



The *Nova Scotia* FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



What Can You Tell a Non-Mason About Freemasonry?

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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Have you got any special events coming up after June 1st and you want to spread the word? Remember that you can place advertisements and announcements in the Nova Scotia Freemason free of charge. Just get them in before the deadline and we will be happy to let the Jurisdiction know so they can come out and support you.

Ed

THE GRAND MASTER'S MESSAGE

Masonic Cornerstones

The cornerstone is the stone which lies at the corner of two walls and forms the corner of an edifice, In Masonic buildings, it is now always placed in the north east; but this rule was not always formerly observed. As the foundation on which the entire structure is supposed to rest, it is considered by operative Masons as the most important stone in the edifice. It is laid with impressive ceremonies; the assistance of Speculative Masons is often, and ought always to be, invited to give dignity to the occasion; and for this purpose Freemasonry has provided an especial ritual which is to govern the proper performance of that duty.

The symbolism of the cornerstone when duly laid with Masonic rites is full of significance, which refers to its form, to its situation, to its permanence, and to its consecration.

As to its form, it must be perfectly square on its surfaces, and in its solid contents a cube. Now the square is a symbol of morality, and the cube, of truth.

In its situation, it lies between the north, a place of darkness, and the east, the place of light; and hence this position symbolizes the Masonic progress from darkness to light, and from ignorance to knowledge.

The permanence and durability of the cornerstone, which lasts long after the building in whose foundation it was placed has fallen into decay, it is intended to remind the Mason that, when his earthly house of his tabernacle shall have passed away, he has within him a sure foundation of eternal life, a cornerstone of immortality, an emanation of that Devine Spirit which pervades all nature, and which, therefore, must survive the tomb and rise, triumphant and eternal, above the decaying dust of death and the grave.

The stone, when deposited in its appropriate place, is carefully examined with the necessary implements of the Operative Mason, the square, the level, and the plumb, themselves all symbolic in meaning, and is thus declared to be **well formed, true, and trusty**. Thus the Mason is taught that his virtues are to be tested by temptation and trial, by suffering and adversity, before they can be pronounced by the Master Builder of souls to be materials worthy of a spiritual building of eternal life, fitted, as living stones, for that house not made with hands, eternal in the heavens.

And lastly, in the ceremony of depositing the cornerstone, the elements of Masonic consecration are produced, and the stone is solemnly set apart by pouring corn, wine and oil upon its surface, emblematic of the Nourishment, Refreshment, and Joy which are the rewards of a faithful performance of duty.



A FOUNDATION STONE - AUTHOR UNKNOWN

This Short Talk Bulletin has been adapted from a pamphlet published by the Grand Lodge A.F.& A.M. of Illinois, entitled, "What Can a Mason tell a Non-Mason About Freemasonry."

The ancient traditions of Freemasonry permit you to influence your qualified sons, friends and co-workers to petition for the degrees. There is absolutely no objection to a neutrally worded approach being made to a man who is considered a suitable candidate for Freemasonry. After the procedure for obtaining membership in a Masonic Lodge is explained, there can be no objection to his being reminded once that the approach was made. The potential candidate should then be left to make his own decision and come of his own free will.

One of the most misunderstood of the laws of Freemasonry is the rule that prohibits the solicitation of a candidate by any Mason. Every man who enters the portals of a Masonic Lodge must come of his own free will and accord but he can only come if he knows of the opportunity.

So far ingrained in our Masonic law is the rule against solicitation that it has unquestionably caused most Masons to refrain completely from discussing Freemasonry with friends and acquaintances who are not Masons. Don't let that happen to you.

The failure of the Masonic institution to make known to the public, that is to non-Masons, its principles and its purposes has, in the past, resulted in both suspicion and antagonism toward Masonry. People are naturally inclined to be suspicious or fearful of those things of which they are ignorant.

Freemasonry is not a secret society, but is rather a society which possesses certain secrets. A really secret society is one in which the membership is not known. Freemasonry is quite well known to the uninitiated. We do not attempt to hide our membership. A large percentage of our membership wears pins or rings bearing well-known emblems of the Craft. We do not meet in secret places. We meet in Temples which are well marked as Masonic – often times with neon signs bearing the square and compasses – and we meet at meetings which are quite well advertised.

What is actually supposed to be secret about the institution of Freemasonry is its ritual. Dr. Mackey's 23rd Landmark, "The secrecy of the Institution," embraces nothing more than its ritual, which we must conceal and never reveal. The fundamental principles of Masonry which are taught by that ritual, however, are, or could be, well known, and most of them are not even principles peculiar to the Masonic institution.

The candidate for the mysteries of Masonry must always come to us of his own free will and accord, unbiased by friends and uninfluenced by mercenary motives, and he must so formally declare before he enters a Lodge room. It must be his own personal desire which as brought him to the point of petitioning for the degrees of Masonry. An explanation of the charitable and character building attributes of Freemasonry to a worthy and well-qualified person is not solicitation.

Probably the first question that would come to the mind of the uninitiated would be "What is Freemasonry? We define it as a "progressive moral science divided into different degrees". This definition probably would not satisfy and would mean practically nothing to the Non-Mason. Freemasonry might be defined to such a person as a fraternal society which is based on certain moral and religious doctrines; the moral doctrines including Brotherly Love, Relief, Truth; Temperance, Fortitude, Prudence, and Justice; and the religious doctrines comprising a belief in god and a future existence; sometimes shortened to the statement of a belief in the fatherhood of god and the brotherhood of man.

There is no reason at all Why this subject should not be discussed quite freely with a non-Mason. The fact of the matter is that the philosophy of Masonry is freely discussed in thousands of printed volumes available to Masons and non-Masons alike.

One question which often comes from non-Masons is this: "How does one become a member?" "Why have I not been asked to join?" In any such discussion, of course, the non-Mason should be told that, unlike the members of other fraternal organizations, Masons are forbidden to solicit any one to become a member, and that any

prospective member must apply of his own free will and accord; and further, that he must pass a unanimous ballot for admission. It must be free will and accord on both sides.

One question which any non-Mason might ask, and which can be freely discussed with him, is the relationship of Masonry to religion and to the churches of any denomination Masonry has two fundamental religious tenets – a belief in God and a belief in a future existence, or, as it is phrased in Mackey's Landmarks, "a belief in the resurrection to a future life."

The inquirer should be told that Masonry is not a religion in any sense of the word; but it is religious, and that no atheist can ever be made a Mason. As the Old Charges approved in 1723 put it, "If he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine." In those charges, under the heading of "Concerning God and Religion" it was said:

"But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true. or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must else have remained at a perpetual distance."

Masonry does not require membership in any church as a condition of membership in a Lodge. On the other hand, membership in any church is no bar to admission to Masonry. There is nothing in the requirements of Masonry to prevent a Roman Catholic, a Mohammedan, a Buddhist, a Mormon, a Protestant, or a member of any religious sect from becoming a Mason. Any bar is one prescribed by the church to which he may belong. For instance, while Masonry is not anti-Catholic, nevertheless until recently the Roman church had itself set up the ban of excommunication of any of its members becoming Masons, which edict had been repeated by the Popes since the year 1738. There is nothing wrong in telling a non-Mason that, or telling him

that the discussion of sectarian religion is prohibited in every Masonic Lodge.

One might also ask whether Masonry is a political organization. He should be told that no political discussion would be permitted in any Masonic Lodge.

Here again we might refer to the Old Charges, where we are told:

"A Mason is to be a peaceful subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries and promoted the honor of the fraternity, which ever flourished in times of peace."

In our jurisdiction, the rule that the discussion of politics and religion in Lodges is to be avoided, has the force of an Ancient Landmark.

Another question a non-Mason might ask is whether Masonry is a benefit society, like the many fraternal societies offering insurance and death benefits. This is something which can and certainly ought to be discussed, to avoid any misunderstanding by a prospective candidate. The inquirer should be told that we have no insurance benefits, and that while Masons are second to none in their charitable endeavors, as is evidenced by our Homes for the Aged and for Children, nevertheless it would be financially impossible for the Fraternity to care for all of its members. The minimum dues of \$20 per year provide little surplus for any Lodge to render aid except to those in dire distress.

Another subject which could certainly be discussed with a non-Mason is the history of the Masonic society and its evolution from the Operatives, the builders of the Middle Ages, who created the great Gothic cathedrals, churches and other structures in the British Isles and on the continent of Europe. There are many interesting topics of Masonic history which are perfectly proper to be discussed and might possibly excite the interest of serious-minded listeners who are

not Masons. The history of our Craft in America and the part which Masons played in the early history of our country is something of which we should all be justly proud. It is no secret and no Mason is prohibited from discussing it.

You should not discuss the ritual. Part of the fun of Freemasonry is the excitement and adventure of the ritual. You can explain that it is based in part upon the Holy Bible and that the ceremonies of Masonry are of a serious and dignified nature, without levity or horseplay. Certainly every candidate should be told this, and should be asked not to listen to the remarks of unthinking brethren about "riding the goat" and similar intimations that the candidate is entering into something like a high school fraternity. Such intimations are unworthy and untrue. Explain that Freemasonry is divided into three degrees and what is required to progress. Explain about the catechism, questions and answers, and what is expected: 6,000,000 Masons learned and be sure they know they can. All they need do is ask to start their travel from friend to brother.

We are proud of our fraternity and want you proudly to explain Freemasonry to the worthy and well qualified people in your sphere of influence.

WHAT DOES IT MEAN TO BE A FREEMASON IN THE 21ST CENTURY?

I offer the following facts.

You are a member of the oldest fraternal brotherhood in the world where the principles of kindness, honesty, and fairness - are timeless values as relevant today as they were 300 years ago.

We are all here on earth to love, help and teach each other. Isn't this the same as brotherly love, relief and truth? The ideals of brotherly love, relief and truth shall remain unchanged.

There is a timeless need for people to establish a sense of belonging - to feel rooted in a community of others. In the ranking of human needs our requirement for social contact comes right after those of air, water, food, sleep and safety. Social affiliation is wired in our brains. The need for social bonding is a basic human motivation and the Craft offers it. In our currently competitive and fragmented society Freemasonry provides the potential for strong affiliations and lasting friendships which is one of the principal attractions with which Masons identify.

Greetings. I am looking for 6-8 Brothers who are planning to attend Grand Lodge this year, who are present or past members of the RCN. Specifically, I would like to arrange a side party to pipe the Grand Master 'aboard'. If you are going to Grand Lodge, have bosun pipe experience, AND your own pipe; please contact me: James MacKenzie (GDoC), mig.eng@ns.sympatico.ca.



Freemasonry's humanistic benevolence and rejection of intolerance is more relevant in today's world than ever before.

Freemasonry's traditional concern with comparative philosophy and thought, tolerance of others, integrity in all dealings, philanthropy and good will, have a contribution to make in a global dialogue.

Masonry can fill the gap in our modern 21st century "Godless" society by the offering men and the world the following: brotherhood of man - morality - integrity - ethical conduct and moral behaviour - a widened friendship network - a strong sense of social bonding - the bond of trust and acceptance.

With Freemasonry no one is there to take from you and there is no sense of competition. It teaches one to look for the good in people and to be concerned about others. Lodge is a leveller of social status and offers a transformative aspect - of increased self confidence, increased tolerance of others, removal of nervousness and embarrassment in speaking to others and groups.

The strongly developed ritual aspect of Masonry distinguishes it from most other societies and enhances the bonding aspect and sense of belonging. The Golden Rule is emphasized and practiced. None of Masonry's moral precepts and ethical modes of conduct are at odds with society. Members are not to promote business, professional, or personal interests and discussion of religion and politics is forbidden so harmony is maintained. The Craft encourages continual emotional, intellectual and spiritual improvement.

Having membership in a Masonic Lodge entitles a brother to visit any other recognized Masonic Lodge in the world. Freemasonry's members are from all races, religions, and socio-economic levels of society and sit with each other in harmony and equality. What other organization can do that in a world full of conflict?

I know you are as convinced as I am of Masonry's perpetual relevance in the 21st century and beyond.

Brethren, may our Lodges remain a safe haven, that sacred retreat of moral, emotional, social, brotherly, educational, and spiritual connection that all of us and especially the

younger generation needs, and may our Brotherhood and its teachings continue to be relevant until time shall be no more.

*Leigh MacConnell
Ionic #73, GLNS*

Looking for Masonic information and educational topics to bring to your lodge? Wanting to improve yourself in Masonry and extend your knowledge?

Here are some internet sites you might want to browse.

Research and Study Societies Philaethes Society

- <http://www.freemasonry.org/>

Scottish Rite Research Society

- <http://scottishriteresearch.com/>

The Masonic Society

- <https://themasonicsociety.com/content/>

QuatuorCoronati Lodge No. 2076, UGLE

- <https://www.quatuorcoronati.com/>

QuatuorCoronati Correspondence Circle

- <https://www.quatuorcoronati.com/qc-america/>
-

Blogs

All Things Masonic

- <http://allthingsmasonic.blogspot.com/>

Freemasons for Dummies

- <http://freemasonsfordummies.blogspot.com/>

Freemason Information

- <http://freemasoninformation.com/>

Freemason Marketing

- <http://www.freemasonmarketing.com/>

Masonic Dictionary Project

- <http://www.masonicdictionary.com>

Midnight Freemasons

- <http://www.midnightfreemasons.org/>

The Millennial Freemason

- <http://www.millennialfreemason.com/>

Traveling Templar

- <http://www.travelingtemplar.com/>
-

ACACIA NO.8 AWARDS DINNER

On the evening of Thursday, March 7, 2019, the brothers of Acacia Lodge #8 held a special banquet at which they honoured two of their brothers with the Meritorious Service Award and one brother with his 50 Year jewel. Everyone was very pleased to see that the turn out for the event was overwhelming.



Besides the brothers of Acacia there were several brothers from other lodges in our district including our DDGM, RW Bro. Scott McNairn, and his DGDC, RW Bro. Alan Linkletter. Beyond our district we had brothers from other lodges in our Grand Lodge of NS jurisdiction and the Grand Lodge of NB jurisdiction. We were most pleased to have on hand our Grand Lodge's SGW, RW Bro. John Dollimount, and his GDC, RW Bro. Don Evans. The SGW, RW Bro. Dollimount, had the honour of presenting the awards and jewel to the deserving brothers.



Janey Allen with her assistants dish out the meals as the 4Hers wait to serve the tables.

The room was packed and over 70 people sat down to a delicious roast beef dinner catered to by Janey Allen. A good number of young people from the Cumberland 4Hers took care of the tables, serving the hungry gathering throughout the course of the meal.

Presentation of Awards & Jewel

W Bro. McWhirter has been a mason since 2002 and was master of Acacia Lodge #8 back in 2008. He has been very involved in the masonic life of his lodge as well as helping to care for the physical maintenance of this lodge building. Here he is seen with his wife, Daphne, receiving his award from the SGW, RW Bro. Dollimount with WM, W Bro. Reid, looking on.



VW Bro. Allan Chapman was raised in 1988 and was master of Acacia in 1995. He is a Lewis Jewel holder and became a 25 year member in 2013. He has been very involved with his lodge over the years serving in many capacities (as secretary the last 7 years) including being a Shriner and as Grand Sword Bearer of the GLNS in 2003. Below he stands with his wife, Karen, of 30 years, and the RW Bro. John Dollimount.



RW Bro. Don Ripley became a master mason back in 1969. The SGW said he has known Bro. Don for over 20 years and he knows of the many things he has done for the craft. He was very pleased to be able to be here to present RW Bro. Don Ripley with his 50 Year Jewel.

Below RW Bro. Don and Mrs. Mary Ripley stand with the RW Bro. John Dollimount.



At the end of the evening the three brothers stood for a group photo, which was also taken by the local paper.

Below: W Bro. Charlie McWhirter, RW Bro. Don Ripley & VW Bro. Allan Chapman.



*From the CDMA News Blog written by Mike Gaul
Alexandra Lodge No.87*



How is Meritorious Service Award awarded?

- The Medal may be awarded by a Lodge to a member, regardless of rank, who has given special service to the Lodge or to the Craft subject to the following restrictions:
 - (i) the member to receive the award has been in good standing, in the Lodge making the award, for at least five years continuously, and not less than 15 years membership in good standing in the Craft, not necessarily continuous, dating from his Master Mason Degree.
 - (ii) notice of intention to propose the award must be given at a regular meeting of the Lodge and approved at a subsequent regular meeting after notice of the proposal has been given in the summons calling the latter meeting; approval may be given by the affirmative votes of the majority of those present, and the vote shall be by secret ballot.
 - (iii) a citation setting out the service for which the award is given shall be prepared, signed by any two of the Worshipful Master, the Senior Warden or the Secretary, under the seal of the Lodge. It shall be set out in full in the Lodge minutes when the jewel has been presented and shall be delivered to the member;
 - (iv) the Medal shall be provided to a Lodge upon receipt by the Grand Secretary, of a signed copy of the citation.
 - (v) the Medal may be presented to the member by the Worshipful Master, or such person as he may nominate, at a time and place to be determined by him or his nominee.
 - (vi) No Lodge shall award more than two such Medals in any calendar year.
 - (vii) the cost of the Medal shall be borne by the awarding Lodge.

"ALAS, MY BROTHER!" BY RAY W BURGESS, PGM. GL LOUISIANA

Bro. Burgess is a Past Grand Master of Louisiana and is currently Editor of the "Louisiana Freemason " This article was originally published in the "Louisiana Freemason" and reprinted as a Short Talk Bulletin.

The Worshipful Master, holding the evergreen, says:

"This evergreen, which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die. By it we are admonished that though, like our brother whose remains lie before us, our bodies too shall soon be clothed in the habiliments of death and deposited in the silent tomb; yet, through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal Spring. This, too, I deposit in the grave." He then exclaims, "Alas, My Brother!"

(While Bro. Burgess is referring here to Louisiana Ritual the phrase is very common throughout Masonry and the following story relates how it started.)

This part of our Masonic Burial Service has always intrigued me because of the exclamation, "Alas, My Brother" Solomon was a harsh ruler. His wild extravagances and vain ambition to make Israel a world power led him to impose burdensome taxation on his people. Forced labor was utilized in his vast building programs including a tremendously expensive capital. Rehoboam, following the death of his father, Solomon, ascended the throne as king of all Israel.

The northern tribes, believing that the new king might treat them better than his father, sent for Jeroboam, who had fled to Egypt to escape the wrath of Solomon, to intercede for them. The coronation was to take place at Shechem. Jeroboam joined the rest of Israel at the inauguration and was the ringleader in getting the people to make certain demands on Rehoboam.

"Your father was a hard master," they told Rehoboam. "We don't want you as our king unless you promise to treat us better than he did."

The king requested that they give him three days to think over their demands, but heeding the advice of young men, refused to respond to the appeal. As a result, Israel rebelled.

Jeroboam was then made king of the ten tribes. Only Judah and Benjamin remained loyal to Rehoboam. Although divinely set apart for his task, and raised to the throne with the approval of the people, Jeroboam nevertheless failed to rise to the greatness of his opportunities. It was not long after his coronation that he began to depart from the counsels of the Lord. Fearing that if he allowed his people to annually journey to Jerusalem to worship, it would not be long before they would be enticed to come back to the house of David. So he decided to establish centers of worship at Dan in the north and Bethel in the south. This was at variance with the law of Moses which allowed only one altar of burnt-offering and one place of meeting God. In further defiance of the commandment forbidding the worship of God by means of images, he had two golden calves made and placed one in Bethel and the other at Dan.

He told his people, "It's too much trouble to go to Jerusalem to worship; from now on these will be your Gods." Because the worship of idols radically conflicted with the law of Moses, God gave him a solemn warning through an unnamed prophet who came to Bethel from Judah.

One day, as Jeroboam stood ministering at the altar, the man of God suddenly appeared and admonished the king for his evil ways and prophesied that the altar would be desecrated. When the king heard these words, he pointed to the prophet and cried out, "Lay hold on him," whereupon the hand that was extended menacingly, instantly withered and became paralyzed; he couldn't pull it back again! At the same moment the altar cracked open and the ashes spilled to the ground. The king then begged the prophet to pray to his God to restore his arm again. The prophet prayed and his arm was restored. He refused the king's invitation to go home with him to dine, because it was against the will of God and then left for home.

There was an old prophet living in Bethel. When he heard what the prophet from Judah had done and what he had said to the king, he rode after him and found him sitting under a tree. The old man invited the prophet to come with him and eat. The prophet refused, saying "I can't; for I am not allowed to eat anything or to drink any water

at Bethel, and God also told me not to return home by the same road I came on."

But the old man told him that he was also a prophet, and that an angel gave him a message from God. He was to take him home with him and give him food and water. But the old man was lying.

So they went together to the old man's home and the prophet ate some food and drank some water.

Suddenly, while they were sitting at the table, a message from God came to the old man, and he shouted to the prophet from Judah, "God says that because you have been disobedient and have come here, and have eaten and drunk water in the place he told you not to, your body shall not be buried in the grave of your fathers."

After finishing the meal, the prophet started off again. As he was traveling along, a lion came out and killed him. Passers-by saw the body lying in the road, with the lion standing quietly beside it, and reported it in Bethel where the old man lived.

When he heard what had happened, he called his sons and they found the prophet's body. They carried it back to the city to mourn over it and bury it. As they laid the body in his own grave, they exclaimed, "Alas, my brother!" (I Kings 13:30)

"Be then persuaded, my brethren, by this example of the uncertainty of human life, of the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity permit, prepare for that great change when the pleasures of the world will be as a poison to our lips, and the happy reflection consequent upon a well-spent life will afford the only consolation."

STB - January 1992



The Most Worshipful the Grand Master spent an enjoyable afternoon at the Antigonish-Guysborough District meeting. Later after a terrific dinner, he presented WBro. L Fisher with a Meritorious Service Jewel, and WBro. R. Davidson with his 60 year bar. (See page 22)



DO CLOTHES MAKE THE MASON?

In this essay I would like to continue the discussion begun by Worshipful Brother James Logan of Cornwallis Lodge in his essay entitled "Do Clothes Make the Mason?". His essay was published in the Nova Scotia Freemason VOL. 8 ISSUE 2.

Brother Logan raises some interesting and emotional arguments to support the position that masonic dress should be more informal. On the surface his arguments are appealing to me. Upon closed examination of the question and looking at it from a broader context I find myself disagreeing with the proposition put forward. I believe that although clothes do not make the man, clothes do make the Mason. I will present my reasoning from two perspectives. Firstly, I will briefly look at the societal view of clothes and secondly from the perspective of clothes and Freemasonry. But recognize that I am not referring to style or fashion which can be frivolous and superficial.

How one dresses becomes a starting point on how one is viewed by others. People's initial perception and their responses tend to be influenced by one's dress. If you are wearing a hoodie and your pants are hanging below your beltline, people will respond to that stimulus. The way one dresses also modifies their behavior. If one dresses sloppily, they likely will tend to slouch and speak inarticulately.

Many clothes carry a symbolic as well as a functional meaning. Judges wear a robe, police a uniform, the military wear uniforms, firefighters wear distinctive clothing while fighting a fire and doctors generally wear a white lab coat. This all leads to the fact that the types of clothing worn has an impact on how the wearer is perceived. In psychological terms this is referred to as "in clothed cognition". The type of clothing and how it is worn has an impact on both the wearers and viewers behaviours, both in thinking and actions. A doctor who wears a white coat and understands its symbolic meaning tends to be more careful, rigorous, and good at paying attention according to a study by Professor Adam Galinsky of Columbia University.

As casual attire becomes the norm in a growing number of workplaces, it would seem that the symbolic power of the suit will erode in

coming years. Not so according to Dr, Michael Slepian also of Columbia University. Dr. Slepian thinks the opposite. "You could even predict the effect could get stronger if formal clothing is only reserved for the most formal situations.

Another study looked at how formal attire changes people's thought processes. "Putting on formal clothes makes us feel more powerful and that changes the basic way we see the world." Says Abraham Rutchick, professor of psychology at California State University. Rutchick and his co-authors found that wearing clothing that is more formal than usual makes people think more broadly and holistically, rather than narrowly. In psychological parlance, wearing a suit encourages people to use abstract processing more readily than concrete processing.

The Brethren are the greatest symbol of masonry. We are the reflection of the craft. One of the easiest and most effective ways to project a beautiful, perfect and united whole is uniformity in appearance. The idea that a man in a nice suit is better than the man not wearing one is rubbish and is not the intent of this essay. There are those reading this who will immediately quote some part of Masonic ritual that says Masonry looks to "the internal and not the external parts of man". This is true, but that does not mean the Mason is somehow not allowed to dress well and be presentable.

In our culture there are very few ways that a man can silently communicate how special something is to him. One of the common ways is to "dress up. The word "up" literally implying a raising up of the standard or situation. There are varying differences in the esteem and appreciation of the fraternity in different countries. I cannot help but be impressed with the high regard our English brethren have for the membership in the Craft. One who is careful of his dress in all occasions and will always present the very best appearance he can possess has a certain sense of refinement that is certainly commendable. The brother who is careful to appear at a lodge meeting in appropriate dress shows an appreciation of the place and people with whom he is to mingle is praiseworthy, they demonstrate a commendable pride that they are part of the great family of

Masons. Dressing badly can be taken as contempt for other people or the situation you are in. Clothing is a way to show others that you have respect and consideration for the situation and institution.

Brother Logan raised the issue of cost to conform to the current dress protocol. On the surface one will find themselves nodding their head in agreement. But pause a minute and carry this to a logical conclusion. If a candidate can not afford a modest outlay for a suit and tie then how is he going to be able to participate in events of the Lodge that requires expenses other than dues. I suspect that today's candidates all have a modern cellphone and subscribe to the internet and cable TV. The monthly costs for these things would exceed the cost of a suit and tie from discount retail outlets such as Winners and Value Village. Looking at the cost question from this perspective leads me to think it is a matter of choice and perceived value that the candidate holds the Fraternity.

I also understand that sometimes we get off work late and are pressed for time to get to Lodge. To me it is a matter of "cable tow". If my cable tow doesn't allow me enough time to leave work, get home and change into suitable attire and get to Lodge then my attendance would be excused because of my cable tow. Now if my permanent work schedule is such that it prevents me from getting to Lodge appropriately prepared then I will need to either have the Lodge change its start time, change my hours of employment or to find a Lodge whose opening time fits with my cable tow.

I agree with Brother Logan that societal changes exert a strong influence on our practice of Freemasonry. As a result of these changes we have propped open the West Gate, lessened the proficiency requirements and changed the whole nature and being of Freemasonry. In the

opening of his essay Brother Logan raised a dilemma that he faces as I expect others do as well. He finds himself torn by his love of golf and attending Lodge. Should one ignore the Summons to attend from the Master and stay at home to enjoy the lovely evening or partake in some other enjoyable pastime. I too enjoy pastimes and struggle to balance them with my commitment to Lodge. So, I know only too well the time conflict

that this raises. I know as well Brother Logan has been able to find a balance as well and serve as Master of Cornwallis Lodge in an exemplary manner.

His comments however are an example of the lessening of the significance of the Masters Summons and is a further indicator of the erosion of the nature and dedication of the members of the Craft. We have discounted the fraternity to such a point now that it has deviated from its original purpose and failed to treat it with the honour, respect and decorum it deserves. In many cases our treatment of masonry is deplorable.

I will finish with a quote attributed to Brother Mark Twain; "Clothes make the man. Naked people have little influence on society".

Humbly submitted for the sake of the Craft

*John Cameron
John Albro Lodge #122
and Sophia Perennis Lodge #139*



The Most Worshipful the Grand Master was in St. Georges Lodge # 20 to present the first official Grand Master Portrait to the Worshipful Master B. Shanks. He also presented a Past Grand Director's apron to RWBro. J. MacKenzie.



FROM THE SENIOR GRAND WARDEN



Is there a need for Masonic Education?

As we contemplate our Masonic future in this jurisdiction, we frequently find ourselves giving attention to the purpose of Masonry and where our focus should be in reference to membership realizing that we must be concerned with the retention of the current as well as any new members we may attract. This invariably leads to a discussion of the need for an educational program in the Lodges.

This topic is not unique to Nova Scotia in 2019 but has been given a great deal of attention by various jurisdictions over any number of years. This struck home very forcibly when reading a presentation made to the Dormer Masonic Study Circle by W. Bro. Arthur H. Bentley, P.P.G.D. (Surrey). W. Bro. Bentley had been associated with the Dormer Masonic Study Circle in the early years of its formation and served as its secretary for seventeen years. (The Dormer Masonic Study Circle was founded in January 1938 and is still going strong today and maintains a Facebook Page). Although he was writing some years ago and his references are to the English Emulation Ritual his words still ring true for us today:

“The more thoughtful of the members of the craft have at all times urged the importance of giving the Brethren a greater instruction. Probably one of the most quoted Masonic statements of recent years is that attributed to the late Lord Amphill – “What we require is to put more Masonry into men and not more men into Masonry.”

This statement, however, is so broad in its possible interpretations that without a more precise definition it is not easy to determine what is intended.

I think that Lord Amphill was inferring that the teachings of Masonry should become better known to men generally – that the Principles of our Craft should be the guiding principles of all men, but I also believe that his words are also capable of the interpretation that those who have already been formally initiated

into our Order should become more fully aware of the real meaning and purpose of Masonry. In other words, put Masonry into Masons. Accepting this interpretation, it would seem to indicate that the teachings of Masonry must be instilled into the Brethren and, in order to do this, some form of education is obviously not only desirable but very necessary.

The first section of the first of the Craft lectures contains the question; “What is a Lodge of Freemasons?” The answer is stated: “An assembly of Brethren met to expatiate on the mysteries of the Craft.”

To “expatiate” means, I think, something more than a recital of Ritual and “the mysteries of the Craft” would, I think, indicate that there is something more important than the surface meaning of the Ritual to be studied and sought after. I would suggest, therefore, that the answer to the question, “What is a Lodge of Freemasons?” would indicate that there is definitely something which has to be taught to the Brethren at the Lodge meeting.

In the third of the Antient Charges given in the Book of Constitutions we find a statement worded in similar terms. It states, “A Lodge is a place where Freemasons assemble to work and to instruct and to improve themselves in the mysteries of the antient science.”

Again, that word “mysteries.” I shall refer to this again later, but for the moment wish only to draw your attention to the fact that in these words there is a definite charge that the work of the Lodge shall consist of “instructing and improving” the Brethren.

The references which I have just made refer to the work of the Lodge generally, but if we consider the various charges which are given personally to the candidate, we find that:

1. In the First Degree it is suggested that he should feel himself “called upon to make a daily advancement in Masonic Knowledge.”
2. In the Second Degree he is expected to “extend his researches into the hidden mysteries of nature and science.”

3. In the Third Degree he is invited to reflect on a certain awful subject. (May I here interpolate that the word “awful” is a word which in modern terminology has become debased. According to the Oxford Dictionary the word means “inspiring awe” or “worthy of profound respect”.)

Now Brethren, whether it be the daily advancement of the First Degree, the researches of the Second Degree or the reflections of the Third Degree, a candidate must have assistance in his labours, his efforts must be guided, in other words, he needs to be educated.

In the charge given to the newly installed master on the night of his installation, it is stated;

“In like manner, it will be your province to communicate light and instruction to the Brethren of your Lodge.”

There can be no misunderstanding of the duty contained in these words. It is a direct instruction given to the Worshipful Master at the most important moment in his whole Masonic career. It places on him a responsibility to give proper instruction to all the Brethren of the Lodge and to see that each new candidate, as he passes through his Degrees, is given that light and understanding which is so vitally necessary to make his progress not only possible, but fully justified.

A Brother writing in an Australian Journal, “the New South Wales Freemason,” states the position very clearly when he writes:

It is not the primary function of Masonry to initiate candidates or to enlarge its membership. Were it so, there would be no basis for our laws against proselytizing. The

Ordinary function of a Masonic Lodge - indeed the primary function of our Craft, is to train its members to an understanding of the truths which its rituals and its ceremonies are calculated to inculcate. Therefore it should be the duty of every Masonic Lodge to put into action

a plan for the education of its members in Masonic history, symbolism and philosophy, devoting more of its meeting to this much neglected function.

Within the time available I cannot deal more fully with this aspect of the problem, but I hope I have said sufficient for you to appreciate the reasons why Masonic Education is necessary.”

Brethren, as we move forward with the Long-Range Plan for this Grand Jurisdiction let us seriously consider the words of W. Bro. Bentley. We have it in our hands to make the journey of all of us more meaningful.

*Fraternally and Respectfully:
John Dollimont
Grand Senior Warden*

The MWTGM presented the Meritorious Service Award to WBro. Leon Fisher and WBro. R. Davidson with his 60 year bar.



Election of Grand Lodge Officers for 2019

At the Annual Communication in June there will be three candidates for Grand Master and two for Junior Grand Warden. There follows copies of their personal information as submitted to the Grand Secretary with their nomination papers.

The office of Deputy Grand Master will be filled by R.W.Bro. John Dollimount unopposed and that of Senior Grand Warden by R.W.Bro. Alan Jarvis, unopposed.

Candidates for the Office of the Grand Master of Masons in Nova Scotia 2019 in alphabetical order:

Most Worshipful Brother Lawrin C. Armstrong

Most Worshipful Brother Lawrin C. Armstrong was born in north end Halifax but raised in rural Halifax County west of the city. He attended High School in Halifax. After his family moved to Ontario in 1955 Bro. Armstrong attended the Ontario Police College and subsequently served as a member of the Ontario Provincial Police Force for a number of years. After returning to Nova Scotia in 1968 he worked as a Federal Government Investigator working under the Combined Investigation Act covering the Atlantic Provinces.

Lawrin was married to his late wife Margaret just short of 59 years when she died in 2017. They raised two sons Lawrin (Johanna), Bielefeld, Germany, and Glen (Sandra), Selma, N.S.

Bro. Armstrong was Raised a Master Mason in Murray Lodge No. 408 in March 1965 while serving as a member of the Ontario Provincial Police.

Upon returning home to Nova Scotia in 1968 he affiliated with Lodge, St. Margaret's No. 118, served as Worshipful Master in 1975 followed by two years as Historian and five years as Treasurer. Brother Armstrong is presently a member of W.D. Lawrence Lodge No. 101. He has served this Lodge as Secretary for 10 years and received the Secretary's Long Service Medal in 2004. He is presentiy in his 16th year as Treasurer of the Lodge.

Appointed Senior Grand Deacon of Grand Lodge for 1976/77.

Brother Armstrong was elected Junior Grand Warden in 1994; Senior Grand Warden in 1995; Deputy Grand Master in 1996 and Grand Master in 1997.

Bro. Armstrong served on the Board of General Purposes for twenty-four years from 1994 to 2018. He was Chairman of the Board during his year as Deputy Grand Master 1996/97.

He served on various committees i.e. the Long Range Planning Committee and the Public Relations Committee.

He was a member of the Board of Trustees of the Nova Scotia Freemasons' Home and a Trustee of the Masonic Foundation of Nova Scotia, while a line officer, between June 1994 and June 1998.

He served as a member of the Jurisprudence Committee, later renamed the Board of Jurisprudence, for a total of eleven years serving as Chairman for seven of those years.

Bro. Armstrong received his 50 Years Jewel in 2015.

Bro. Armstrong is currently the Grand Representative of the Grand Lodge of Canada in the Province of Ontario.

Bro. Armstrong belongs to the following York Rite and Scottish Rites concordant bodies:

Royal Arch Masons

Joined a Chapter of Royal Arch Masonry in 1973. Served as High Priest of the Chapter in 1978.

In May 1979 he was elected Grand Secretary of the Grand Chapter of Royal Arch Masons of Nova Scotia and served the office for thirty years. During his term in office he was awarded the title of Honorary Past Grand High Priest and upon his retirement as Grand Secretary was granted the title Grand Secretary Emeritus.

Cryptic Rite

Joined a Council of Royal and Select Masters in 1974.

Served as Thrice Illustrious Master in 1985.

He served the Grand Council as Grand Director of Ceremonies during 1991/92. He is also a member of the M.J.A. Wagner Lodge of Royal Ark Mariners.

Knights Templar

Joined a Preceptory of Knights Templar in 1974.

Presiding Preceptor in 1982.

In 2006 he was elected to a one year term as the Right Eminent Grand Constable of Sovereign Great Priory of Canada.

Conclave

Joined a Conclave of the Masonic and Military Order of Knights of the Red Cross of Constantine in 1980.

Served as the Most Puissant Sovereign in 1990.

He was appointed Illustrious Grand Standard Bearer of the Grand Imperial Conclave of Canada in 1995 and subsequently as Very Illustrious Grand Almoner in 1996.

York Cross of Honour

Created a Knight of the York Cross of Honour in 1986.

Served as Eminent Prior of Eastern Canada Priory in 2003/04. **Holy Royal Arch Knight Templar**

Priests

Admitted as a Knight Priest in a Tabernacle of the Holy Royal Arch Knight Templar Priests in 1980.

Served as Very Eminent High Priest in 1986.

He served the Tabernacle as Recorder for 18 years and is now in his 4th year as Treasurer.

He served the Grand College as the Right Eminent Grand Superintendent of the Order for Eastern Canada from 2003 to 2011.

York Rite College

Admitted as a Companion Knight to a College of the York Rite Sovereign College of North America in 1987.

He served the College as Secretary/Treasurer for 8 years and is now in his 23rd year as Treasurer alone.

He received the Order of the Purple Cross from the York Rite Sovereign College on July 30th, 1994.

Ancient and Accepted Scottish Rite

Joined Victoria Lodge of Perfection in October 1980; Keith Sovereign Chapter of Rose Croix in November 1980 and the Nova Scotia Sovereign Consistory April 1981.

In April 1984 he was elected as the Grand Secretary/Registrar for the three bodies and served for seventeen years.

He was created an Honorary Inspector-General of the thirty-third Degree of the Supreme Council on September 12th, 1991.

Royal Order of Scotland

Received into the Royal Order of Scotland, Provincial Grand Lodge for the Provinces of Nova Scotia and Prince Edward Island on November 3rd, 1990.

Shrine

Created a Noble of Philae Temple, Ancient Arabic Order of Nobles of the Mystic Shrine on December 3rd, 1977.

Most Worshipful Brother, George Allan Grant

Past Grand Master of Masons in Nova Scotia 2013-2014

Brother George Grant was born in Halifax and raised in Africville, Nova Scotia. He has two adult daughters and two adult sons, who are pursuing their professional careers. He is currently employed with the Department of Justice, Sheriff Service and is the proprietor of a document service business.

M. W. Bro. Grant was educated in both Halifax and Vancouver and has had the opportunity to hold the position of Race Relations Employment Equity Facilitator, with the Government of Nova Scotia. He has served on various community and not for profit Boards. He is also a member of the Cathedral Church of All Saints, Anglican, Halifax.

M. W. Bro. Grant is a member of Wentworth Lodge # 108, Grand Register of Nova Scotia and was raised to the sublime degree of Master Mason on October 18th, 1990. He has had the honour to serve as Worshipful Master on three (3) occasions, District Grand Director of Ceremonies and Grand Director of Ceremonies, Grand Lodge of Nova Scotia. He is currently the Chairman of the Bursary Committee for Wentworth Lodge.

M. W. Bro. Grant is proud to be an active member of:

Philae Shiners'

Grand Representative for the Grand Lodge of Cuba

His Vision:

As we continue our Masonic journey together, M. W. Bro. Grant's hope is that we can work as a team for the benefit of the Craft, in order for us to achieve our common goal of maintaining a strong Masonic Order in Nova Scotia.

Honorary Past Grand Master, Most Worshipful Prince Hall, Grand Lodge Connecticut, USA; and Grand Representative,

- Honorary Member, Most Worshipful Prince Hall Grand Lodge Maryland, USA
- Honorary Member, Most Worshipful Prince Hall Grand Lodge Rhode Island, USA; and Prince Hall Mason Rhode Island, USA
- Honorary Member, Most Worshipful Prince Hall, Grand Lodge North Carolina, USA
- Honorary Member, Most Worshipful Prince Hall, Grand Lodge District of Columbia, (Washington) USA
- Honorary Member, Grand Lodge of Prince Edward Island, AF&AM, Canada
- Honorary Member, Grand Lodge of New Brunswick, AF&AM, Canada
- Honorary Member, Grand Lodge of Quebec, AF&AM, Canada



Most Worshipful Brother Reo J. Matthews, BA, MA, BEd, Ed Admin Dip**Craft Masonry**

PM Athole Lodge 15
 PM Fidelity Lodge 119
 PM Fairview Lodge 126
 PDGC Halifax District#1
 PGL GLNS (Five Years) 1995 - 1998/1999 -2001
 GD of CGLNS 2008 JGW2009 SGW2010 DGM2011 GM2012

Masonic Foundation

Member at Large 1998 Bursary Admin 2006-2012
 Benevolence 2016-2018
 Meritorious Service Award - Athole Lodge Erasmus J Phillips Medal - GLNS
 Henry Price Medal - GL Massachusetts

Concordant Bodies

PHP St. Andrew's Chapter #2 RAM PGr Chaplain - GC RAM NS
 P District Gr Lecturer RAM NS Chebucto Council
 Knight Templars
 York Rite College
 32 Degree Scottish Right

Board of General Purposes

Chair Public Relations Committee 2015-2018
 Review Committee Board of General Purposes 2015
 Review Committee Burial Service 2016 Review Committee GL Church Service 2017 Chair, Board of
 Jurisprudence 2018-2019 Board of General Purposes - 2015 to 2018

Education

BA Honours, History - Dalhousie University (Medieval)
 BEd, Psychology-Dalhousie University (Psychology)
 Graduate Studies, History- University ofDurham, UK (Victorian Church) Graduate Studies, History-
 Dalhousie University (African Studies)

Work

Retired Educator/Administrator HRSB 35 years
 Vice-Principal (Secondary Level) Finance/Community Relations
 Race Relations Officer, HRSB
 Curriculum Development and Implementation Advisor
 Community School Advisory Council Liaison Officer
 Certificate in Ed Administration
 Certificate in Educational Law
 Certificate in Crisis Management
 Certificate in Education Finance
 Track & Field Coach/Wrestling Coach
 Model Parliament Co-ordinator
 NS Student Debating Society Judge

Community

Phoenix House Contributor

- Lay Reader (Diocesan)
- Soccer Coach
- T-Ball Coach
- Board of Directors Condo Corp#?
- Secretary/Treasurer Condo Corp#?
- Commission 1st Field Regiment, RCA (*Lieutenant*)

Candidates for the Office of the Junior Grand Warden 2019 in alphabetical order:

R. W. Bro. Andrew Beeler

Andrew Beeler was born and raised in the north end of Halifax. He attended Dalhousie University where he earned a dual degree BSC in Chemistry and Mathematics and sub sequentially a BA in Computer Science.

He was accepted by the Halifax Police department in 1989 and attended Holland College in 1990 where he received his diploma in Police Science and was hired in 1990. He continued his education with Henson College and received his diploma in Police Supervisory Skills. He is one of the senior Police skill set instructors for Halifax and the Province of Nova Scotia and has taught all over North America.

Brother Beeler married his high school sweet heart, Sonya, in 1991 and together they have four adult children. All the children are grown and still living locally. Andrew and Sonya have been part of a leadership development organization since 2011 that has a monthly education program including audios, books, seminars and conferences.

Brother Beeler joined Athole Lodge No. 15 in 1995 and was raised in June 1996. He served as Master of Athole in 1999 & 2000. He affiliated with Fairview Lodge No. 126 and served as Master in 2002. He served as the Senior Grand Deacon in 2003. He affiliated with St. Andrew’s Lodge No. 1 in 2010 and served as Master in 2012. He has served as Secretary for St. Andrew’s Lodge since 2013 except in 2016 when was elected as DDGM for Halifax District No. 1.

He has served as the District representative to the Board of General Purposes from 2001- 2003. He was chair of the Long Range Planning committee in 2003 and served on the Board of the Masonic Foundation for 2002 & 2003. He was appointed the Grand Representative to the Grand Lodge of Norway in 2017.

Brother Beeler has been active in both the Scottish and York Rite concordant bodies and has served in leadership roles in both , including; Thrice Puissant Grand Master (Lodge of Perfection), High Priest (St. Andrew’s Chapter #2), and Commander in Chief (Nova Scotia Sovereign Consistory).

“From my term in office as DDGM I realized that the true way to serve Masonry in our jurisdiction is to serve it from the positions that can most benefit the organization. I believe that my educational background and experience can be used to best serve the organization in the years to come, and this is why I agreed to the nomination of Junior Grand Warden.”

V.W. Bro. Robert (Bob) James Cowley

V.W. Bro. Robert (Bob) James Cowley was born in North Sydney, Nova Scotia. He and his spouse Beverly, reside in Bedford, Nova Scotia They have three adult children and three grandchildren.

Bro. Bob is retired after a career spanning 39 years in the financial industry. He was employed with London Life Insurance Company, the Canadian Medical Association of Canada, and the Royal Bank of Canada.

Very Wor. Bro. Cowley affiliated with Bedford Lodge No. 104 in 1994, and he has served as Worshipful Master of Bedford Lodge 104 twice, in 2009 and currently 2018.

Bro. Bob was raised in December, 1986 in St Andrews Lodge No. 1. He had the honour of serving as Worshipful Master of St. Andrews Lodge No.1 in 1993. In 2012, Bro. Bob was presented with the Meritorious Service Award by the Brothers of St. Andrews Lodge No. 1 and the Grand Lodge of Nova Scotia.

Bro. Bob served for three years on the Board of the Masonic Foundation of Nova Scotia. In 1997, he served as District Grand Director of Ceremonies, Halifax District No. 1.

For 5 years, Bro. Bob was involved in the organization and fundraising for the annual golf tournament held by the Scottish Rite Charitable Foundation of Canada Learning Centers for Children-Halifax.

**

WHAT WE THINK, WHAT WE SAY AND HOW WE ACT AS MASONS.

Brethren –

At a time when Freemasonry is facing many challenges it is of the utmost importance that we conduct ourselves in a manner which upholds the tenets of our Craft. I recently had an experience which brought this to the forefront of my thoughts. We, as Masons, are admonished to keep our passions in due bounds and to ever walk and act as Masons before God and man. This means twenty-four seven, three hundred and sixty-five and one quarter days of our lives. Not just the two or three hours a month spent in Lodge! Remember the three great duties we are charged to inculcate: to God, your neighbour and yourself. These duties are there to help guide us through life and to teach us to treat everyone with respect and dignity. We should, at all times, keep a “Masonic eye” on everything we think, say and do. We, after all, are bound by duty, honour and gratitude to support the dignity of our character on every occasion. Remember, our virtue, honour and reputations are concerned in supporting with dignity the character we now bear. These are not just idle words! We, as Masons, must lead by example. We cannot expect to be in the front pew on the seventh day if we are in the gutter (so to speak) for six days.

It is important that Masons are the ones who assist the little old lady across the street, to hold the door for others and be seen as gentlemen and good men in every respect. Remember, a moment of thoughtlessness can reflect negatively on us and Freemasonry for a very long time. It is the duty of each one of us to ensure the positive reputation of ourselves and that in our new character it is expected that we will conform to the principles of the Order by steadily persevering in the practice of every commendable virtue.

When planning our days, weeks and years make sure these plans stand up under the Masonic microscope and reflect our beliefs and obligations. With Freemasonry as our litmus paper we can be assured we will be successful in life if we put in the effort. Freemasonry does not guarantee anything, it simply may present the opportunity, and it is up to us to make it work. Only in the dictionary does success come before work!

During the Installation of Officers the charge to each officer outlines his duties, but one charge goes further and admonishes **US** to set a guard over our thoughts, a watch at our lips and post sentinel over our actions. Good advice my Brethren.....good advice!

Respectfully submitted by:
Gerald Settle
Grand Historian – G.L.N.S.

FROM THE JUNIOR GRAND WARDEN



The Junior grand Warden has recommended the following article for the brethren:

ACACIA LEAVES AND EASTER LILIES

by: Unknown

April brings us to Easter Day - the festival of Memory and Hope. That a day in spring should be set apart in praise of the victory of Life is in accord with the fitness of things, as if the seasons of the soul were akin to the season of the year. It unites faith with life it links the fresh buds of spring with the ancient pieties of the heart. It finds in Nature, with its rhythm of winter and summer, a ritual of hope and joy.

So run the records of all times. Older than our era, Easter has been a day of feast and song in all lands and among all peoples. By a certain instinct man has found in the seasons a symbol of his faith, the blossoming of his spirit attuned to the wonder of the awakening of the earth from the white death of winter. A deep chord in him answers to the ever-renewed resurrection of Nature, and that instinct is more to be trusted than all philosophy. For in Nature there is no death, but only living and living again.

Something in the stir of spring, in the reviving earth, in the tide of life overflowing the world, in the rebirth of the flowers, begets an unconscious, involuntary renewal of faith in the heart of man, refreshing his hope. So he looks into the face of each new spring with a heart strangely glad, and strangely sad too, touched by tender memories of springs gone by never to return, softened by thoughts of 'œthose who answer not, however we may call.'€

Truly, it is a day of Hope and Courage in the heart of man. Hope and Courage we have for the affairs of daily life but here is a Hope that leaps beyond the borders of the world, and a Courage that faces eternity. For that Easter stands, in its history, its music, its returning miracle of spring - for the putting off of the tyranny of time, the terror of the grave, and the triumph of the flesh, and the putting on of immortality. Men can work

with a brave heart and endure many ills if he feels that the good he strives for here, and never quite attains, will be won elsewhere.

There is something heroic, something magnificent in the refusal of a man to let death have the last word. Time out of mind, as far back as we can trace human thought - in sign or symbol - man has refused to think of the grave as the coffin lid of a dull and mindless world descending upon him at last. It was so in Egypt five thousand years ago, and is so today. At the gates of the tomb he defies the Shadow he cannot escape, and asserts the worth of his soul and its high destiny. Surely this mighty faith is its own best proof and prophecy, since man is a part of Nature, and what is deepest in him is what nature has taught him to hope.

For some of us Easter has other meanings than those dug up from the folklore of olden time. Think how you will of the lovely and heroic figure of Jesus, it is none the less His day, dedicated to the pathos of His Passion and the wonder of His Personality. For some of us His Life of Love is the one everlasting romance in this hard old world, and its ineffable tenderness seems to blend naturally with the thrill of springtime, when the finger of God is pointing to the new birth of the earth. No Brother will deny us the joy of weaving Easter lilies with Acacia leaves, in celebration of a common hope.

The legend of Hiram and the life of Jesus tell us the same truth one in fiction and the other in fact. Both tragedies are alike profoundly simple, complete and heartbreaking - each a symbol not only of the victory of man over death, but of his triumph over the stupidity and horror of evil in himself and in the world. In all the old mythologies, the winter comes because the ruffian forces of the world strike down and slay the gentle spirit of summer and this dark tragedy is reflected in the life of man - making a mystery no mortal can solve, save as he sees it with courage and hope.

Jesus was put to death between two thieves outside the city gate. The Master Builder was stricken down in the hour of His Glory, His Prayer choked in His Own Blood. Lincoln was shot on Good Friday, just as the temple of Unity

and Liberty was about to be dedicated. Each was the victim of sinister, cunning, brutal, evil force - here is the tragedy of our race, repeated in every age and land, as appalling as it is universal, and no man can fathom its mystery.

Yet, strangely enough, the very shadow which seems to destroy faith, and make it seem futile and pitiful, is the fact which created the high, heroic faith of humanity, and keeps it alive. Love, crucified by Hate high character slain by low cunning! Death victorious over life - man refuses to accept that as the final meaning of the world. He demands justice in the name of God and his own soul. The Master Builder is betrayed and slain his enemies are put to death - that satisfies the sense of justice. Jesus dies with a prayer of forgiveness on His lips Judas makes away with himself - and the hurt is partly healed.

But is that all? On the mount of Crucifixion, by the outworking of events, goodness and wickedness met the same muddy fate - is that the meaning of the world? The Master Builder and his slayers are alike buried - is that the end? Are we to think that Jesus and Judas sleep in the same dust, all values erased, all issues settled in the great silence? In the name of reason it cannot be true, else chaos were the crown of cosmos, and mud more mighty than mind!

When man, by his insight and affirmation of his soul, holds it true, despite all seeming contradiction, that virtue is victorious over brutal evil, and Life is Lord of Death, and that the soul is as eternal as the moral order in which it lives, the heart of the race has found the truth. Argument is unnecessary the great soul of the world we call God is just. Here is the basis of all religion and the background of all philosophy. From the verdict of the senses and the logic of the mind, man appeals to the justice of God, and finds peace.

Thou wilt not leave us in the dust

Thou maddest man, he knows not why, He thinks he was not made to die

And thou has made him Thou art just.

With what overwhelming impressiveness this faith is set forth in the greatest Degree of Freemasonry, the full meaning and depth of which we have not yet begun to fathom, much less realize. Edwin Booth was right when he said that the Third degree of Masonry is the profoundest, the simplest, the most heart-gripping tragedy

known among men. Where else are all the elements of tragedy more perfectly blended in a scene which shakes the heart and makes it stand still? It is pathetic, It is confounding. Everything seems shattered and lost. Yet, somehow, we are not dismayed by it, because we are made to feel that there is a Beyond - the victim is rather set free from life than deprived of it.

Without faith in the future, where the tangled tragedies of this world are made straight, and its weary woe is healed, despair would be our fate. By this faith men live and endure in spite of ills. Its roots go deeper than argument, deeper than dogma, deeper than reason, as deep as infancy and old age, as deep as love and faith - older than history - that the power which weaves in silence, robes of white for the lilies or red for the rose, will the much more clothe our spirits with a moral beauty that shall never fade.

But there is a still deeper meaning in the Third Degree of Masonry, if we have eyes to see and ears to hear. It is not explained in the lectures it is hardly hinted at in the lodge. Yet it is as clear as day, if we have insight. The Degree ends not in a memorial, but in the manifestation of the Eternal Life. Raised from the dead level to a living perpendicular by the strong grip of faith, the Master Builder lives by the power of an endless life. That is to say, Masonry symbolically initiates us into Eternal Life here and now, makes us citizens of eternity in time and bids us live and act accordingly. Here is the deepest secret Masonry has to teach - that we are immortal here and now that death is nothing to the soul that eternity is today.

When shall we become that which we are? When shall we, who are sons of the Most High, born of His Love and Power, made in His Image, and endowed with His Deathless Life, discover who we are, whence we came, and whither we tend, and live a free, joyous, triumphant life which belongs of right to immortal spirits! Give a man an hour to live, and you put him in a cage. Extend it to a day, and he is freer. Give him a year, and he moves in larger orbit and makes his plans. Let him know that he is a citizen of an eternal world, and he is free indeed, a master of life and time and death - a Master Mason.

Thus Acacia leaves and Easter lilies unite to give us the hint, if not the key to a higher heroism

and cheer, even 'the glory of going on and still to be' a glory which puts new meaning and value into these our days and years - so brief at their longest, so broken at their best, their achievements so transient, and so quickly forgotten. Sorrows come, and heartache, and loneliness unutterable, when those we love fall into the great white sleep but the sprig of Acacia will grow in our hearts, if we cultivate it, watering it the while with our tears, and at last it will be not a symbol but a sacrament in the house of our pilgrimage.

What to you is Shadow,
to Him is Day,
And the end He Knoweth
Thy spirit goeth
The steps of Faith
Fall on a seeming void,
and find A rock beneath.

*SHORTTALK BULLETIN
Vol.VII April, 1929 No.4*

VWBro. Mike Gaul of Alexandra Lodge No.87 receiving his Meritorious Service Award from the DDGM (Cumberland), RWBro. Scott McNairn. A well deserved honour for many years service to the lodge and the District.



On Tuesday March 19th Cornwallis Lodge No.95 held its annual Past Masters' dinner and meeting. This year's event was attended by The Most Worshipful the Grand Master.



BROTHERLY LOVE, RELIEF, AND BUMPER STICKERS

What started, thirteen years ago, as a trip to Florida at a Rainbow Girls conference turned into an international exchange. At this conference, future Grand Master of the Grand Lodge of Nova Scotia Owen Walton, and future District Deputy Grand Master of the Grand Lodge of New Hampshire District 2 Larry Gullet met and started a long lasting friendship. This friendship carried on to each Brother's respective Lodge. What followed was a biennial visitation between both Grand Lodges, hosted by John Albro Lodge 122 in Bedford Nova Scotia and Rising Sun 39 in Nashua New Hampshire. These visits were filled with degree work, tours, dinners, and Masonic plays. Most of all though, these visits were filled with Fellowship and Brotherly Love. The most recent exchange happened in May 2018 where the brethren and their partners from New Hampshire came up to Nova Scotia. This trip had a tour of Lunenburg, a steak barbecue, a rooftop party, and a Fellowcraft degree put on by the Brethren of Rising Sun 39.

It was on the return trip to New Hampshire however, that occurred an event which sounds almost too coincidental to be true. Sometimes though, it is the most random encounters that can cause the best results.

The Happenstance

On his return trip to New Hampshire last May, Worshipful Brother Guy Martineau of Rising Sun #39 was driving through Maine. He unfortunately ran into some bad luck when one of his tires had a blow out. While digging the spare out of his trunk, Erik Guptill -a local resident- stopped to help out. Brother Guptill happened to be the Senior Warden of Warren Lodge #2 Grand Lodge of Maine, located in the small town of Machias Maine. While we can only assume that he would have stopped to assist any distressed motorist regardless of whom it was; he was certainly more inclined to help out when he saw Brother Martineau's masonic bumper sticker. In fact, Brother Guptill insisted on doing all of the labour, and changed the tire himself. "This is my town Brother", he is quoted as saying to Brother Martineau.

The two exchanged cell phone numbers and email addresses with a promise of correspondence. Brother Martineau had vowed to attend the installation when Brother Guptill was to be installed as Master. Brother Guptill may not have known the far reach of Brother

The Lodge

Warren Lodge #2 of the Third District on the Register of the Grand Lodge of Maine AF&AM has a rich history. Founded before Maine was even its own State in 1778, it was originally numbered Lodge #9 under the Grand Lodge of Massachusetts. Its name, 'Warren', comes from a fallen soldier in the War of Independence who hailed from the area. One of the most notable artifacts of the Lodge is the Charter. The Charter is signed by a number of predominate Masons of the era; most notable being Brother Paul Revere. The current building is nearly a century old. Though the building is starting to fall into disrepair, upon entering the Lodge Room, you could feel the rich history. The water stains and frayed carpet could do very little to undo the sense of dignity which this Lodge building emanated.

The Installation

Machias Maine happens to lay geographically at the halfway point between Bedford Nova Scotia and Nashua New Hampshire. When he received notification of Brother Guptill's installation; Brother Martineau not only passed the information on to his local brethren; but reached up to his friends in Nova Scotia and invited them to attend as well. We are not sure how many visitors Brother Guptill was told to expect; but the members of Warren Lodge #2 seemed a little shocked when six brethren from New Hampshire and thirteen brethren from Nova Scotia walked into the Lodge Hall.

A buffet feast beyond compare was provided by members of Warren Lodge and their spouses. During the meal; it was clear how much of a family affair Freemasonry is in that community. Warren Lodge, though rich in history, had about twenty members present. There were

that many family members - and then some - also in attendance.

Once the stews, casseroles, and salads were picked clean, coffee and tea were drunk, and dishes washed, everyone headed upstairs to enjoy the ceremony.

It was an open installation, so all of the family members were able to witness their sons, brothers, fathers, and grandfathers take their offices. The final request from the outgoing Master was to have everyone present introduce themselves before the installation. There were nods of approval from the members and family when the Brethren from New Hampshire gave their greetings. There were murmurs of shock when the Brethren of Nova Scotia began to introduce ourselves. As some of the Nova Scotia Brethren belong to more than one Lodge, there were in fact seven Lodges represented in those thirteen brethren. There were two sitting Masters and a number of Past and Present Grand Lodge Officers. Worshipful Brother Gerald Norman -

Worshipful Master of John Albro Lodge- was asked by the Most Worshipful, the Grand Master of Masons in Nova Scotia to bring his fraternal greetings. Brother Norman, along with Brother Martineau then presented Worshipful Brother Guptill with a wooden Masonic Clock, engraved the Lodge names of all three Lodges.

Congratulations and thanks were given back and forth. Numerous photographs were taken. Countless hands were shook. Email addresses were traded. Friendships were forged. Whether or not Warren Lodge #2 becomes the third leg of this ongoing Masonic exchange remains to be seen. Regardless though, the nineteen visiting Brethren, and the members of Warren Lodge will remember and cherish this installation for a long time.

*Andrew Grainger
John Albro Lodge*



On Sat Jan 12 Warren Lodge #2 Held their annual Installation. This installation was attended by a group of visitors from Rising Sun Lodge #39, Nashua New Hampshire and from John Albro Lodge #122 from Bedford NS

IN AND AROUND THE JURISDICTION

Equity Lodge #106, Installation, Jan 21, 2019,



*Fellowship Lodge #112,
Installation Jan 22, 2019*



*Clarke Lodge #61
Installation, Jan 12, 2019*



Bedford Lodge #104, Installation, Jan 19, 2019,



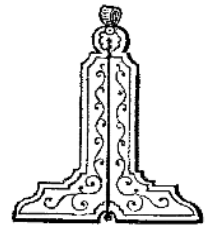
The Most Worshipful the Grand Master made his visit with Kentville Lodge # 58 for the Installation of 2019 officers; and presented S. Buchan with his PDDGM jewel.



The Most Worshipful the Grand Master. Friday night in Norwood, # 135



The Most Worshipful the Grand Master visited Zetland Lodge # 9 for the fourth consecutive year, on the occasion of their installation. (We both enjoy the excellent meal. Thanks Bro. Fiske) Added to the festivities was the presentation of Meritorious service jewel to Bro.R. Mitchell, and 50 year jewel to Bro. E. Backman.

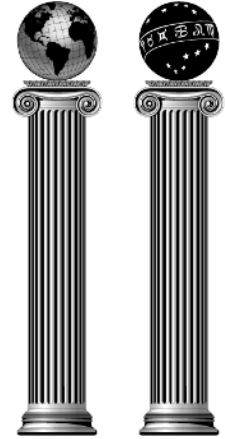


St Mark's Lodge #35, Installation, Jan 26, 2019





*Eastern Star #51,
Installation,
March 12, 2019*



Woodlawn Lodge #131, Installation, March 14, 2019





Ad Astra Installation, Feb 20,2019



R.W.Bro.Cyril Marsters

The Shore Lodge No.134

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