a beverage or two I received a great deal of masonic education and became more involved in the Craft.

If you are coming this weekend to the Grand Lodge meeting why not invite some of the newer masons in your lodge. If you do, make sure they enjoy their experience as much as I did. It is a great opportunity to get to know them, for them to get to know more members of the Craft and to learn little more about the running of the Jurisdiction.



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The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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Submissions for upcoming editions can be sent either through the Grand Lodge website or can be sent to the Grand Secretary:

Grand Lodge of Nova Scotia
167 Coronation Avenue
Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.

THE GRANDMASTER'S MESSAGE

Brethren All,

As my term in office is coming to a close, I want to thank you for the opportunity to serve you as your Grand Master. The reception I have received on my official visits has been something I will always cherish. I want to thank each and every one of you for your support. I feel very encouraged by the number of visitors at our annual installations and I sense a new feeling of enthusiasm as many new members are seen joining us on these occasions.

Many lodges that have not had any new members for many years are receiving petitions from young men eager to learn all they can about our fraternity. Let us make sure they are supported and included in all our lodge activities.



The Levee held on April 17th at Freemason's Hall was very well attended and included honouring our new members as Special Guests. We were pleased to be entertained by the *Equitones* from Equity Lodge # 106 and the new museum of Masonic Artifacts was officially opened. A big thank you to the members of Acacia Lodge # 39 who performed the Ceremony of the Empty Chair in the temple.

Our last parade of this masonic year was the Apple Blossom Festival Parade in Kentville on May 28th. A new float depicting a sailboat entitled 'Sailing through Education' has been constructed by RWB Ronald MacNeil. This float shows the contribution we make to the education of our students through the Bursaries and Grants made from our lodges with the assistance of the Masonic Foundation. I invite you to join me on such occasions in the future where we have a golden opportunity to remind the public that Freemasonry is alive and well in Nova Scotia.

*Sincerely and Fraternally,
Peter J. Ponsford GM*



The Equitones joined by the MWTGM entertained the gathering at the Grand Master's Levee.

THE LIBERAL ARTS AND SCIENCES -BY H.L. HAYWOOD

The educators of the Middle Ages taught seven branches of learning in their school and these were divided as I have already said, into two groups, the first of which was called the "trivium" (meaning "where three roads meet"), and the second, "quadrivium" ("where four roads meet"). Grammar, rhetoric, and logic, comprised the former group usually, and it was these subjects that the young student in college first studied: the latter group included arithmetic, music, astronomy, and geometry. When all of these subjects were mastered the man was said to have a "liberal education" and the school in which they were taught was called (as it still is) a "college of liberal arts."

This educational system was in vogue when the earliest Operative lodges were practising, and it was inevitable that the Masons, who refused to permit their guild to become a mere labour organisation, should incorporate the Liberal Arts and Sciences into their schemes of study and in their literature. Brother Conder informs us that as early as the fourteenth century the London Society of Masons "required the Master Mason to be acquainted with the seven liberal sciences." In the "Ahiman Rezon," a book of constitutions much used by the "Ancients" in the eighteenth century, we have a reminiscence of this in the following bit of doggerel:

"The grammer rules instruct the tongue and pen,
Rhetoric teaches eloquence to men;
By logic we are taught to reason well,
Music has claims beyond our power to tell;
The use of numbers, numberless we find;
Geometry gives measure to mankind.
The heavenly system elevates the mind.
All those, and many secrets more,
The Masons taught in days of yore."

This doggerel is really a free paraphrase of a few lines from the oldest of our Manuscripts, written about 1390, and it goes to show that for four or five centuries the arts and sciences had held a prominent place in the thought, as well as in the ritual and constitutions, of Freemasons.

In the beginning of the eighteenth century the Liberal Arts and Sciences were embedded in the First Degree after the revision of the ritual they were moved to the Second Degree, where they very naturally served Preston's scheme for making this degree a short course of instruction. There they still remain; if they can no longer fulfil Preston's great purpose they may still very fittingly serve to remind us of the place which such culture must have in the life of every complete and well-furnished Mason.

To enter into any detailed analysis of the seven subjects is obviously impossible here, though it might prove more interesting than we would think; but we may well ask ourselves, why are these arts and sciences set in the middle of the Ritual? Why do the Lectures devote so much space to them? What possible connection can they have with a man's Masonic life? I believe that we can find a satisfactory answer to these questions by recalling a bit of history.

During the so-called Dark Ages what few scholars there were in Europe devoted themselves almost entirely to studies that had little or no connection with human life; they debated such questions as, What are the attributes of Deity? What are angels? What are demons? What is being? What is existence? How many angels can stand on the point of a needle? etc. After the great Revival of Learning had come, with its rediscovery of history, of nature, of human life, and of classical literature, the scholars turned from the old subjects to themes that were nearer to life—history, the arts, science, politics, and so on. The men who took up these studies were called Humanists because they were more interested in questions related to the life and needs of humanity than they were to the dry-as-dust discussion of metaphysics; and they urged in favour of their new studies that they would "humanise" men who would pursue them.

I believe that Masonry is justified in retaining the Liberal Arts and Sciences in its Ritual just because they still have power to humanise us, to "improve us in social intercourse," to make us broader of mind, more tolerant in opinion, more humane in action, and

besides, knowledge of them, even a little knowledge of them, can make us more useful to the lodge. The brother who understands enough grammar to write a paper to be read to his brethren; who has studied enough rhetoric to learn how to speak well in open lodge; who has so disciplined his mind by logic as to think straight and clear without prejudice or passion; who has an appreciation of a fine art like music so as to be mellowed and softened by the charm it throws about one's personality; who has had his mental outlook broadened and his store of knowledge enriched so as to have useful information to place at the disposal of the Craft; such a brother, it seems to me, is one who exemplifies the Masonic love of light.

We may go a step further. Suppose a lodge member is critical, captious, fault-finding, prejudiced, and ignorant; he adds nothing to the Brotherhood and he is a cause of trouble. If the lodge could persuade him to ascend the seven steps of the arts and sciences consider how it would affect him; his prejudice and vanity would drop away, for these are fruits of ignorance; his captiousness would vanish, for that comes from a lack of culture; his enlarged mind would make him more tolerant of others' opinions and more patient with others' faults, for great knowledge always begets humility. The man who has captured even a little vision of the wide world of knowledge can never be bigoted or vainglorious because he has learned how little he himself really knows. Masonry needs the Arts and Sciences for the sake of brotherhood itself!



How does one address the East?

This act is always prefaced by the d.g. and s. in a tyled lodge, **never the sign of fidelity**, (except open installations, or special presentations of jewels or awards when the lodge is at ease.) Nothing has changed with the due guard and penalty sign since our initiating, passing and raising. After the obligation in each degree the W.M. told us that **“this due guard and sign are always to be given as a salutation to the W.M. on entering or retiring from a lodge, or on rising to address the W.M. in a lodge.”**

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

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

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

When addressing the Chair, the brother is to rise, salute the Chair, say “WM”, “R. W. DDGM” or “MWTGM”, and wait to be recognized before continuing. That signal of recognition is when the WM acknowledges a brothers' salute with the S. of F. [DDGM is always addressed as R. W. DDGM.]



**KEEP
CALM
IT'S
BBQ
TIME**

Welsford No. 26 Annual BBQ
2nd Thursday— June 9, 2016
BBQ—6 to 7 pm
Lodge Tyles—7:30 pm
Burgers, Sausages, Hot Dogs,
Pork and Salads

All brothers are welcomed &
for more information email
dpl@eastlink.ca or call 902-
788-2639

Cost = Free
19 Centennial Dr, Windsor

GIFTS OF THE MAGI

“. . . and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” (Matthew 21:11)

“A young man asks, ‘What will I receive from Freemasonry if I become a member? My father was a Mason, and I’d like to be, but I want to know what the Order has to offer me.’”

Freemasonry “offer” nothing. The petitioner requests; the Lodge may, or may not, give. But the question is entirely legitimate; any young man sufficiently thoughtful to want to know something of the Craft which he expresses a desire to join, is good material for a Lodge, and should receive a satisfying answer.

The first gift of Freemasonry is that of standing in the community. To pass the investigation of a competent committee, and the secret and unanimous ballot of a Lodge, is to be stamped with the earmark of a good character. Freemasons have an enviable reputation. To become one is to share in that reputation, since acceptance as a Freemason marks recognition of character by men well thought of in the community. Cicero said: “To disregard what the world thinks of us is not only arrogant, but utterly shameless.” If his Freemasonry makes the world think better of a man, it is worth all it may cost in time and effort.

The young man who becomes a Freemason has the privilege of giving charity and relief to those less fortunate, in a way which is beautiful, because it is secret and unselfish. Addison wrote:

“Charity is a virtue of the heart and not of the hands.” As all know who are concerned in Masonic charity, it is truly of the giving spirit.

The young Mason has also the privilege of receiving charity and relief for himself, should he need it. It is to be emphasized that Freemasonry is not primarily a charity and relief organization. These are incidental to her practice and a result of her teachings. No Freemason has a right to either, but he has certainty of receiving both, should he, or those dear to him, be in need.

This gift of the Craft makes a greater appeal to men as they grow older. To the young man just facing the world, with the future stretching hopefully before him, the possibility of needing the comfort of a hand on his shoulder, a check for

a ton of coal, a helping hand for a penniless widow, seem remote. But he receives the precious privilege of giving to those who have traveled further on life’s pathway.

Gifts of Freemasonry are the opportunities she provides for service other than charity; service in friendships, service to the ill, service to brethren in trouble, service to the Lodge. Nor care that the service to be rendered may not be great. Wordsworth sang: “Small service is true service while it lasts The daisy, by the shadow that it casts, Protects the lingering dewdrop from the sun.”

As all know who have lived, service to others generates the greatest happiness. He who lives for himself alone, lives miserably. He who lives somewhat for others finds that peace which passeth understanding.

The Ancient Craft gives her sons a liberal education in the difficult art of character building. World activities are founded upon ramifications of character. We travel in a railroad train at dizzying speeds, secure in the belief that the engine is controlled by a man of “character;” sober, reliable, industrious, careful, cautious and able. We never see him; we do not know him personally; but we believe that he could not be where he is, had he not demonstrated character. Business is done on credit, which is only faith in a man’s word. We accept as money a piece of paper with a name on it, certain that the character of the maker of the check and the officials of the bank, will secure to us the money for which the checks calls for. We have faith in the character of the doctor, our lawyer and the judge in the court. Character is the foundation of our civilization. Freemasonry offer such opportunities for the development and the increase of the stature of character as can be found nowhere else in like amount.

“Many men build as cathedrals were built, the part nearest the ground finished first; but that part which soars towards heaven, the turrets and spires, forever incomplete.” Beecher’s simile need not apply to Freemasonry; he who does not finish his turret and his spire of character in the Fraternity fails because he will not, not because he cannot. To the Freemason the Lodge offers the gift of intelligent patriotism. Not the “one

intelligent patriotism. Not the “one hundred per cent American, America first and the devil take the hindmost” patriotism of the demagogue, but the real patriotism of genuine love of country, which comes to those who genuinely try to make their country lovable. The history of Freemasonry in this nation is inextricably intermingled with the stirring events and the deathless deeds of literally hundreds of Masonic patriots without whose devotion the United States might not have been a nation. Paul Revere, Warren, Washington, Marshall, Jefferson, Lafayette and Franklin - pages might be filled with immortal names of great men in our history who have known and loved and used the Ancient Craft for the betterment of the nation.

“For how can man die better
Than facing fearful odds
For the ashes of his fathers
And the Temples of his Gods?”

It is this patriotism which Freemasonry teaches; we may not keep the bridge with old Horatius, but in the Lodge we can and do learn to reverence the “ashes of our fathers” and the Temples of our liberties and our traditions.

Freemasonry gives to her sons the gentle gift of fellowship. Our fiends are those we know well, who love us, perhaps, as much because of our faults as in spite of them. Those with whom we fellowship we may see only once, and yet, because of our common bond, we know them as men who might become friends, did opportunity offer; it is to be hoped that they fell thus of us. The spirit of fellowship in a Lodge cannot elsewhere be found. We come to the tiled door a stranger; when passed within we are not among strangers, but brethren. William Morris phrased it thus:

“Forsooth, brethren, fellowship is heaven and lack of fellowship is hell; fellowship is life and lack of fellow-ship is death; and the deeds that ye do upon earth, it is for fellowship’s sake that ye do them.”

Freemasonry stops not with fellowship. She gives the gracious gift of the most favorable opportunity to make friends which can come to any man. “If a man does not make new acquaintances as he advances through life he will soon find himself left alone. A man, Sir, should keep his friendships in constant repair.”

Samuel Johnson’s philosophy might have been written of his who finds the Lodge the cradle of new friendships. The initiate is vouched for to his fellows. This is a “man,” so the committee has said. He is worthy. He is well qualified. His reputation suffers not under the tongues of his friends. He is honest, upright, of good character. What the committee has said of him to the Lodge which accepts him, other committees and the Lodge have said of every member the newly-made brother will greet. Surely no happier beginning to friendships could be imagined. The young Master Mason who cannot find in his Lodge the men who will later become the friends of his heart - surely is he fortunate in his choice of a Lodge!

The Lodge gives the gentle gift of innocent recreation to her sons. The initiate will find here a conception of “good time” quite different from that of the world without. The “good time” of a Lodge smoker, banquet, informal picnic, entertainment, ladies’ night, concert, Masonic talk or what-have-you; has a charm all its own quite distinct from similar functions arranged by other bodies. “Pleasure the servant. Virtue looking on,” wrote rare Ben Johnson, almost as if he had learned the phrase in the pleasures of refreshment in Lodge. The “camaraderie” of the social hour of the Lodge cannot be equaled elsewhere. Within these portals where men upon the level and part upon the square, the “good time” is not confused by questions of “who is he?” or “what does he do?” Men enjoy Lodge functions not only because of the “innocent mirth” which the Old Charges enjoin, but because of the freedom and happiness; one must accept all others in the Lodge at face value.

A great gift of the Fraternity is that of home in a strange place.

That “The Mason is never homesick” is a truism. In practically any town in the land - aye, in thousands of towns the world over - are Freemasons and Freemason’s Lodges. Come to any Lodge a stranger and knock on the door. If the knocker can prove that he is a member a royal welcome awaits, warming to the heart, easing the pain of loneliness, comforting to him who is far from those he loves and knows. One thinks naturally of Byron’s:

“Tis sweet to know there is an eye will mark our coming,
And will look brighter when we come.”

and Shakespeare's:

"His worth is warrant for his welcome." Nor is this "home for the homeless" all sentiment.

Many a Mason has been stranded in a strange place - and been speeded to his destination by brotherly hands. Many a man in a town he does not know has entered it a stranger and departed with new friends upon his list. The Mystic Tie is a "real" tie, too strong for breaking, be the strain put upon it never so great.

A gift of the Fraternity which it is good to take from the box of memory and muse upon is that of kinship with the old. To do as all good brothers and fellows have done who have passed this tiled door before is inspiring to all but the most practical minded. To kneel where George Washington knelt; to take the obligation which was sacred to Benjamin Franklin; to sit, in fancy, with the first Grand Master in London; to be initiated with Elias Ashmole; to look over the shoulder of the unknown priest whose careful penmanship lives to this day on our Regius poem; to gather with Athelstan and the great Assembly in York a thousand years ago - to go back, back, and still further back, through the Roman Collegia, Ancient Mystery, into Egypt and perhaps the very birth of the legend of Isis and Osiris - be spiritually one of a long line of brethren who have knelt at this Altar, taken these vows, lived this life and loved these teachings - that is a gift all Freemasons may have for the taking, and which none take but value.

"O, there are Voices in the Past
Links of a broken chain;
Wings that can bear me back to times
Which cannot come again;
May God forbid that I should lose
The echoes that remain." (Proctor)

A companion gift is the kinship with the present day.

More than three million men in this nation are now living who have taken the Masonic obligations, and who hail the new brother, as he may hail them, with that dearest of titles given by man to men - "Brother!" These three million - more than four millions in the world - will look upon the work you may do in the Lodge as important. Anciently it was written "Laborare est orare" - to labor is to pray. He who accepts the responsibilities of Masonic membership will learn

to pray by unselfish labor; labor on committees, labor on fellowcraft teams, perhaps labor in conferring degrees. Labors of love, all, but all bringing their own reward. Not the least of her gifts is this opportunity the Ancient Craft puts before her sons, that they may work for the common good.

One of Freemasonry's most precious gifts to those who seek her light is her emphasis on religion. Freemasonry is not a religion - Freemasonry is "religion," which, without the qualifying article, is quite a different matter. A Religion is a method or mode of worship of God as conceived in that system. "Religion", with no qualifying article, is knowledge of, obedience to, dependence on and utter belief in Deity. The Freemason may worship any God he pleases, and name as he will; God, Jehovah, Allah, Buddha, Christ, Primordial Urge or Great First Cause. Freemasonry's term for Deity is "The Great Architect of the Universe," but she cares no whit what her sons may call Him in their prayers.

For a thousand reasons men may wish to "become" Freemasons, but the great reason why men "remain" Freemasons, devoted to the principles and teachings of the Order, is vitally concerned with this non-doctrinal, non-sectarian, non-dogmatic teaching of religious truths which neither conflict nor interfere with the tenets and practices of any religion; nay, which buttress and uphold the teachings of the Church.

All men at heart are religious and desire kinship and communication with a Supreme Power. Many men do not phrase this need to themselves; many never think of it. Yet it is within all, as truly as hunger and thirst for material food and drink are present. Freemasonry satisfies this hunger in men who cannot, or do not, appease it in church; Freemasonry adds to the hunger, and therefore to the satisfaction, of men who "do" find in the church the gratification of a spiritual need the stronger that they may not put it into words.

A candidate receives the benefit of Lodge prayer and later must pray for himself. The number three is everywhere in Lodge - three degrees, three stations, three principal officers, three Great Lights, three Lesser Lights, three steps on the Master's Carpet, three pillars . . . and three is the numerical equivalent of the triangle, most ancient symbol of Deity. The initiate may learn of this as

he will; he cannot escape the implications of the Letter "G" whether he will or no. As millions have learned before him, he will come to the conviction that there is a "Winding Stair," which "does" lead to a "real" Middle Chamber the Letter in the East stands for a "reality," to know and understand which is the end and aim of life.

The young man petitions a Lodge, is passed by the committee, receives a favorable ballot of his fellows, and lives thereafter with the proud privilege of wearing a Masonic apron and saying to those who ask, "I am a Master Mason." For a little space he walks forward up the hill; then he turns his steps downward on the sunny side, facing the western sun. At long last the shadows fall and he steps into the sunlight beyond the horizon.

Then he has that precious heritage which is for all Masons, and only for Master Masons - to be laid to rest with the tears of his brethren, the white apron of initiation the only decoration on his bier, the solemn words of the comforting Masonic service in the ears of his relatives and friends, and, at the end, peace under the Sprig of Acacia of immortal hope. Surely this is not least among the gifts which the gentle Craft has for those who love her and whom she loves.

The greatest gift? It is, of course, a matter of opinion. To some it will be one, to others another of those here so slightly sketched.

Sadly sang the great Persian poet:

"There was a Door to which I found no key
There was a Veil through which I might not see;
Some little talk awhile of Me and Thee
There was - and then no more of Me and Thee."

To many, her greatest gift is this; Freemasonry gives to her sons a Key. Many never fit it to the door. Others turn the Key, but never push the portal wide. Some there are who swing the gate on its hinges to enter the "foreign countries" of Freemasonry, there to wander and to ponder, to study, and to learn, to delve and to dig into the foundations, the symbolism, the history, the inner meaning of the old, old society. For these are the gifts transcending gold and frankincense and myrrh; gifts of spiritual satisfaction, of knowledge gained, of understanding won.

For many pleasures of this life man has invented names; the glory of music, the loveliness of painting, the beauty of sculpture, the satisfactions of the body, the happiness of unselfishness. For others, more ethereal, no words have yet been coined. But the Key leads to the door, beyond which stretches the path to knowledge of those unknown, unnamed joys which only the possessors understand. In Freemasonry, as in the Great Light, it is said:

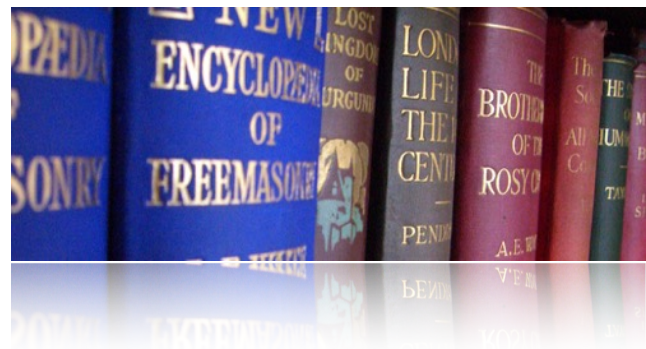
"Ask and ye shall receive; Seek and ye shall find; Knock, and it shall be opened unto you."

He who asks, seeks and knocks, in Freemasonry will receive gifts as beautiful as they are indescribable, as desirable as they are imponderable. And here the word of those older and wiser in the Craft, since it is not given to any man to catalog in words that which no words may limn.

Say to the you man who asks you what he will find in Freemasonry; "You will receive what you expect and all you expect." Say to him:

"If you expect little and give much, you will receive far more than tongue may tell." Finally, sat unto him: "Ask of Freemasonry what you will - and it shall be given to you, even the gifts of the Magi. But ask of her nothing, unless you come with a heart open first to give."

"FOR THAT, AND THAT ONLY, IS BROTHERHOOD!"



HE WAS A MASON

by Roger M. Firestone, 32 KCCH

This article appeared in the June 1996 issue of The Scottish Rite Journal, published by The Supreme Council, 33°, Southern Jurisdiction, of the Ancient and Accepted Scottish Rite.

It happens nearly every day in the major newspapers of our cities. A prominent citizen's obituary appears with a substantial headline. The writer begins with the most recent details age, cause of death, current residence. There follow several paragraphs recounting the eminent man's life. He was president of his country club, he headed this or that charity drive, he was an executive of these corporations, he attended such and such a college and high school, he was on the board of trustees of his religious congregation, and so on, often for a substantial number of column inches. Finally, towards the end of the obituary, just before the funeral arrangements are specified and the survivors listed, we find the brief sentence, "He was a Mason."

Curious, isn't it? Although the remaining details of his career were copiously enumerated, his Masonic activities are summarized in one sentence. Perhaps he was Master of his Lodge, serving "in line" for as long as eight years to reach that station. It could be that he gave his time instead as presiding officer in one of the several York or Scottish Rite bodies. Maybe he took a number of parts in the many degrees of the two Rites. Or perhaps he was one of those who had less skill in memorization but took other responsibilities: for costumes or dining services or Masonic blood programs, even receiving an honorary distinction from the Scottish Rite for many years of such faithful "behind-the-scenes" service. Possibly he was active with one or more youth groups under Masonic sponsorship, giving up his football game-watching on weekends with the other guys to raise funds at car washes or driving cars full of teenagers to annual meetings in distant parts of the state. He might have been a superior fund-raiser for the Shriners' children's hospitals, or even represented the Lodge in local civic activities, such as parades for patriotic holidays. Yet none of these is mentioned by the newspaper writer, who was given as much space as

seemed necessary to outline other aspects of the career of a distinguished man.

Of course, we might suppose that it is the editor's decision that Masonic activities are not of interest to the general public, being that they are the doings of a secretive and selective body. It is not obvious how that position might be reconciled with mention of the man's country-club presidency, which is probably pleased to have an exclusive membership, or his church activities, relevant only to members of the same denomination, or even his rise to prominence in a business corporation, whose internal doings are often cloaked in secrecy as deep as that of any Masonic body. When Masons constitute more than one percent of the adult male population, and almost certainly a larger percentage of those who actually read something besides the sports pages in the newspaper, the reasoning behind such an editor's position may be strained.

It is more likely that lack of knowledge about the role that Masonry plays in our society contributes to the brief treatment Masonic activities received in the obituary. Other than the Shriners' Hospitals, few Masonic charities receive any kind of regular mention in the press. And even those Hospitals are still thought of by much of the public as being for crippled children, often overlooking their more recent important role in the treatment of and research into serious burn injuries. Scottish Rite aphasia work, Royal Arch Research Assistance, Masonic cancer hospitals—all find the most infrequent acknowledgement of their contributions to society. The same is true of Masonic service projects, even on a local scale. Did Masons help organize the local Independence Day celebration or aid in cleaning up some poorly-maintained parkland in your town? How would anyone know, if you don't tell them? When writing a monthly Lodge bulletin is a burden, there is even less likelihood that a newspaper press release is going to be prepared by the secretary, junior warden, or whomever. Perhaps the obituary writer never even had the information about the man's Masonic career because his family didn't know it was important, or his Lodge failed to provide the details.

We should not be surprised that a man's Masonic career is little noted in the memorial of his passing. This is nothing new in Masonic history, after all. According to our traditions, it was at the very founding of our order that a great Masonic architect was rudely interred without proper recognition of his contributions to the Fraternity. In later history, it was often to be that Masons would suffer punishment or even martyrdom for their membership in and contributions to the Craft and to the principles of freedom. Against such a background, mere indifference could even be considered to be an improvement. Yet how much better off might our world be if the contributions of Masons and Masonry were more widely recognized and encouraged? How many more young men might be set on the course of self-improvement through Masonic membership if the examples of great men as Masons were better known? For the past two centuries of American history, a nearly-constant one-third of the leaders of our country, beginning with the signers of the Declaration of Independence and including all three branches of the government, have been Masons. This is a far higher proportion than in the population as a whole. Did Masonry provide these men with the inspiration and training to achieve leadership roles in the country? Did Masonic principles guide their thinking when tough decisions had to be made? For presidents such as George Washington and Harry Truman, the answers can only be "yes." Of others—those in Congress and the judiciary—we know much less. These are stories that must be

told to the rest of the world, not just among ourselves. "He was a Mason" appearing in an obituary is too little evidence to inspire the uninitiated to seek Masonic light.

However, there is one sense in which we may take pride in the way such an obituary is written. When "He was a Mason" appears at the end of the article, it serves as what the accountants call "the bottom line," a phrase that refers to the number indicating whether an enterprise has showed a profit or a loss. To those who measure things by numbers, everything above the bottom line is simply a detail, one element of many that go to make up the big picture as represented by the final total. Seen in this light, the many contributions the deceased man made to society are parts of a totality. They do not stand alone, independent and unrelated to one another. Each gift this man made to his family, his fellows, and his country were components of that whole summarized in the final words, "He was a Mason."

Masonic honors and titles are of limited value anyway. They mean much among brothers and companions, somewhat less among family and friends, and little indeed to the non-Masonic world. But if each of us resolves to live according to the principles we embraced when we became members of this ancient and honorable institution, we should be pleased to reflect that there is no higher honor to come to us when our lives are complete than that they should be summed up by that simple but profound phrase, "He was a Mason."

Do you have an event coming up?

Looking for participation from the Brethren?

Celebrating a member of your Lodge?

**Announce it in the Nova
Scotia Freemason!**

TAKE OFF ALL YOUR CLOTHES! BY DR E. OTHA WINGO

This stark demand, said to a candidate in the preparation room, is not designed to inspire confidence or to ease anxiety about the unknown experience before him. Some misguided brethren seem to think this is amusing. It is not. We should do everything possible to make the candidate comfortable about receiving his first degree in Freemasonry.

Here is a suggested way to explain his preparation for the initiation: "Mr. Doe, for the purpose of your initiatory degree, it will be necessary for you to remove your street clothing for our ceremonial clothing. We will step out of the room, while you slip into this degree garment and we will continue with your preparation.

Brethren, the candidate's comfort is very important for his full participation in his initiation. We should make him comfortable in body and mind. There is always uncertainty and a bit of nervousness about the unknown. A bit of mystery about the initiation enhances the experience. However, he should not be worried or frightened. Make sure your candidate is reassured that nothing either hurtful or embarrassing will happen to him.

The importance of making the candidate comfortable at all times came sharply to my attention recently from two situations. I heard the story of one candidate who was in the preparation room ready to receive the first degree, but he refused to change into the clothing provided. He was very nervous and said that he was leaving.

Several brethren, including close friends, tried to assure him that the initiation was totally serious and in no way embarrassing. It was too late to convince him and he left the building. This candidate had not been properly instructed by his brethren.

Another candidate was scheduled for his initiatory degree in my lodge. I called to confirm his appearance that evening. I stated that he would enjoy a very meaningful and memorable experience and I hoped he was looking forward to it. He said, "well, I guess so...". I asked if he had been given any information about what to expect. He hadn't. I asked if he was aware that for part of the initiation he would wear a ceremonial garment

instead of his own clothing. He wasn't. I stated that he would be asked to change into different clothes for the initiation and that he would not be embarrassed in any way whatever. I then asked if he knew that he would be blindfolded for a time. He didn't. I told him that he would be accompanied by two persons who would make sure he was safe and comfortable at all times.

I had a sudden inclination to ask him one further question: Has anyone jokingly suggested that you would have to do some ridiculous or embarrassing things? Yes, he had heard innuendos of such. I strongly assured him that such things are not a part of the Masonic degrees, which are in every way serious. He later thanked me for putting his mind at ease about some of his uncertainties.

The Masonic Education of a candidate should begin long before he appears at the lodge to receive his first degree. Typically, he receives a petition from a friend, who can answer some of his questions and tell him what to expect. When his petition has been received in the lodge, he will meet the investigation committee, which determines whether he meets the qualifications to become a Freemason. This committee is crucially important also in instructing the candidate in such basic information as mentioned above.

Making a candidate comfortable involves physical as well as mental comfort; accommodating any physical condition that would make him uncomfortable during the degree. Be aware of the need to return his eyeglasses when appropriate or to adjust for a hearing problem.

Extend the comfort zone to the candidate's first meeting after his first degree. Instruct him in the proper way to respond to the Master, how to give signs, how to enter and leave the lodge. Be aware that a long time member, attending lodge after a long absence, may appreciate a quick review of words and signs for the opening. Extend this same courtesy to visiting brethren.

Make sure your lodge is a place where candidates, members and visitors are comfortable and glad to be a part of Freemasonry.

A DISTRICT DEPUTY GRAND MASTER'S THOUGHTS

Before I begin I would like to make it perfectly clear that this writing pertains to me and me only, it is not to be perceived as the feelings of any other present or past DDGM's.

I have been so fortunate to have had the opportunity, not once, but twice to serve this Grand Jurisdiction as a District Deputy Grand Master for Annapolis/Digby District. During my first term in office I had the honour of serving for and with The Most Worshipful The Grand Master, M.W.Bro. Reo Matthews. My second term I served for and with The Most Worshipful The Grand Master, M.W.Bro. Peter J. Ponsford. Talk about winning a lotto twice, I have been so blessed to have been tutored and trained by two Grand Master's, both of whom I hold in the highest esteem.

My responsibilities and duties as a DDGM, having read them in the DDGM Handbook as well as attending the Grand Master's School of Instruction, seemed to be very clear by the time of my installation. However, I soon found out that my perceptions of these duties found me in a bit of a grey area. I could make known my observations, regarding items of concern, to the Master of the Lodge but it was up to the Master as to whether he would action them or not. I expressed my concerns, following proceedings of course, regarding Lodge Openings and Closings, Degree work, as well as proper Lodge etiquette that was not being used or corrected in some cases. These errors seemed to me to be sending the wrong message to members, visitors and especially to our new candidates and brothers as they appeared at their Lodges ready to receive instruction in the appropriate degree. The vignettes as well as the information that we publicize to potential candidates is in some cases totally different from what they see and receive in Lodge. It is therefore imperative that we as Mason's maintain and insist on

presenting our meetings, degrees and special functions in the manner prescribed by the GLNS through the latest approved version of our Ritual and publications. Your DDGM is only trying to assist your Lodge in expressing his concerns and for the good of Masonry.

As Mason's, we all must strive to maintain and adhere to the obligations we swore to keep and in doing so we should make every effort to attend our Lodges regularly. We should ensure that in all the doings of our Lodge, our ritual work is done in a manner that portrays the sanctity and beliefs we hold dear. The attendance and participation of all brothers at District Meetings, District Association Meetings, District Church Services, Schools of Instruction and especially the Grand Lodge Annual Communication, should be events we plan ahead for. All of these events are the means we use in order to promote and better Masonry within the Districts of our Grand Jurisdiction. By attending these events you will be supporting your Lodge as well as your District Deputy Grand Master.

The joys and long lasting memories that I will hold very dear include the many visits (Official as well as non-official) that I made to all the Lodges in my District as well as Lodges in other Districts. The many courtesies shown me, the many brother's I have had the honour to meet, has left me with memories I will treasure always. The Grand Master's (MWBro. Matthews and MWBro. Ponsford) I thank for having the faith in me to carry out my duties as the District Deputy Grand Master for Annapolis/Digby District. I sincerely hope I have made my District as well as my Grand Masters proud of the way in which I carried out my duties.

*Sincerely and respectfully submitted,
RWB H.W. (Bill) Hilden
DDGM 2012-13, 2015-16*

Reports from the jurisdiction

FROM THE PUBLIC RELATIONS COMMITTEE



The Public Relations Committee (L to R): Bros. Barry Imber, Mel Gosse, Bill Hilden, Peter Foote, James Logan, Kelly Hancock, Dan Campbell, Ron Webster, Reo Matthews (Chair)

The new Public Relations Committee held its first meeting on April 27th, 2016. Chaired by M.W.Bro. Reo Matthews, the Committee was charged by the Board of General Purposes to redefine its role in the Jurisdiction and to establish its relationship with Craft.

The first item on its agenda was to enunciate its Mission and Vision statement in line with those of the Grand Lodge. The following statements were agreed upon by the Committee:

The Mission statement: *The vision of the Public Relations Committee of the Grand Lodge of Nova Scotia is: to support effective communications internally and externally within the jurisdiction of Nova Scotia.*

The Vision statement: *The vision of the Public Relations Committee of the Grand Lodge of Nova Scotia is: to have positive public and internal awareness and increased quality membership.*

As can be seen the Committee sees its role as being two pronged; we hope to inform both the public and the brethren of activities and programs. It will no longer be a centre

for the disbursement of funds for lodge activities but will provide advice and assistance. Any funding necessary for PR Committee initiated projects will be outlined in their budget requests to the BoGP which will therefore have their approval and control. There are many cost free initiatives that can be instituted to help in achieving a more seamless flow of information among the Craft.

A neglected venue for information exchange is *the Nova Scotia Freemason*. This magazine is produced at no cost to the Grand Lodge six times a year. Currently it is posted on the Grand Lodge website as well as being sent to all lodge secretaries for distribution to the lodge members, and also to those masons who have registered their email addresses with the Grand Lodge. Although comments concerning the magazine have been very positive, it is a neglected vehicle for spreading information, as well as education, across the jurisdiction. Lodge and District activities can be advertised at no cost. Not only will this increase possible participation in events but

also share ideas for activities. Submissions are always welcome.

The Committee has initially set out a number of immediate objectives to address as it continues to form a comprehensive strategy to achieve its aims:

1. To get a copy of the NSFM into the hands of every member of the Jurisdiction.
2. To include in the NSFM information concerning the activities of the various committees of the Grand Lodge.
3. To encourage individual lodges and members to submit information to the NSFM.

4. To investigate orientation and education workshops for BoGP and DDGM's.
5. To work in tandem with the Long Range Planning Committee.
6. To encourage all members of the Craft in the Jurisdiction to register their email address with the Grand Lodge.
7. To review and revise all publications that are available to the public.

We have a framework for internal communication. It is necessary for us to use it to its full potential, the aim being that no mason in the province can say "Well, I didn't know!"

PR Committee



THE HISTORY OF THE TYLER'S TOAST

A letter from George Farrell, PJGW, enclosing a version in the Masonic Vocal Manual of July 1882, started a research project in the Grand Lodge Library, which ended with Will Read's article in the July 1978 Proceedings of the English Research Lodge Quatuor Coronati, on which this article is based.

The Extended Tyler's Toast should be properly called, "The Final Toast" which is the result of collaboration between two English Freemasons in Calcutta, India, sometime between 1841 and 1851.

For many years, The Masonic Vocal Manual edition submitted by RW Bro Farrell was thought to be the earliest, however it differs by 3 words from the original (which is produced here and first appeared in 1852.)

Wrongly attributed to either Rudyard Kipling or Robert Burns, "The Final Toast", was written by Bro. David Richardson in Calcutta in the 1840's and set to music by Bro William Hamerton, a fellow member of Industry and Perseverance Lodge 126 UGLE, Calcutta (est. 1761 and now No. 109, meeting in London.)

The error of ascribing the toast to Burns is understandable because of the phrase

"Brethren of the Mystic Tie" and the fifth verse reference which appears drawn from the line, "The rank is but the guinea's stamp, The Man's the gowd for a' that" in Burns's song "A Man's a Man for a' That".

Burn's similar phrase to "Brethren of the Mystic Tie" is "Dear brothers of the Mystic Tie" which appears in the second line of Burn's "The Farewell To the Brethren of St. James's Lodge, Tarbolton", which is but one of his many references to Freemasonry.

Kipling is ruled out because he was 6 months old when Richardson died.

David Lester Richardson was born in London on 22 January 1801 and ran literary and military careers side by side. His military career culminated in his appointment as aide-de-camp to the Governor General of India, Lord William Bentinck. He founded several magazines, was in charge of the Army Educational department at Calcutta and held high academic positions in India.

Bro. Richardson was initiated into Industry and Perseverance in 1840. While never taking office, he must have absorbed much of the spirit of Masonry to have written such an ode.

William Henry Hamilton, born in

England, in 1795, was master of the Choristers of Christ Church Cathedral, Dublin in 1815, and moved to Calcutta in 1829, where he took a lease of the Chowringee Theatre and secured the appointment of Master of the Choir of Calcutta Cathedral.

Hamerton was initiated in Aurora Lodge Candour & Cordiality 816, Calcutta, in July 1829, his occupation given as Music Professor. In 1841, he joined Richardson in Industry and Perseverance and served as organist from 1841 to 1843.

It would appear the presence of Richardson and Hamerton in the same lodge for a little more than a decade, led to their joint labours on "The Final Toast". This also narrows the date of its writing and composition to sometime between 1841 (when Hamerton joined Industry and Perseverance) and 1851: it first appeared in print in 1852.

Chorus:

Happy to meet - Sorry to part - Happy to meet again, again, Oh! Happy to meet again!"

The Mason's social brotherhood around the festive board,
Reveal a wealth more precious far than selfish miser's hoard
They freely share the priceless stores that generous hearts contain -
"Happy to meet - Sorry to part - Happy to meet again!"

We work like Masons free and true, and when our task is done,
A merry song and cheering glass are not unduly won;
And only at our farewell pledge is pleasure touched with pain -
"Happy to meet - Sorry to part - Happy to meet again!"

Amidst our mirth we drink "To all poor Masons o'er the world" -
On every shore our flag of love is gloriously unfurled,
We prize each Brother, fair or dark, who bears no moral stain -
"Happy to meet - Sorry to part - Happy to meet again!"

The Mason feels the noble truth the Scottish peasant told:
That rank is but the guinea's stamp, the man himself's the gold
With us the rich and poor unite and equal rights maintain
"Happy to meet - Sorry to part - Happy to meet again!"

Dear Brethren of the Mystic Tie, the night is waning fast -
Our duty's done - our feast is o'er - this song must be our last -
"Good night", "Good night" once more, once more
Repeat the farewell strain -
"Happy to meet - Sorry to part - Happy to meet again!"

*Submitted by Leigh MacConnell,
Sourced from "The Square", December 2014.*



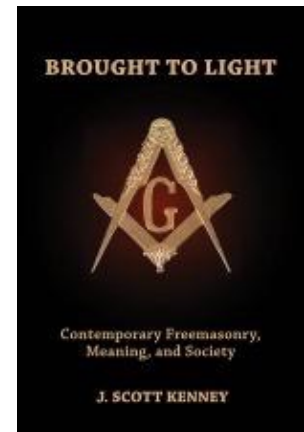
Brought to Light Contemporary Freemasonry, Meaning, and Society

J. Scott Kenney

Paper 308 pp. ISBN13: 978-1-77112-194-1

Release Date: April 2016

Online discount: 25% ~~\$38.99~~ \$29.24



Secret societies are becoming increasingly controversial—thrust into public awareness by popular books, films, the Internet, and a host of recent documentaries. In academia, this exposure finds a parallel in the proliferation of research, institutes, and conferences. Yet the media depictions tend to be caricatures, a playing to pervasive stereotypes for public consumption, while the academic stress historical and philological matters. Indeed, to the extent a sociological focus exists, it largely emphasizes the roles these groups played in social history. And for the societies' members themselves, there has been a paucity of work on the contemporary meaning of these groups—a neglect made mystifying by the vast social changes that have taken place over the past century. In this study, and for the first time by any scholar, Kenney moves beyond history and applies the methods and theoretical tools of contemporary sociology to study the lived world of freemasons in today's society.

To provide a clear portrait of the patterned experiences of contemporary freemasons and the issues faced by “the Craft” today, Kenney draws on qualitative data from three primary sources: (1) extensive interviews with 121 contemporary freemasons in Newfoundland and Nova Scotia; (2) video footage shot for a feature film on contemporary freemasonry; and (3) his observations and experiences in nearly fifteen years as a freemason. *Brought to Light* provides a highly original contribution to sociology, Masonic scholarship, and the social sciences generally.

J. Scott Kenney is an associate professor of sociology at Memorial University in St. John's, Newfoundland. He completed his B.A. (1984) and LL.B. (1987) at Dalhousie University. After practising law, he earned his M.A. (1993) and Ph.D. (1999) at McMaster University. He conducted SSHRC Postdoctoral research at Dalhousie (1999–2000) and taught at St. Mary's University (2001–2004) before taking up his current appointment.

Reviews

“Since the eighteenth century, Freemasonry has been an important part of civil society in Canada and the United States. Today, the number of lodge members is rapidly diminishing, but there are still young men who wish to adhere. Surprisingly, there is little sociological research on current forms of Masonic life. In this unique book, sociologist Kenney, a Mason himself, investigates how men become Freemasons, why they stay or leave, and what membership of an old ritualistic society means for them. His account ends with an insightful analysis of the order's decline and the ways lodges try to cope with it.”

— Jeffrey Tyssens, Department of History, Vrije Universiteit Brussel

“Freemasonry has provoked reactions varying from fascination and curiosity to shock and anxiety ever since it became popular in the early eighteenth century. While there have been many historical studies, Scott Kenney's enthralling and groundbreaking book offers for the first time a detailed sociological analysis of contemporary Freemasonry. The book is packed with memorable first-hand insights into the reaction of individual Freemasons to the craft. Kenney's clearly written and accessible study is not only a major contribution to sociological discussion of the role and significance of associational culture but also lifts the curtain on a frequently overlooked aspect of contemporary society.”

— Andrew Prescott, University of Glasgow

(Brethren may remember taking part in focus groups being interviewed by Bro. Kenney sometime ago when he was gathering data for his book. -Ed)



The Grand Master's Levee and the Official opening of the Grand Lodge Museum





Photographs supplied by Quetin Hardy

ST.GEORGE'S LODGE SUPPORTS SCOUTING

A beautiful friendship: how a group of Freemasons in Wolfville are giving back to local Beavers



District Deputy Grand Master for Kings County Jack Hamilton hands out badges at a special meeting night to members of the First Wolfville Beavers colony.

WOLFVILLE - When the Worshipful Master of St. George's Lodge No. 20 Gary Smith asked his fellow Freemasons who was involved in the Boy Scout movement as a lad, every man stood up.

It's no wonder the Freemasons are supportive of the First Wolfville Beavers. Leader Floyd Priddle says the troupe has been provided with a meeting space at the Masonic lodge for three years at no charge.

Not only that, Priddle says, "individual masons have purchased and donated supplies and badges, and members are very positive and fatherly toward the boys."

Recently, the Freemasons presented the Beavers with a custom badge that Priddle says, "is a recognition of, and tribute to the Wolfville Freemasons' support, and mentoring of First Wolfville Beavers."

The badge is displayed "on the back of the scouting necker to show the relationship with a supporting organization," he explained. "The Wolfville Lions Club, for instance, is a big donor to First Wolfville Cubs."

As a parent, as well as a leader and a Freemason, Priddle said the recent badge presentation was also a celebration of the resurrection of the First Wolfville Beavers.

The colony "was around for many years but, five years ago, stopped operating for two seasons due to a shortage of leaders. We restarted three years ago with six beavers and four new leaders. This year, we have 20," Priddle said proudly.

Each spring, the Beavers and their parents like to visit a meeting of the Freemasons to say thank-you for the support, he added.

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IN AND AROUND THE JURISDICTION



On April 2nd the Board of General Purposes selected M. W.Bro. Dan Campbell as the nominee for Grand Secretary for the year 2016-17. The Board offers a nominee(s) to the Grand Master for his selection each year. from left to right: Grand Secretary nominee, M. W.Bro.Dan Campbell; Grand Secretary Pro Tem, The Most Worshipful the Grand Master, M. W.Bro Peter Ponsford; M. W.Bro. Robert Northup; and the Board Chairman , R. W.Bro. Gary Patterson.



Wentworth Lodge No. 108 Emergent Meeting: Saturday, April 23rd, Entered Apprentice Degree with Ten Candidates, Dress Code 1 Business Casual, 32 in attendance and excellent event. WM, WBro. Quentin Hardy in the East.



John Albro No. 122 Installation. The new Master, W.Bro. Peter Orser, flanked by R. W.Bro. Rob Hillier, DDGM, and W.Bro. Gerald Settle, IPM



Official Visit of District Deputy Grand Master H. W. (Bill) Hilden (left) to Annapolis Royal Lodge No. 33, made all the more enjoyable by the presence of Rt WBro. Ron Clement - visiting from Russel Lodge No. 2 and Templum Sion Lodge of Freemasons No. 186 of the Grand Lodge of Manitoba (centre) with W.Bro. William MacDonald (right).

On Tuesday, May 3, 2016, a very special event occurred at Heather Lodge, #124 in Framboise. DDGM Peter Buschmann presented V.Worship Brother Earl MacPherson with his Sixty Year bar. Brother MacPherson joined the lodge with his father and three brothers. He says he will continue to enjoy attending lodge regularly. Congratulations Earl!!!





The Cumberland District Drama Team conferred the 3rd Degree on Bro. Drew Fraser at Laurie Lodge at River Phillip.



This Spring MWBro. George Grant (right) visited the Grand Lodge of Cuba, and presented the Grand Master of Cuba (centre) with Past Masters jewels and Masonic pins that were given by one of the lodges in our jurisdiction. MWBro. Grant also presented 107 white aprons, on behalf of the Honourable MWGM Milton Toby F Fitch Jr of MWPHGL of North Carolina, of which he is an honorary member. On the left of the photographs is the Chairman of Committee on Foreign Correspondence. The office serves as a communication and information sharing hub for the Grand Master on the behalf of the jurisdiction.

The re-build of Sackville Lodge is coming along!



Rt. Wor. Bro. Peter Buschmann presents Brother Richard MacIvor with his 50 year Jewel in Baddeck on May 19th.

At the grand Master's Levee the Line Officers were photographed with a group of new members of the Craft; EA's, FC's and MM, plus a couple of petitioners awaiting their initiation.



An upcoming event with a Masonic connection. The Commanding Officer and 7 of the Officers of the 112th Battalion were members of Welsford Lodge No. 26 in Windsor and, undoubtedly many more Brethren from communities throughout Nova Scotia.

If you're interested we'd love to see you at the service.

The incoming Grand Master, his Grand Wardens, The Deputy Grand Master and the DDGM Hants are attending along with a contingent from Welsford. So bring your apron and come join us in commemorating 100 years of Military and Masonic History!


**Commemoration and Re-dedication Service for the Colours of
The 112th Battalion of the Canadian Expeditionary Force**

In recognition of the service and sacrifice of those who joined the 112th Battalion and the dedication of the congregation and clergy of Christ Church in safeguarding their memory, the Colours of the 112th Battalion will be re-dedicated on

Sunday, June 12, at 10:30 a.m.

at Christ Church, 531 King St., Windsor, NS

The 112th was authorized in November 1915 with its headquarters in Windsor, NS. The battalion was recruited from the western counties of Nova Scotia and on July 21, 1916, they received their Colours in Victoria Park, Windsor. The following day the Colours were laid-up for safekeeping in Christ Church, Windsor before the 112th sailed overseas. The battalion was not destined to reach the Western Front and was gradually depleted to reinforce units in France and Belgium. The Colours of the 112th have hung in Christ Church, Windsor for the past 100 years



All are invited to attend and a reception will follow.



In Wentworth Lodge No. 108 in May, RW Bro Peter Douglass received his 65 year Bar and RW Bro Phil Randall received his Secretary Long Service Jewel from Most Worshipful The Grand Master Peter J. Ponsford. Masons from six different lodges were in attendance to observe the ceremonies.





The MWTGM presented Bro. Robert Danson, of Alexandra Lodge 87, with his 65 Year Bar at his retirement home in Halifax. Bro. Danson celebrated his 100th birthday last September. In attendance were MWBro. Owen Walton, who had been a student of Bro. Danson, MWBro. Barry Imber, JW, WBro. Larry Ross, IPM and VWBro. Mike Gaul, Secretary, of Alexandra Lodge in Amherst.



Member and visitors at St. Marks No. 35 A.F.&A.M. in Baddeck last night. The lodge will be celebrating its 150th anniversary in June.



The Official Opening of the newly renovated Dartmouth Masonic Lodge was held Saturday May 14th. At the ceremony, recognition was given to the many brothers who donated their time by laying carpet, painting walls, building lockers and etc.



The Cumberland District Church took place at Port Greville on May 15th. The DGM, RWBro. George O'Leary was in attendance

RW. Bro. John Cody attended Eastern Light 72 in Guysborough on May 7th, for their Installation meeting



(Left) Mrs. Carole Harris and her husband RW Bro. Les Harris who received his 55 year bar



(Right) RW Bro. Ira Corkum received the Meritorious Medal from his lodge, with his wife Bette Anne.



R. W. Bro Leon Fisher being installed by R. W. Bro. Dave White at Eastern Light No. 72



R. W. Bro. Ed Grant was presented with a 25 yr pin from his son Darrel Grant the present DDGM of Ant-Guys. Masonic District.



At the Installation Ceremony of Eureka Lodge No.42 on April 30th, the Grand Master, MWBro. Peter Ponsford presented W.Bro. Aaron Verge with his Past Master's jewel. Next to him is his father, Bro. Barry Verge. A family tradition, it has been 98 years since his great grandfather was master of the same lodge.



CornwallisLodge No.95 Installation attended by the MWTGM, Bro. Peter Ponsford



*In King Solomon's Lodge No..46
RWBro. Peter Buschmann (right)
presented Bro. George Fox (centre)
with his 50 Year Jewel.*

*V.W. Bro. John P. Davis,
Secretary of Solomon Lodge 46,
whose father raised Brother Fox
with 4 others that night 50 yrs
before, read Brother Fox's
lodge history and included some
anecdotal stories .*



R.W.Bro. John Himmelman ,

Ionic Lodge No.73 ,

V.W.Bro. Raymond Doucette ,

John Albro No.122, King George 123

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