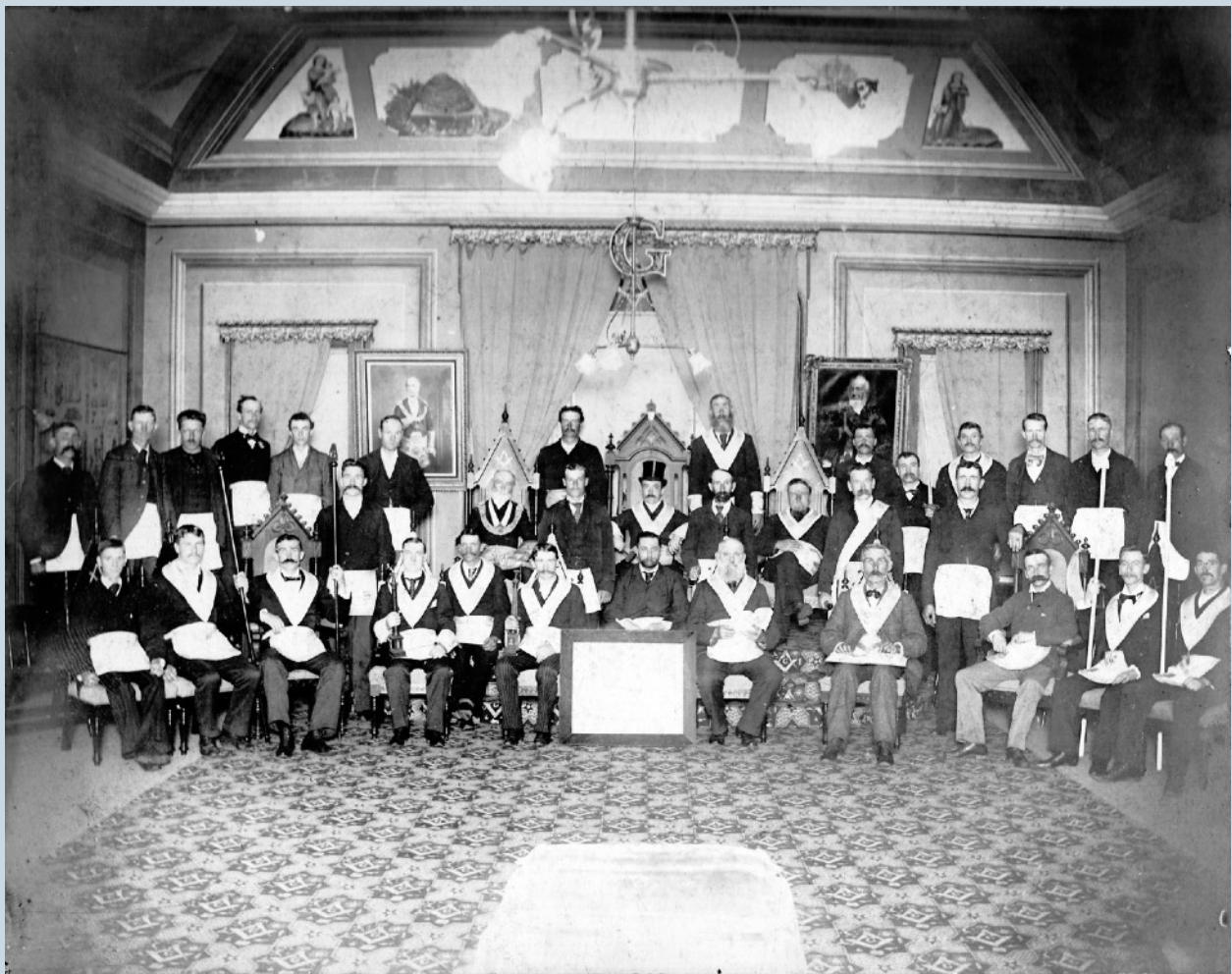




The *Nova Scotia* FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



Keith Lodge No 23, Stellerton

1896

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

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

The Nova Scotia Freemason is published electronically bi-monthly August, October, December, February, April and June. Deadline for submissions is the 15th day of the preceding month

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Deadline for next issue May 15th

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Here we are back in Lodge at last! Let us take this opportunity to re-obligate ourselves in the hope that this new beginning will encourage us all to practice those Masonic lessons and virtues that are available to us through our Ritual..

Don't forget that you can have your Lodge special activities publicized in the Nova Scotia Freemason. Just send them in to the Editor or the Grand Secretary by the issue deadline.

Ed

THE GRAND MASTER'S MESSAGE

Brethren;



As of March 21, 2022, there will no longer be restrictions in many areas, including gathering limits, social distancing and masking. The removal of restrictions does not remove the Covid-19 virus; it will continue to be a concern.

It is recommended that all Lodges exercise prudent judgement as they return to normal operations. Many brothers may choose to keep taking precautions (including social distancing and wearing masks); that decision must be respected.

Meeting venues may continue to require that certain protocols remain in place and the tenants of such venues have an obligation to observe the same.

The comfort and health of all brethren continues to be our priority. Let us all do our part to provide a safe and comforting place for everyone.

Respectively and Fraternally,
John Dollimont GM



It's the action, not the fruit of the action, that's important. You have to do the right thing.

It may not be in your power, may not be in your time, that there'll be any fruit. But that doesn't mean you stop doing the right thing. You may never know what will be the results from your action. But if you do nothing, there will be no results.

Gandhi



KEITH LODGE NO.22, STELLEERTON

Keith No.23 in Stellerton presents as one of the more sumptuous lodge rooms in the Jurisdiction. Highly decorated with trompe l'oeil, behind each Warden's chair is a picture of a partly open door as indicated in the Second Degree. The walls display "three dimensional" architectural mouldings. Around the lodge room ceiling runs a frieze depicting illustrations from several masonic lectures. Some years ago in an attempt to clean the frieze one of the pictures was damaged but has since been restored.

Keith Lodge reflects a time when Stellerton was a centre of mining and industrial development, when local members of the Craft could afford to ornament their lodges with imported Masonic carpets and custom paintings. Ed

Recently, I've been going through some of Keith Lodge No 23's back closets, I came across a box of documents that contained some correspondence from 1960. This box included an overview of interesting dates from 1860 to 1960 and a picture from 1896. It appears to have been written by Brother Ralph MacDonald (Keith Lodge Historian then) as some form of historical overview that Grand Lodge wanted from all NS lodges.

Keith Lodge in Stellerton was granted a Dispensation in June 1860 from the UGLE in the Province of NS and received our official Charter in June of 1861. It was named after Alexander Keith, who was a prominent politician and Masonic Brother at that time. He was still alive (he died in 1873 in Halifax) when we received our charter and visited on several occasions

So, according to this document, here are some historical highlights about Keith Lodge No 23 with some comments in parentheses:

1790 - As settlers moved up the East River, coal was discovered at the rear of William MacKay and Rev James McGregor's properties, which led to considerable mining operations and a settlement called Albion Mines. (It was later changed to Stellerton in 1870.)

Jan 1860 - A number of Brothers from around the county met for the purpose of starting a new lodge in Albion Mines. Keith Lodge was granted a Dispensation for this purpose.

June 1860 -The 1st and 2nd unchartered meetings were held in Mrs Fraser's shop (later became Fulton's building where Royal Bank stands now). Originally meetings were held weekly on Tuesdays and the Lodge opened and all business was transacted on the first degree. Degree fees for EA was 32 shillings 6 pence, FC was 20 shillings and MM was 20 shillings. An Affiliation was 2 shillings 6 pence. Dues were ½ shilling per month. The first WM was Brother John Patrick who joined Keith Lodge in 1860 and was elected as WM in 1860, 1861 and 1864. Brother John was born 1809 in Ayrshire, Scotland and emigrated to NS in 1842 working for the General Mining Association at Albion Mines. Brother John took a demit from Keith Lodge in 1871 when he moved to PEI. He was raised to that Grand Lodge Above in 1891.

September 1860 - Meetings were moved to the IOOF hall (where the Stellerton Town Hall now stands) The hall was rented at a 1-pound cost per meeting. (Keith Lodge stayed here until 1871 when their new hall was built.) New Caledonia Lodge No 11 attended Keith Lodge and conferred the MM degree on 3 Brothers, Lewis Johnstone (eventually elected GMNS 1886), James Scott and George Scott. George was only 19 years of age but was initiated under a Dispensation from GL and paid 12 shillings 6 pence for that Dispensation.

Nov 1860- The Grand Lodge per capita tax was 2 shillings 6 pence per member.

March 1861 - A Masonic widow in distress was provided with 20 shillings.

June 1861- Keith Lodge No 1172 was granted a Charter under the UGLE in the Province of NS and held our first official chartered meeting.

September 1861- The GM of the Province of NS under the UGLE, Alexander Keith, paid an official visit and installed the officers. (His portrait

is one of four that still hangs on the wall of the Lodge.)

March 1862- The 1st Brother was suspended for non-payment of dues.

April 1863- A printed summons was used for the 1st time.

August 1863- Keith Lodge No 1172 UGLE was changed to Keith Lodge No 870 UGLE in the Province of NS due to a realignment in the UGLE registry.

January 1864- The Secretary was to receive 20 shillings per year for the performance of his duties.

December 1864- New regalia was purchased which included 8 collars at a 4 pounds cost.

June 1889- Brother David Moore, Keith Lodge, was elected again as GMNS.

April 1866- A Tyler sword was purchased from the Friendly Society for a 2 pounds 5 shillings cost. (It's still in use today.)

January 1869- Keith Lodge sent a delegation to Halifax to investigate the creation of the Grand Lodge of NS (GLNS).

February 1869- Keith Lodge unanimously approved the creation of the GLNS and their desire to join it.

June 1869- The GLNS was formed and Keith Lodge No 870 GLE in the Province of NS became Keith Lodge No 23 GLNS on the new registry (still on the registry today). There were 53 Brothers registered with Keith Lodge at this time. One Brother of Keith Lodge was expelled from Masonry for improper financial dealings with members of the Craft.

February 1870- The village of Albion Mines name was changed to Stellarton by a vote of the residents.

March 1870- Keith Lodge dues were set at 12 ½ cents per month. The degree fees were set at EA \$6, FC \$6 and MM \$8 cost.

March 1871- A building committee purchased a lot on Hopewell Road (now Foord St) from Brother James Culton for \$350 and a contract was given to Brother John McQuarrie to build the new lodge hall for a \$3500 cost. (His portrait is one of four that still hangs on the wall of the Lodge.)

July 1871- A cornerstone was laid with a Masonic ceremony for the new Keith Lodge hall.

August 1871- The Secretary was to receive \$10 per year for the performance of his duties.

November 1871- An emergent meeting was held where 3 EA's, 5 FC's and 2 MM's were initiated, passed and raised.

December 1871- The 1st meeting was held in the new lodge hall with the appropriate Masonic furniture. (This furniture is still in use today. As just recently discovered, the actual lodge room dimensions follows the ancients adherence to the Pythagorean Theorem or 47th Problem of Euclid in that the room is a perfect oblong square. It's also interesting to note that while the Lodge hall was laid out along a north south line following the ancients direction, the compass points are actually reversed. The east side in lodge is actually the west side of the building and the north side in lodge is actually the south side of the building.)

February 1873- The lodge hall was insured for \$2800 at a \$43 cost. The Keith Lodge minutes were signed by the WM for the first time.

June 1873- A flag and pole were purchased to raise on meeting nights.

February 1874- A Brother's burial was taken care of by the Lodge for a coffin \$19, hearse \$2 and digging grave \$2 for a total \$23 cost.

March 1876- The 1st attendance book was purchased by the Lodge for the brothers and visitors to register their attendance.

June 1877- The lodge hall was painted, carpeted and the Masonic scenes/frescoes' were completed. (The Masonic images appear to be based upon a Masonic wall chart from 1860 that was hanging in the lodge at this time. These images are still visible today).

October 1878- The flag was flown at half-mast for the 1st time for the death of a Brother.

October 1880- An accident in the Foord Pit caused the death of 6 men, one of which was the Underground Manager JW Fraser who had been the WM of Keith Lodge in 1869, 1873 and 1874. His funeral was attended by over 200 Masons.

April 1881- The Secretary was now to receive \$20 per year for the performance of his duties.

June 1885- The lodge hall was raised 2 feet for a stone foundation to be installed underneath at a \$320 cost.

February 1886- A town police tax was paid at an 88 cents cost.

June 1886- Brother Lewis Johnstone, Keith Lodge, was elected GMNS and was the 1st Brother of Keith Lodge to be elected to this position. (His portrait is one of four that still hangs on the wall of the Lodge.)

March 1887- GMNS Lewis Johnstone visited Keith Lodge No 23 where in one evening 6 Brothers were raised to MM, an election was held, and an installation was done.

June 1887- GMNS Lewis Johnstone was elected for a 2nd term as GMNS.

March 1888- GMNS Lewis Johnstone paid another official visit to Keith Lodge No 23 and installed its officers.

June 1888- Brother David Moore, Keith Lodge, was elected GMNS and was the 2nd Brother from Keith Lodge to be elected to this position. (His portrait is one of four that still hangs on the wall of the Lodge.)

April 1889- GMNS David Moore assisted by Past GMNS Lewis Johnstone installed the officers of Keith Lodge.

June 1889- Brother David Moore, Keith Lodge, was elected again as GMNS.

October 1889- Stellarton was incorporated as a town.

April 1890- The dues were raised to 25 cents per month.

June 1890- The Charity Committee gave 1 barrel of flour to each of 6 widows of former Brothers. They also covered the funeral expenses of several poorer Brothers and in one case paid for a housekeeper when the Brother and his wife were both ill.

December 1890- After incorporation, Stellarton assessed the property value of the lodge hall at \$600 with \$13.80 in taxes owing.

January 1893- Water lines were connected to the lodge hall with one tap going upstairs and one tap going downstairs.

November 1894- The New Glasgow Electric company installed electric lights including a meter at the lodge hall for a \$83 cost.

April 1894- Keith Lodge paid it's 1st electric bill which covered 3 months at a \$1.02 cost.

August 1895- A Masonic carpet was purchased at a cost of 92 cents per yard. (This would be the carpet seen in the 1896 photo.)

September 1895- A floor safe purchased for \$80 cost. (It's not in use but is still present on the first floor.)

June 1890- There were 99 Brothers registered with Keith Lodge at this time.

May 1909- One Brother was reinstated upon back payment of 40 years' worth of dues.

October 1910- A motion was passed to build an addition to the hall for social and recreational purposes which was to include furnishings and a billiard table. The land was purchased for \$235, and contract was given to H MacArthur for \$3452 cost.

May 12- The new addition was dedicated by the GMNS A Wolff on his official visit.

June 1912-The meeting night was changed to the first Monday of each month. Meetings have been held weekly, twice a month, on Wednesdays, on Thursdays and now on Mondays. (They still happen on the first Monday of each month.)

October 1915- Wrist watches were presented to all Keith Lodge brothers heading overseas for WWI. (Prior to WWI, wrist watches or wristlets were only worn by females. However, the battlefield and its precise timing requirements made mens pocket watches cumbersome. So, the militaries upgraded the female watch to a trench or wristwatch suitable for the men on the battlefields. Most men prior to WWI would not have owned a wristwatch so it's interesting that Keith Lodge understood this battle requirement and outfitted the Brothers heading overseas accordingly.)

August 1916- Brother John Park McQueen has the unique distinction of being the only Brother of Keith Lodge to receive his three degrees in three days (under a GLNS dispensation). He was initiated August 24th, 1916, passed August 25th, 1916 and raised August 26th, 1916 just before shipping overseas. Unfortunately, Brother John died March 11th, 1918 in Etaples, France of wounds received while sheltering in a building that collapsed during heavy shelling. He is buried at the Houchin British Cemetery in Houchin France.

November 1917- The yearly dues were waived for the Brothers serving overseas during WWI. Outstanding dues were now at \$650. The fees for degrees was raised to a \$35 cost.

June 1920- There were 214 Brothers registered with Keith Lodge at this time.

August 1920- The yearly dues were raised to \$5 per year.

November 1920- During an official visit by GMNS G MacDougall, an Honour Roll and Memorial Plaque was unveiled listing those Brothers who had served in WWI plus the 4 portraits of those Brothers who had died in WWI. The portraits included Brother's John Park McQueen (died 1918), Trueman Bishop Davidson (died 1917), Arnold Gordon McArthur (died 1917) and Robert Taylor McLaughlin (died 1916). (Both the Honour Roll and the 4 portraits still reside in Lodge.)

December 1923- A piano was purchased for a \$200 cost. (It is still present in the lodge hall.)

September 1924- A small fire occurred causing some damage along the building's south wall and roof. The insurance paid \$200 to fix the damages caused by the fire. (The charred timbers can still be seen in the attic from this fire.)

January 1926- The 1st Past Masters night was held with Past Masters in all the chairs. The MM degree was conferred on 2 candidates.

May 1929- The Secretary is to now receive \$100 per year for the performance of their duties.

July 1929- The 2 pillars and a working tools set was purchased at a \$147 cost. (The pillars are still present in the lodge hall.)

April 1935- The elections were changed to April with the installations set for May of each year.

June 1941- There were 165 Brothers registered with Keith Lodge at this time.

April 1945- A new furnace was installed at a \$875.60 cost.

January 1949- The dues were now raised to \$7.50 per year. The degree fees were now raised to a \$5 cost. A motion was passed that all 50 year Brothers would be exempt from dues. (This is still being done today.)

1950- The kitchen was completely remodelled, and an electric stove was installed. (It's still in use today but needs to be remodelled.)

April 1951- The old Masonic carpet was removed, and a new hardwood floor was laid by the Brothers.

January 1952- The new benches were installed at a \$1052 cost. (They are still being used today.)

November 1952- A rug with Masonic designs was laid at a \$680 cost. (It's still being used today.)

August 1953- A new furnace was installed at a \$994.43 cost.

August 1955- The dues were raised now to \$10 per year.

June 1956- There were 245 Brothers registered with Keith Lodge at this time. (This is the largest Keith Lodge has ever been for membership.)

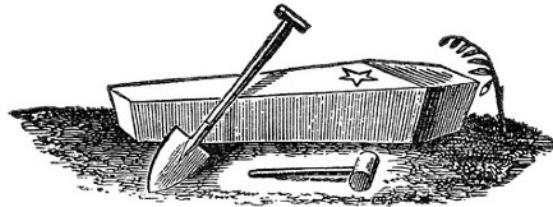
May 1960- New gold plated regalia and collars were purchased at a \$413 cost. (They are still being used today.)

June 1960- There were 227 Brothers registered with Keith Lodge at this time.

Kevin Mason
WM, Keith Lodge No 23

Photos (Starting with the top left and moving clockwise); looking towards the West; examples of the murals painted on the frieze..





I am Ready for My Last Degree

An old man lay sick in the Masonic State Home
 His face was as white as the white sea foam.
 His eyes were dim his hair was gray.
 His back was bent with the toils of the way.
 He unflatteringly spoke, and I heard him say,
 I'm ready for my last degree.

I've come to the end of that level of time
 That leads us all on to that Grand Lodge sublime.
 From whose sacred form none ever returns.
 More light in Masonry there I shall learn
 By an altar where light ever more burns
 I'm ready for my last degree.

With the apprentice's gauge I divided my time
 And this I have found amidst life's great turmoil:
 Time for work, for worship and rest from my toil
 My wages are due in corn, wine and oil-
 I'm ready for my last degree.

Each day from life's quarries I've hewn out a stone,
 With the gavel I've shaped them each one alone
 And shipped them alone beyond that bright strand
 To build me a house in that bright better land.
 A spiritual house not made by hands-
 I'm ready for my last degree.
 I've squared each stone by the virtue square

And plumbed them all true as I shipped them
 there.
 With the compass, I've measured the Master's
 Designs
 And kept in the due bounds with his points and his
 lines.
 My blueprints are folded-I've answered his signs
 I'm ready for my last degree.

A few moments later the old man was dead
 And I fancy I could see his soul as it fled
 Upward and onward to that great door where he
 gave his alarm
 And a voice did implore
 The old man made answer with these words once
 more:
 I'm ready for my last degree.

That night in a Lodge free from strife and from
 storm
 He took his last Degree - his last in due form
 So may I live as to build day by day
 A spiritual house in that land far away
 So when I meet my Grand Master I can say,
 I'm ready for my last degree.



*Submitted by
 Alan Jarvis DGM from
Masonicshop.com/masonic-articles*



Grand Lodge of Nova Scotia

Ancient Free and Accepted Masons
167 Coronation Ave.
Halifax, Nova Scotia, Canada, B3N 2N2
John R. Dollimont
Most Worshipful Grand Master of Masons in Nova Scotia

Make a Difference

The vision of the Grand Lodge of Nova Scotia is to provide a solid foundation for the Advancement of Freemasonry through strong leadership, education and fellowship.

NOMINATIONS FOR GRAND LODGE OFFICE
2022-2023
(Candidates listed in Lodge Order)

FOR GRAND MASTER:

R. Wor. Bro. Alan Delmar Jarvis
Kentville Lodge No. 58
(unopposed)

FOR DEPUTY GRAND MASTER:

R. W. Bro. Robert James Cowley
Bedford Lodge No. 104
(unopposed)

FOR SENIOR GRAND WARDEN:

R. W. Bro. Rick David Crawford
W. D. Lawrence Lodge No. 101
(unopposed)

FOR JUNIOR GRAND WARDEN:

R. W. Bro. Andrew Beeler
St. Andrew's Lodge No. 1
R. W. Bro. Charles E. Rutt
Equity Lodge No. 106

Sincerely and fraternally,

[Handwritten signature]

B. N. S. (Bee) Batchelor
Grand Secretary

Office of the Grand Secretary: R. W. Bro. B. N. S. (Bee) Batchelor

Telephone: 902.423.6149

Email: glnsoffice@eastlink.ca

Fax: 902.423.6254

 NOMINEES FOR JUNIOR GRAND WARDEN 2022-23

RWB Andrew Beeler

RWB Andrew Beeler was born and raised in the north end of Halifax. He attended Dalhousie University where he earned degrees in Chemistry, Mathematics and Computer Science.

He was accepted by the Halifax Police department in 1989 and retired in 2020. Brother Beeler worked as a street officer for the majority of his career, but was also a senior trainer for the City, Province and International Association of Police Agencies.

Brother Beeler married his high school sweetheart, Sonya, in 1991 and together they have four adult children, and soon to be 4 grandchildren.

Brother Beeler joined Athole Lodge No. 15 in 1995. He served as Master of Athole in 1999 & 2000, Fairview Lodge No. 126 in 2002, and St. Andrew's Lodge No. 1 in 2010. He served as the Senior Grand Deacon in 2003, DDGM Halifax Dist No.1 in 2016, Grand Librarian in 2020. He has served as Secretary for Athole Lodge from 2004-2008, and again for St. Andrew's Lodge from 2013-2019.

He has served as the District representative to the Board of General Purposes from 2001-2003, and 2020-2023. 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).

RWBro. Chales E. Rutt

Bro. Rutt was born in Halifax in May 1941. Shortly thereafter he moved with his family to Spring Hill Junction when his father was transferred to Overseas Service and remained there until moving to East Walton while his mother was teaching in Tennecape until moving to the Halifax area.

He was educated in the Nova Scotia school system (graduating in 1959) when he continued his education at Dalhousie University.

Military service consisted of army cadets while in school, Reserve Army, and Auxiliary Air Force, Air Force while being selected for special training in the National Survival Training Program.

Masonic History

Lodge

Raised a Master Mason in Fidelity Lodge No. 119 in October 1977. And served as Worshipful Master in 1982 and 1987. He also served as Master of Horton Lodge No. 132 in Kentville and Equity Lodge No. 106 in Halifax. Was long time secretary of both Fidelity and Equity. District Director of Ceremonies - Halifax County District 1984 for R.W.Bro. Albert Edward Colbert.

Grand Lodge of Nova Scotia

Grand Lecturer of the Grand Lodge of Nova Scotia in 2008. Was Chairman of the Education and Ritual Committees and was appointed Grand Representative to the Grand Lodge of Goya - Brazil and was a Member of the Board of General Purposes. He also served on many Committees over the years.

Concordant bodies

Past High Priest-Renown Chapter and Grand High Priest Grand Chapter of Nova Scotia. Presently serving as Chairman of the Royal Glaucoma Foundation in conjunction with the QEII Foundation.

Past Thrice Illustrious Master Chebucto and Charles Richardson Councils Royal and Select Masters and Past Most Puissant Grand Master Eastern Jurisdiction of Canada.

Pst Presiding Preceptor Antiquity Knights Templar. Past Provincial Prior of Sovereign Great Priory of Canada, presently serving as Grand Historian and Archivist and has received the Rank of Knight Grand Cross of the Temple. Hosted a Radio show with MWBro. Gerald Riley and Frank Cameron on Seaside FM..

Member of the Following

Past Prior Eastern Council - Prior = Three Quadrants

Past High Priest St. Andrews Tabernacle - Presently Director of Ceremonies Can. E.

Past Governor N.S. York Rite College Awarded Order of Purple Cross Past Grand Governor of N.S.

Member of the Order of the Secret Monitor = Philae Temple = Former Member of the Order of the Eastern Star - Member Ancient Accepted Scottish Rite.

Bro. Rutt is presently serving as Most. Ill. Grand Sovereign, Grand Imperial Conclave of Canada, Red Cross of Constantine. A term he will complete in August of this year.

Bro. Rutt is an Active Mason of 45 years this coming October. His Motto is he will strive to work well with all others who have a Common Goal "TAKE THE LEAD AND NEVER LOOK BACK".

FROM THE SENIOR GRAND WARDEN



Hello Brothers,

It is my hope that this message finds you and your families all in good health.

Finally things are starting to get back to something that resembles normal. I have been out visiting a number of lodges and I find that it brings a great degree of hope that we are getting back on track in this jurisdiction. The leadership that our Grand Master has demonstrated through this difficult time has been above and beyond the call of duty. I have come to have a new understanding and appreciation of the dedication it takes to lead and guide, especially in the trying past couple of years.

As I have said I have been visiting a number of lodge and attended a number of district meetings. One of the most devastating facts and alarming results is the number of our Brothers that have passed to the grand lodge above. They will be missed but not forgotten.

The past 2 years certainly has created challenges for many lodges. However, the most positive thing that I observed is the up-lifting SPIRIT of the Brothers in those lodges. It has become quite clear to me that it's not the number of members you have in a lodge but it's the spirit and dedication of the members in your lodge. Although we have lost a large number of Brothers over the past two years and not have had the opportunity to induct new members, it warms my heart to see the number of petitions in many lodges. On top of that there are a number of Brothers still in waiting for there 2nd and 3rd degrees. I would like to congratulate the lodges for the job they have done staying in constant contact with these Brothers.

A quick thought: On May 14th Cornwallis Lodge are hosting a celebration dinner to honour and recognize RW Brother Dave Russell. This will be a great celebration; let's be clear, this is to honour our Brother. I also look at this celebration as the very first opportunity for all of us (after 2 years of restrictions) to come together to treat our spouses (or friends) to a great evening out. What an opportunity to show our Masonic spirit in this jurisdiction.

The number of tickets are limited to 200. \$50 per person. Get you tickets by contacting David Ross 902-469-6204. Or call me 902-210-4551.

Bob Cowley
SGW

Man of the Hour Banquet



DAVID J RUSSELL

**get your tickets
before they sell out!**



SATURDAY, MAY 14, 2022

4:00 PM - 8:00 PM

**DOUBLETREE BY HILTON,
101 WYSE ROAD, DARTMOUTH**

- Seating for 200 (round tables)
- Three course served meal
- Entertainment
- Music
- Silent Auction with great items
- Door Prizes
- Cash Bar
- Guest Speakers / Presentations
- Discounted Hotel Room Rate
- Free Parking

Dress is Business Formal or Semi-Formal and the event is open to everyone. Bring your spouse / partner and bring a friend.

Tickets cost \$50 per person. For tickets contact:
Sylvain Rouillard at rouillard.sjr@gmail.com or phone 902-209-1431
Tom Ross at toma.drum@gmail.com or phone 902-880-6204



Hosted by Cornwallis Lodge No. 95
GLNS, AF&AM



FROM THE JUNIOR GRAND WARDEN



ASHLARS – ROUGH, SMOOTH – STORY OF A STONE

This paper was originally given by J. Fairbairn Smith, editor Emeritus of Detroit Masonic World.

Raised as a “Lewis” at the age of 18, in the lodge at Hawick, Scotland, in 1925, Bro. Smith had become one of the most respected of Masonic Journalists.

He is a “mould stone”, a suitable stone picked from the quarry of Masonic life.

An eminent sculptor was once asked “How do you carve such beautiful statues?” He replies, “It is the simplest thing in the world. I take a hammer and chisel, and from a massive, shapeless rock. I knock off all the stone I do not want, and there is the statue. It was there all the time.”



In every Masonic Lodge room there is, or should be, the Rough Ashlar and the Perfect Ashlar. These two and the Trestle Board constitute our Movable Jewels. What is their significance? What do they have to do with Masonry?

In our monitorial work we are taught that the Rough Ashlar “is a stone as taken from the quarry in its rude (crude or basic) and natural state” and

that the Perfect Ashlar “is a stone made ready by the hands of the workman, to be adjusted by the working tools of the Fellow Craft.”

The Rough Ashlar was not a stone that was merely picked up somewhere.

It was a stone that has been selected. Some work was done upon it. It was apparently a good stone. It was a stone that showed good prospects of being capable of being made into a Perfect Ashlar.

If it had not been a good stone, it would never have been cut out from the quarry.

So it is with our prospective member. He cannot be merely picked up somewhere. He must be selected. Before he is ready to be initiated some work must be done upon him. He must stand certain basic tests. He must be apparently of good material. He must be a man who shows good prospects of being capable of being made into a good Mason. If he had not been a good man, he should never have been proposed for membership.

In changing a Rough Ashlar into a Perfect Ashlar, the workman takes away and never adds to. He chips and chips. He cuts away the rough edges. He removes the visible flaws, he does not create by chemical means or otherwise, a new material. He takes that which is already there and develops it into the Perfect Ashlar.

The stone from which the Venus de Milo was carved by an unknown sculptor of ancient times, lay since the beginning of time in the rocks of the Island of Milo. A common, unknown workman may have cut a huge piece of marble from the quarry. But it took a master artisan to carve out the beautiful statue. It took a good piece of marble and a skilled artist to produce the Venus de Milo.

Not many operators in Masonry can make a Perfect Ashlar. Again, there are not many perfect Masons in our Lodges. In our Ritualistic and other work, we can take away much of the roughness, remove the sharp points and obliterate the visible defects. We can produce a good a Mason as there is within our power to produce. But the essential thing is to have a good material upon which to work.

This statement is applicable to all mankind, but to us as Symbolic Masons, it is pregnant with meaning, for, was not each one, at the commencement of his Masonic career, placed in the Northeast corner as an example stone, in the hope that the stone so placed would, in the fullness of time, be wrought into a thing of beauty acceptable to the builder?

What does the poet say of the stone?

**"Isn't it strange that Princes and Kings
And clowns that caper in sawdust rings,
And just plain folks like you and me,
Are builders for Eternity?"**

**To each is given a bag of tools,
A shapeless mass and a book of rules,
And each must make ere life is flown,
A stumbling block, or a stepping stone.**

These are very true words. The kit of tools are those talents with which the Supreme Architect of the Universe has blessed us to enable us to fulfill our mission in life. We are told in the Volume of the Sacred Law that one man received five talents, another, two talents, and yet another, only one talent, so that our duty is for each to discharge his allotted task to the best of his ability, and help those who have not been so well blessed as himself. Thus each will be assisted in carving out the "Grand Design" of being happy and communicating happiness and thereby of being more "extensively serviceable to his fellow creatures."

The shapeless mass is a man's character, and each one of us is his own Architect, Builder and Material, and like our predecessors, the Operative Masons, we each must show our craftsmanship in working out a perfect "Ashlar" fit to be tried by the square of his own conscience.

The book of rules is the V.S.L. "That great light that will guide us to all truth, direct our steps in the path of happiness, and thus, point out the whole duty of man."

Let us pause for a moment and earnestly ask ourselves, which are we making – stumbling block or a stepping stone? If a man's life is such that he cannot "join in the grand design of being happy and communicating happiness to others," then he is a stumbling block. Not only to himself, but to

all those with whom he is associated. If that man is a Freemason, he should study the ritual and discover the inner meaning, so that he can learn to perfect his stone.

Let us trace whence comes this perfect stone. An ancient charge provides that a mould stone shall be given to a visiting Operative Mason to enable him to demonstrate his craftsmanship. The stones were selected individual stones from the quarries to suit the requirement of the material building. As Speculative Masons, we obtain our mould stones from the quarries of life. Thus, when we receive an application for admission to our Lodge it is our duty to carefully scrutinize all the credentials of the applicant from every angle, so that only approved material is admitted to the Craft.

Freemasonry can and does improve good material, but it cannot make bad material good. As with the Operative Mason, poor material would have endangered the material structure. So, with us as Speculative Masons, a faulty Ashlar will endanger the Spiritual temple we are endeavoring to build.

Having found, by the strictest inquiry, that the applicant, or mould stone, is suitable, we have, by those inquiries, knocked off some of the irregularities which surround him, and after his initiation, he is represented as the "Rough Ashlar." That is, the stone is no longer the mould stone, but it is approximately a cube which still requires a considerable amount of "dressing" before the "Perfect Ashlar" which is within it can be brought to light, and the candidate is given him to "knock off rough knobs and evanescence," of his character. Later on, he finds that, although the common gavel and chisel are suitable for reducing the roughness, they are not capable of achieving perfection. As a Craftsman he receives another set of working tools, one of which is essential to perfection, namely, the square, and here he learns that it is only by continual grinding and many applications of the square that the stone can be brought to a true die, or cube.

In his capacity as a Craftsman and as a man of the world, he is continually coming into contact with his fellows and he learns to control his passions and to recognize the rights of others, with the result that the stone he is working upon,

namely, his character, is gradually taking shape as a perfect Ashlar.

Later, he is called upon to hand his stone over to the Builder, who cuts a beveled hole at the top, so that the stone can be attached to a Lewis and be hoisted up ready to be placed on the base assigned to it by the Builder. Thus, he is reminded that the rope, the lewis, and the crane represent the all sustaining power of God, and that if he has discharged his duty faithfully and in accordance with the precepts laid down in the V.S.L., he may rest assured that when his final summons comes, he will find that the great Builder will have prepared a place for him in that "Great Spiritual Temple not made with hands eternal in the Heavens."

Finally, let us consider this "Perfect Ashlar" from a geometric point of view. Looking at the perfect "Ashlar" as it stands in the Lodge, we notice that it has six equal and exactly similar sides, and that no matter how it is placed down, on the level, it must stand on one of its faces and present a similar face to the observer, from any point of view. It is the only geometrical body which requires no support from its fellows, but when placed in line with similar cubes, demands its own space, and lines up with the others on top, bottom and sides.

Brothers which are you?



View to the East of Keith Lodge No 23, Stellerton



FROM THE GRAND LECTURER

**The Fourth Meeting**

When asked what is the most important meeting in a Mason's life? The answer we often hear is his first: the Entered Apprentice degree. Although an important meeting (as without it the man does not become a Mason) it is not the most important meeting to keep the Brother in the Craft. The degree conferral meetings are special for the candidate as he is busy, confused and proceeding through the initiatic experience. These are exciting meetings and hold the interest of the candidate, and if done correctly form a life changing experience. Most Lodges run a mentorship or similar program to keep the new brother interested.

This leads us to what I like to call the "fourth meeting". This does not mean the fourth meeting in the literal sense, but the first meeting after he has completed his Master Mason or 3rd degree, and has joined the Lodge as a full member. Why is this the most important meeting you may ask. I must answer that it is the meeting that sets the tone for a Brother's lodge experience. When he sits in the south and truly observes the Lodge at work, what is he now experiencing? Is he sitting in a worn out uncomfortable chair focusing on the peeling wallpaper, and starting to wonder why he is here. Is he unable to hear the business of the Lodge because of the background noise of Brethren having a discussion amongst themselves around him? Does he feel uncomfortable as he sits alone while the other brothers sit in what appears to be a clic? Is he forced to observe the internal political infighting that some Lodges unfortunately have? What about the Lodge's opening ritual he now has time to listen to. Was it done in a smooth, clear and correct manner or through an awkward series of prompts and stumbles. Did opening the lodge seem to take a very long time as the officers struggled to remember their lines or floor work? We should ask ourselves if the ritual the new Mason just observed would transport his mind from the outside world into the sanctity of the Masonic Lodge or better yet King Solomon's temple. With poor ritual the meeting would

have been better opened by a bang of the gavel and a call to order. Without good ritual the transformation of one state of consciousness into another will not happen.

No Grand Lodge initiatives, plans or edicts will ever fix the bad fourth meetings; only the new brother's Lodge has the power to do that. While writing my Lodge's history and having gone through many of the Grand Communication proceedings from 1926 to today, I never once saw an edict from a Grand Master calling for our lodges; to have bad food, political infighting, or no Masonic education. No report from a ritual committee or Report of the Committee on the Condition of the Order call for poorly done rituals or making new Brethren feel unwelcome.

To make that new Master Mason have a good "fourth meeting" falls totally on his Lodge, are the officers good at the ritual; if not then practice is needed. How about the festive board? Does it exist, or is it an unorganized chomp down a sandwich and get out affair. This being said the Festive board doesn't have to be a fancy affair like the Lodges in England have, where the Brethren often shell out between \$30 and \$90 each for a Festive Board at a restaurant, hotel or club. Three lodges in our jurisdiction that have very well organized and enjoyable festive boards are Virgin No.3, Fairview Daylight Lodge No.126 and Lodge la France No.138. I know of more out there; however I haven't had the chance to visit them all yet. The Festive Boards mentioned above are all different, but all three provide a meaningful Masonic experience and enhance their meetings. If you are unsure of how to make your Lodge's festive board better, have your Brethren conduct an official visit to these three lodges for ideas and develop your own based on what you see.

Remember especially that Brethren need to sit with the new Brother, and find out what his talents, hobbies, work and likes are, and what better place than a well organized festive board for doing this? Taking the time and making the effort to promote Brotherly Love and fellowship at the festive board is very important; however this can only be achieved in your Lodge. Remember that Masonry attracts good men, which often includes intelligence at the same time. A new Mason may

work as a carpenter; however he might be a social media master, and can help the Lodge get recognized or promoted in the community. Give that new brother a positive experience and his friends and co-workers will notice the change and may inquire about the Craft. Statistics show that younger Masons attract new members whereas, Past Masters over 50 rarely attract new candidates.

How many times have we heard that a certain Brother in a Lodge grumbles about a lack of Masonic education? However he never picks up a Masonic book and writes a talk or finds a subject for a lodge of discussion. Masonic education abounds all over the internet. Our Grand Lodge has a library where you can borrow masonic books and the Grand Lodge website has Masonic education as well. Local book stores now either carry masonic books, or they are often happy to order them in. I have found some good books on Masonry at the local library. You can order a book in if needed. The Nova Scotia Freemason has many issues with excellent Masonic education and it costs nothing. No Brother should be complaining about not having masonic education in this day and age. I have yet to meet a Worshipful Master who refuses the request from a Brother to provide some education or entertainment in the Lodge. It may not get done at the next meeting but will make it there. Remember the Worshipful Master has a busy year and to have a Brother offer to take something off his list is very welcomed. Once popular in Lodges were Masonic plays. The Masonic Service Association of North America has several plays for sale at \$3.00 and the Grand Lodge Library has some of MW Bro RV Harris' plays. Most of these are one act and can be performed in the Lodge room without elaborate props or scenes. What an experience for a new Master Mason's first meeting: a play performed by his Lodge Brethren. Maybe a lodge of discussion where a Brother picks a Masonic topic and presents a talk with points for discussion of the Lodge. When we talk about Freemasonry returning to its origins as a way to save the Fraternity do we forget about that time when meetings were spent discussing Masonic topics like morality, virtue and Masonic charity? This, instead of fundraising being the only purpose of a regular meeting.

It is also important not to overwhelm the new Brother when he has just finished his degrees. How many times have we seen a new brother approached to join a concordant body before the ink is dry on his Master Mason's diploma? That new brother hasn't had a chance to discover his Craft lodge and we are presenting him with the opportunity of achieving higher degrees, before he realizes what they are and that there is no higher degree than that of a Master Mason. I also know of new Master Masons who are encouraged into the officer line at the "fourth meeting." For some this may work, but for many it can start the Brother on a path he is not ready for. The Lodge is often better off having that new Brother conduct candidates, help with the festive board, assist setting up the Lodge before the meeting, present a piece of ritual like the working tools, or have him as a member of a working committee. This involves him in the Lodge at the start so he can grow into more responsible roles. I find one of the most annoying things we tell the new Brother is that you get out more than you put into masonry; however, we never help him to figure out what he needs to put into it in the first place. Remember the Junior Steward who is not ready to be in line has a very good chance of not making it to Junior Warden.

To conclude, we see that the "fourth meeting" or the first regular meeting of the new Master Mason sets the cornerstone for what will be either a long and fulfilling journey in the Craft or result in another demit or suspension within 3 to 8 years. Remember that no Grand Lodge can give the new Brother the experience in Lodge, nor does it fall solely on the Worshipful Master of the Lodge to make him feel welcome and receive that Masonic Education that will keep his interest. These are not hard changes for a Lodge to make; however if we ignore the obvious and fail to start rebuilding membership retention at the Lodge level instead of waiting for Grand Lodge to deliver some sort of magic pill, or new Master Masons to know what or how they need to contribute to the Craft, we should expect the continued decline in our membership, however this can start being turned around from a positive so called "fourth meeting."

*James Logan
Grand Lecturer*

FROM THE GRAND HISTORIAN

**Historical Insights*****Our Brothers in times of war***

As I write this in late March current events in the world have been occupying much of my thoughts and time over the last month. My wife is of Ukrainian descent, and we have relatives and friends in that country. They are in western Ukraine and have so far not been subjected to direct attack, although airstrikes are getting closer. They are supporting the constant flow of refugees moving west from eastern Ukraine to Poland and the local volunteers who are headed east to join the fight. We are in constant touch with them and are hearing (and seeing) first-hand the plight of those driven from their homes by the unjustified acts of war perpetrated by the Russian regime. Please note that I refer to the regime (Putin and his immediate circle) and not the Russian people who have had little or no opportunity to influence events. We have spent many hours trying to source and ship materials to them and transfer monetary support so that they can continue their efforts. I apologise in advance if some of my biases come through in this article.

In contemplating these events I am reminded that we have Brethren in both Ukraine and Russia and that the Grand Lodge of Nova Scotia is in amity with the Grand Lodge of Ukraine and the Grand Lodge of Russia. Freemasonry has a long, if sporadic, history in the region. Before looking at a little of that history it is important to get an overview of the history of the region.

This is a region of Europe that has been constantly changing. Ukrainian history can be traced back at least to the 900s CE. The city of Kyiv, founded in 482 CE, existed long before Moscow, founded in 1147 CE, and the state of Muscovy came into existence so the thought that Ukraine had no prior existence to that given to it under the Soviet Union (Putin's view) has no justification. It is true that Ukraine has only had

an independent existence, in part or in whole, sporadically. This is also true of many of the states of eastern Europe as the area has been subject to constant invasion and occupation by different states and empires ranging from Sweden, Lithuania, Poland, the Ottoman Empire, the Austro-Hungarian Empire and finally the Soviet Union. Throughout all of this, the people of Ukraine have managed to retain their distinct language and culture. They also remember the treatment they received under the rule of Stalin in the Soviet Union when their language was suppressed and the great famine, the Holodomor of 1932-33, when at least 3.9 million Ukrainians died of starvation. Stalin forced collectivisation of agriculture, which led to a major drop in productivity, and then the Politburo reinforced the problem by increasing the transfer of food from Ukraine to Russia to the point where little or nothing was left for the Ukrainians. Again, it must be emphasised that the Russian people knew little or nothing about this; indeed there were similar, but smaller, events in other areas of the Soviet Union. Having declared independence in 1991 as the Ukrainian SSR and after a number of attempts (Orange Revolution, Revolution of Dignity) the current Ukraine emerged. There can be little doubt that a return to Russian rule is not the desire of the Ukrainian people.

Turning to the history of Freemasonry in Russia and Ukraine I will look at that within Russia first. Freemasonry came to Russia with foreign officers serving in the Russian military. In a curious coincidence of names James Keith was recorded as being master of a lodge in St. Petersburg in 1732-34 and his cousin John Keith was appointed Provincial Grand Master of Russia by the Grand Lodge of England a few years later. These Keiths were from northern Scotland as was our own Alexander Keith. The development of Freemasonry was then beset by the creation of rival Grand Lodges using different rites and a great deal of rivalry. In 1785 Catherine the Great, suspecting Masons of turning her son Paul against her, of being tools of the King of Prussia and

having a backward view of women, enacted many anti-Masonic measures. These measures were revoked when Paul came to the throne in 1796 but within 3 years all secret societies were suppressed and Lodges closed of their own accord. Under Paul's successor Alexander lodges flourished once again until 1822 when all Masonic-style clubs were outlawed. At this point the Fraternity went underground. After the First Russian Revolution Freemasonry was once again legalized and had a brief revival before all lodges were closed by the Bolsheviks after the October Revolution in 1917.

Freemasonry then remained in a state of suspension within the Soviet Union until the collapse of that entity. As the Russian Federation emerged, the Grande Loge Nationale Française created 4 lodges on the territory of Russia in Moscow (2), St. Petersburg and Voronezh in 1992 and 1993. In June 1995 the Grand Lodge of Russia was established and as of July 2016 had some 33 Lodges and 700 members. The current Grand Master is Andrei Vladimirovich. This is the Grand Lodge in amity with GLNS and more than 100 other Grand Lodges across the world. In 2001 a number of members left the Grand Lodge of Russia and formed the "Russian Grand Regular Lodge". In 2007 a further number of Masons left the GLoR and joined with the earlier group and changed their name to the United Grand Lodge of Russia and under the patronage of the Grand Lodge of France was granted a patent to carry out work on the Ancient and Accepted Scottish Rite. So once again Freemasonry within Russia is divided. The relationship between the various Masonic bodies and the current regime is entirely unclear. If there was ever a moment for the Brethren in Russia to exert their Masonic principles of Brotherly Love, Relief and Truth it is now.

Ukrainian Freemasonry started with the founding of Three Brothers Lodge in Vyshnivka in 1742 by a Polish nobleman, followed by Three Goddesses Lodge in Lviv in 1758. The first Lodge in Kyiv was established in 1784 by Russian officers and then there was a rapid growth in the number of Lodges. In the 19th century the popularity of the fraternity increased throughout Ukraine. It has to be remembered that at this time Ukraine was split between the Russian and Austro-

Hungarian Empires so that the 1822 order by Alexander I prohibiting Freemasonry in the Russian Empire did not apply to the whole country. As a result, a number of Masonic Lodges continued to exist either openly or in secret throughout the 19th century in such places as Kyiv, Kamianets-Podilskyi and Odessa. Indeed, these Lodges together with ones in Zhtomyr, Poltava, Kharkiv and Chernihiv formed the Grand Lodge of Ukraine in 1900. This Grand Lodge ceased to exist during the course of the First World War and was re-established in 1919 but with the Soviet occupation of Ukraine in 1921 Freemasonry fell under a strict ban.

As Ukraine regained its independence in 1991 Freemasonry slowly began to re-emerge. The first lodge to form was "Three Columns" No. 1 in Kyiv in 1993. This was a reconsecration as the lodge was originally founded in 1794. This was followed by "Karmeniar" No. 3 in Lviv in 1999, and in 2000 by "Golden Acacia" No. 4 in Odesa and "Svitlo" No. 5 in Lviv. On September 24th 2005 in Paris in the Grand Temple, the Grande Loge Nationale Française and the Grand Lodge of Austria consecrated the Grand Lodge of Ukraine. A further 10 lodges have now been formed and are operating under the jurisdiction of the Grand Lodge of Ukraine. Three different rituals are practised within the jurisdiction, 8 lodges use Ancient and Accepted Scottish Rite, 4 use Emulation and 2 use Shroedder's Ritual. The Grand Lodge of Ukraine is in amity with GLNS and 132 other Grand Lodges worldwide, the Grand Lodge of Russia is not listed among them. The current Grand Master is MWBro Anatolii Dymchuk.

Brethren, as the Covid restrictions which have prevented our in-person meetings are eased and we can once more meet in open Lodge let us not forget that however difficult we felt those restrictions were they are as nothing compared to what our Ukrainian Brothers are being subjected to. Let us keep them in our minds and prayers. As our Ukrainian Brothers would say:
Слава Україні! Slava Ukraini! Glory to Ukraine!
Героям слава! Героюам slava! Glory to it's heroes!

*Michael Day
Grand Historian*

DARKNESS AND LIGHT

An education talk submitted at Keith Lodge No. 17, Halifax, on March 10, 2022

Worshipful Master, please set your Lodge at ease, and instruct the Inner Guard to extinguish all lights in the Lodge.

My Brothers, we meet this evening on the First Degree of Masonry. Our last regular meeting of Keith Lodge No. 17 was held on the 2nd Thursday of December 2021, but before that, on March 12, 2020. 728 days separate us from March 12, 2020. That's 17,424 hours or 104 weeks.

Did you know, my dear Brothers, that Keith Lodge No. 17 was the last Lodge to meet here before the pandemic darkness overtook the world?

During that time, while the world was thrown onto a new path, the Earth itself continued its unerring daily rotations around the Sun and the Moon continued without deviation on its circular course around mother Earth. The canopy of the stars above us didn't change one iota; and the ocean tides came and went on schedule.

Here in this building, the Volume of the Sacred Law was not on the Altar, but it had not gone far. It would be a good guess that Brother Batchelor or Brother LaCroix was the last one to touch it. No matter. Whoever it was, the Volume was lovingly deposited that evening two years ago, in one of the drawers in a Keith Lodge No. 17 locker, just steps away from this Lodge room. There it would sit, in the darkness of that drawer, next to the Square and Compasses, all of them patiently waiting for our return.

The Altar stayed in its place inside a darkened Lodge room, frozen in time; frozen in darkness.

Outside this building, the world went on, as we know. We call it a "new normal". Books will be written about the last 728 days and they will be big books. Much of the really juicy stuff concerns politics, which I am forbidden from discussing this evening, thank goodness. We don't discuss politics or religion here because both have demonstrated over millennia the power to divide men from one another.

Division is not what we practice in the Craft, except dividing darkness with light. And the Craft is not just this place – the Craft is so much bigger and broader than this room or this building.

But in the world outside this room, divisions reigned and continue to reign. Because we are both Brothers and human beings, those divisions have infected some of our relationships with one another too. I pray for healing in the days ahead.

Some inequities have been exposed around the world and even made worse by the pandemic and the cracks that formed in its wake in our civil societies.

We have lost Brothers in this pandemic. When I say this, I think of Brother Karrel, Brother Scrymgeour and Brother Toole among many others. We have also lost many chances to be with one another, to console one another, to laugh with one another, and to support one another, in the good times and bad times during the 17,500 hours of isolation and lockdowns.

Darkness has surrounded us. Inky, black darkness.

Please put yourself in this Lodge room exactly one year ago today: March 10, 2021. This room had been unused for a year then, and at this time of day it would be in total darkness, its purpose unfulfilled for another day during the pandemic.

Like everything and everyone on planet Earth, the light fades in twilight and returns with the dawn. Darkness and Light call upon Freemasons Hall, which is situate in the world, in the same way they visit every other structure built by the hands of men.

But while this Lodge room is in the world, it is not entirely "of" this world. We know this from our own experience of initiation in this extraordinary place. Each of us entered this very room for the first time in complete blindness – that same inky blackness – as a candidate.

In the First Degree, a new way of living is unveiled to us – one that teaches us that our lifetime is finite, the necessity of charity to all mankind while we are here, the importance of truth, and the value of keeping one's word. We

are deprived of Light for most of our initiation, symbolic of the darkness that is ignorance.

To be unveiled is to see something brand new – in this case, our souls – bathed in a new Light: The white light that is the beginning of true understanding.

We are taught in Masonry that the natural light that breaks up the darkness every day is part of an intricately constructed and perfectly calibrated Universe, which we can only really know by studying Geometry. The Great Architect's blueprint for the Cosmos and our role in it is only discernable by studying these immutable rules and applying them to our hearts.

The letter "G" for Geometry, we are told, is key to that deeper understanding, and the letter occupies its rightful place in the East, from which all Light must come. From the East comes both the light that illuminates the secular world to our eyes, and the white Light that reveals the true meaning and purpose of our lives to our mind and heart.

Brother Inner Guard, would you please turn on the letter "G" for us now?

We say that a candidate for Masonry is "brought to light" at this very Altar. "Let there be light!" are the words we hear at the moment of first illumination, where metaphorically truth and knowledge are brought to the initiate's mind for the first time. After that, he is said to be "enlightened".

Brothers, we have gathered in small groups when we could do it safely over the 728 days since that meeting more than 2 years ago. We have had BBQs, and blood collection drives, and brunches. We gathered on occasion for walks or talks or both. Because they were so infrequent, we relished each of them all the more, and the company of good men we missed so much.

And while we have lost Brothers we love to the Grand Lodge Above, other new men have also been attracted to Masonry because of the uncertainty generated over 18,000 hours of a new normal. They are seeking something unmovable; something they can count on when so much is buckling under the great weight of worldly events: The very same thing we were seeking when we applied.

We are told as Entered Apprentices that there are 3 unmovable Great Lights in Masonry:

the Volume of the Sacred Law, the Square and the Compasses. As I said, the Volume of the Sacred Law never left the building, nor did its teachings leave our hearts over the past 2 years. The Square continued to square our actions; the Compasses continued to circumscribe and keep us within due bounds with all mankind and especially our Brothers. Even lying in a dark drawer, the 3 Great Lights were not dimmed. They retained their emblematical power in our lives.

They are, of course, only symbols of what should in our hearts as Masons anyway. Hopefully, we discovered that Masonry carries on, "even if the props are in the shop".

If we took our lessons of the First Degree to heart, neither this room nor our hearts and minds were ever in darkness. We could access them anytime in every way that mattered, even if Freemasons Hall was locked from the outside.

Brother Inner Guard, please illuminate the Altar only now.

We were also told for the first time that there are 3 Lesser Lights, the Sun, the Moon and the Master of the Lodge. At Keith Lodge No. 17, those 3 Great Lights never once disappointed us during the darkness of 728 days apart. Our Master, like the Moon, has reflected the Light of the East to each of us without interruption. His leadership has inspired us to carry on.

Brother Inner Guard, please raise the Lights of the Officer stations now.

Even while the world has been in a form of darkness over the last 728 days, the heartbeat of Masonry never was. Character remains the greatest working tool: The Light of love – brotherly love, and love for all mankind – simply cannot be blindfolded, cannot be diminished, once the veil has been lifted.

So, my Brothers, let us enjoy our precious reunion moments together this evening as we dwell in unity and harmony, after a too-long forced separation. Let us govern ourselves by Masonic standards that have survived for centuries – in the light and in the darkness the world has lived through from time to time over the centuries.

Even in these strange COVID times, this Lodge remains for me a House of Light, and each of you, men of (real) vision and (clear) insight, each travelling toward the East – toward the Light.

With each knowing the other in the darkness as in the Light, even if we couldn't shake hands.

Brother Inner Guard, please raise the remaining Lights.

Worshipful Master, respectfully submitted.

*Jim Musgrave,
Chair, Education Committee,
Keith Lodge No. 17*



THE “DASH” POEM

By Linda Ellis

(Adapted for Freemasonry)

I read of a man who stood to speak
At the funeral of a friend.
He referred to the dates on his tombstone
From the beginning to the end.

He noted that first came the date of his birth
And spoke of the following date with tears,
But he said what mattered most of all
Was the **dash** between those years.

For that **dash** represents all the time
That he spent alive on earth.
And now only those who loved him
Know what that little line is worth.

For it matters not how much we own;
The cars, the house, the cash.
What matters is how we live and love
And how we spend our **dash**.

So think about this long and hard.
Are there things you'd like to change?
For you never know how much time is left,
That can be still be rearranged.

If we could just slow down enough
To consider what's true and real
And always try to understand
The way other people feel.

And be less quick to anger,
And show appreciation more
And love the people in our lives
Like we've never loved before.

If we treat each other with respect,
And more often wear a smile
Remembering that this special **dash**
Might only last a little while.

So, when your eulogy is being read
With your life's actions to rehash
Would you be proud of the things they say
About how you spent your **dash**?

*There is a great deal of meaning in this poem in life
in general and how we spend our “Masonic
Dash”.*

*Respectfully submitted by,
Gerald Settle*

CONVERSATIONS ABOUT FREEMASONRY

WHERE'S YOUR MANNERS?

Did your mother ever tell you to “mind your manners?” Did you ever have anyone tell you what manners you are supposed to mind? Are you mindful of them?

Should you correct someone who has bad manners? You’ll want to stop and ask yourself these questions if you plan to become, or think you are a Freemason.

You can learn to understand the meaning of the three degrees of Masonry and interpret them accordingly. You can become a spell-binding ritualist. You can, once a Master Mason, tell everyone in the world about your membership, wear lapel pins, and place Masonic decals all over your car if you choose. You can read, and diligently study Masonic history and philosophies, and genuinely integrate the principles of the Craft into your daily life, and thus make great strides in advancing your Masonic knowledge as charged when you were initiated as an Entered Apprentice. However, if you do not have and practice fundamental manners, follow prescribed protocol and genuinely understand the importance of etiquette in Freemasonry, much less society in general, you are not going to be much of a Mason.

At the root of our Masonic foundation is civility. Without it Freemasonry is far from the Craft, much less the fraternity, it is intended to be. Men who practice only parts of our Masonic system - especially those who leave out the civility, manners and adherence to protocol parts, are merely members of the institution.

Can you think of a time in your life – no, instead ask this: Can you think of a time in history that good manners were inappropriate? Of course not. There may be a time you think good manners were not required, which is also difficult to believe, but there is no time that good manners are inappropriate. And remember: good manners involve more than “please” and “thank you.”

We size up people by appearance, the words they speak, and their manners. Yes, even Freemasons do that whether we want to acknowledge it or not. Failing to use good manners and adhere to our protocols and etiquette is a trespass against the fraternity.

Should we be tolerant of ill-mannered men? Should we be tolerant of men who fail to regularly exercise the prescribed protocol and etiquette of our Craft? Are we not also charged with the responsibility to “whisper wise counsel” to a brother when it is appropriate?

Masons aren’t told to police other Masons in all ways, but they are instructed to judge with candour, admonish with friendship and reprehend with justice when it come to a violation or trespass. We can and should certainly do the same when it comes to a lack of manners.

Considered this: is it mannerly to do any of the following?

- Talk in Lodge?
- Have your phone on in Lodge?
- Read your texts and emails in Lodge?
- Take or make a phone call in Lodge?
- Clip your fingernails during ritual?
- Pick your teeth in Lodge?
- Walk between the Altar and the Master in Lodge?
- Fail to give, or sloppily give, the degree sign when addressing the Master?
- Enter Lodge without an apron?
- Use profanity when speaking before brothers in Lodge?
- Tell off-colour jokes in Lodge?
- Dress in a disrespectful or insolent manner in Lodge?
- Chew, blow bubbles, and snap gum in Lodge?
- Talk or interrupt during ritual?
- Fail to obey the gavel in Lodge?

- Horseplay or engage in rowdy behaviour during Lodge? Especially degree work?
- Take off your shoes in Lodge?
- Slouch in your chair as if you were preparing for a nap?
- Sleep in Lodge?

Does behaviour like this happen in all Lodges? No. Has behaviour like this ever happened in Lodge? Yes. Should they occur at all? No. Is it bad manners when they do occur? Yes. Who is responsible for correcting it? Every brother, but particularly the Master who is responsible for giving instruction during the Lodge should this conduct occur.

Doing anything on this list in Lodge is a breach of good manners, and shows either an unawareness of appropriate Masonic protocol or more likely a flagrant disregard for proper etiquette in Lodge.

With civility underpinning our core ideologies in Masonry, how did we ever drift so far from what was once a fraternity that held high the values of basic manners and the art of being a gentleman?

We know society has changed and with those changes there is much less of a premium placed on manners today than has been in the past.

The intent of this paper is to point out that men who come into the fraternity today are expected to recognize what being a gentleman entails, and to practice all aspects of being a gentleman in and outside Lodge. If they don't recognize the importance, and still get past the West Gate, then gentlemanly conduct needs to be taught directly to them and through example. The use of good manners needs to be demanded and enforced.

Although our reasons for becoming Masons are varied, self-improvement is, (or is supposed to be,) one of those key reasons we seek Masonry. So, if a candidate is voted on to receive the three degrees of Masonry, should we not attempt to ensure he fully understands he is expected to behave and act in a

gentlemanly manner at the very start of the process – and to continue to improve those skills as he travels on his Masonic journey? If, for some strange reason he doesn't understand it, should we be instructing him?

If you are a gentleman now, you might wish to consider sharing this paper with a brother who is not, or one who may be struggling to become more mannerly and a gentleman. If, following an honest self-inspection, you determine there is room for improvement with your own manners and knowledge of the reasons they are of such importance, then you are on the road to not only self-improvement, but also making outstanding daily advancement in your Masonic knowledge.

But, If You Need Some Reasons...

If you need reasons to be a gentleman and practice manners, here's two of the most basic:

1. It demonstrates respect.

2. It makes people likeable.

Need more? Okay, here are nine more to chew on. They are simple and not just for Masons:

1. Manners suggest gratitude rather than entitlement.

2. Manners are even more important in a world that is neglecting them. Standing out from the crowd is a good thing. Making eye contact, shaking hands, giving proper deference, offering assistance, putting your phone away at the dinner table are still appreciated, if sometimes neglected habits.

3. Manners may have changed but people have not and being appreciated will never, ever go out of style. Do you really know anyone who likes to be unappreciated?

4. Someday, somewhere you may want something from someone. Manners and proper etiquette are like good will in the bank when you go to make a withdrawal. Wanting something in return is not a reason to use good manners, of course, but sometime in life you may need to call on another's kindness

and it will help if you have been polite to them.

5. A great many adults have done some wonderful things for you. Parents, grandparents, aunts, uncles, friends and teachers have all given of themselves to improve your life. Do not disrespect them by failing to use good manners. The same applies to what Freemasonry has given you on your journey.

6. Manners are even more important in a world where relationships may never involve eye contact. We meet people online or by email every day. They will never see our faces or hear our voices. Our words will need to say who we are; choose them wisely.

7. Manners are something that people will remember about you, even if they do not remember other things.

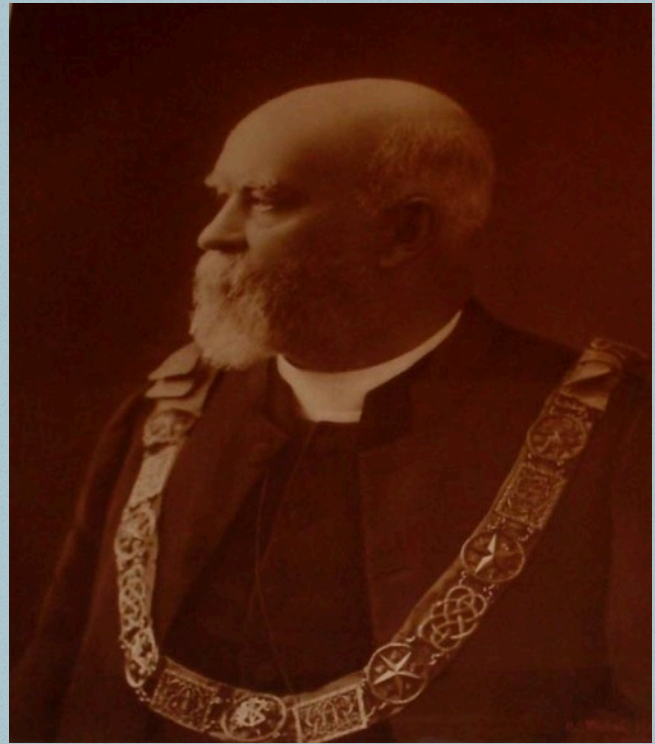
8. Manners are tried and true methods of interacting with other people, making them feel good about themselves and at ease with you. This, in turn, makes you feel confident and good about yourself.

9. Practicing good manners earns respect and demonstrates self-respect.

Masons take pride in the concept of meeting “on the level.” It is a noble principle that men can meet without prejudice because they are like-minded and believe in tolerance of each other’s views. When we talk about equalizers though and those things that genuinely make men meet on the level, we have to return to talking about manners. Manners are the great equalizer.

Leigh MacConnell
(*Ionic #73; Sophia Perennis #139*)

OUR EIGHTH GRAND MASTER



**Most Worshipful Brother
David Christmas Moore
Grand Master 1888 – 1890**

March, 1825 – March 17, 1905

Lodge: Keith Lodge #23

Rev. David Christmas Moore was born in England, where he was made a Mason. On coming to Nova Scotia in 1875 as Rector of Pugwash, he affiliated with Acadia Lodge No. 13, and in 1877 served as Master. Transferred to Stellarton in 1878, he joined Keith No. 23. In Grand Lodge he was for several years Grand Chaplain, 1878-81, 1885-87, and 1890. He was Grand Master from 1888 to 1890. On retirement he returned to England and died on March 17, 1905, at the age of eighty.

THE SUCCESSFUL MASONIC OPEN HOUSE

Before COVID 19 hit us so hard our Grand Jurisdiction was planning a province-wide open house. Of course like most initiatives this was also met with some confusion and the following questions. What exactly is an Open House? Why should our Lodge have one? What good will it do? Will it increase our membership?

In this article I will answer these questions and provide some tips that would make an Open House day a success in your community. The first question is "What is an "Open House"; this may be unclear to some. A Provincial open House is a day most likely in the fall (either September or October) which has been proven in other jurisdictions like Massachusetts to be the most effective time of the year to hold one. On a given Saturday all Lodges in the province will be open to the general public to visit, see inside the building and meet their friends and neighbours who are the Freemasons in their community. Although the Open House day is across the province only each individual Lodge can make this event a success for your community. Remember all Master Masons are members of our Grand Lodge and you know your community best, not us in Grand Lodge officer positions who live elsewhere. I will elaborate more on this later.

So you have opened your lodge for visitors. Why are you doing this? Before the Second World War our Fraternity was first and foremost in our communities. Brothers were seen in community parades, many local politicians were Brothers and openly displayed their membership, and our community volunteers were Masons who carried our tenets into other organizations. In short Masons were the community leaders, movers and shakers. After the Nazi persecution of Freemasons our organization moved from being public to more private. Doing so, our communities lost sight of who we are and if we hope to have Freemasonry visible in our communities we need to get back into the public eye in a positive light. This is why we need open houses.

That brings us to the question, What good will it do? Well that question has two answers; the first is nothing, absolutely nothing. You are now wondering, "that answer does not make sense," unfortunately it is a truth. When a Lodge takes

part in the provincial open house it is usually done by edict of the Grand Master so that all Lodges will be open to the public that day, so your Lodge is going to be open. What your Lodge decides to do about it will make the event a success or a nothing. There are some Lodges that may have no interest in growing, and some that are happy to go their way into darkness as their membership ages and brothers pass to the Grand Lodge above eventually leaving them without enough members to hold lodge. We all hate to believe this but it is a fact in Freemasonry today and we need to accept that there is nothing anyone outside that lodge can do to change it. In fact ironically there will probably be an open house when their Lodge building goes up for sale. Well that is the sad answer as to what good it will do the other answer equally short is "Lodge growth," a well-organized and advertised open house in your community can lead to membership; however this is not a recruiting event. When the open house is done correctly the Lodge connects with the community, men, women and their families see what a positive organization we are. Many younger generations whose masonic line was severed in the last couple of generations can learn that through old membership lists and such displays that Masonry once ran in their family. People of faith communities can see that we are not goat worshipping lunatics, who hide in our closed temples at night doing whose know what.

All the positive knowledge about us can foster interest for men to look into joining us. In many of the United States Masonic Open houses work and membership was growing because of them. Again I must point to the Grand Lodge of Massachusetts which before COVID was seeing very good results from their open houses, thus answering the last question yes your Lodge membership may grow from a successful open house.

This brings me to the second part of my article what makes a successful open house. The most successful open houses attract the community to attend. "Give the people a reason to come." Putting a sign out front saying Masonic open house and nothing else will result in exactly that, nothing, your Lodge may get the some people

in while out for a walk going by or the odd curious family out for a drive and that will if you are lucky. Now let's go outside our box and think of what we can do to get people to come by. Here are a few suggestions that work in other jurisdictions to attract people to your Lodges open House:

Fire Department display: reach out to your local Fire department and ask them to put on a fire safety and educational display at your lodge. How many of us as kids loved for dad to take us to see that fire truck parked outside the station. Even better if a Firefighter (bonus a Brother Mason) is there to explain about it. Now you're asking what does this have to do about Masonry well nothing but your goal is to get people to look around your Lodge not recruit them. That dad with his kids will probably go inside to see what else is going on, that is where he meets the Brethren who may be his neighbours, friends or coworkers, he see that we are good men and besides we have introduced ourselves to the Firefighters in your community some are our Brethren, but others who are men or husbands of female firefighters who might be interested in Freemasonry.

Blood Donor Clinic there are Canadian Blood Services mobile blood donor clinics here in Nova Scotia this may be a way to get community members to come to your open house and they see the lodge as providing service to the community.

Food Bank Drive, set up a food bank drive at the lodge and invite people to visit your open house at the same time again we show ourselves as being there doing good in the community.

Heritage society: Nova Scotia is rich in heritage and in many of our communities the lodge was there before the village, town or city was established. Many of our past brethren were history makers in the community, philanthropist and give us a good heritage so why not promote it. Work with your communities' heritage society to organize an event on Open house day.

Antiques Road Show, contact some antique appraisers see if they would be open to host a road show at the lodge, a lot of people here in Nova Scotia young and old have things they are curious about, this can get people into your building, while there they will be interested in looking around.

Car Show or Touch a Truck event if your lodge has the parking room host a car show or a touch a truck event why not, these get the public on your property and you can get them to visit your open house while there.

Farmers market. Have a farmers market at the lodge this always attracts people, if possible have some vendors in the building when people are their natural curiosity will get them to visit the open house.

Lodge Breakfast some lodges run successful breakfasts usually on a Saturday morning if your lodge does promote your open house at the breakfast.

There are far more possibilities here than I can list, however don't think that our charity is just giving money to things, many organizations in your communities would be open to working with your lodge to promote our causes together. Be sure though before hosting events that you check into insurance and other requirements so your lodge isn't liable for things outside your control.

As you can see an Open House requires work and planning on your lodge's part to be successful, Grand Lodge can help with provincial wide advertising the overall event, promotional material and such, but we can't attract your community members to your individual lodge only your Brethren can do that. Remember if you have new members Entered Apprentice, Fellow Craft or even possible candidates you involve them into the event that will pay dividends in lodge membership later on.

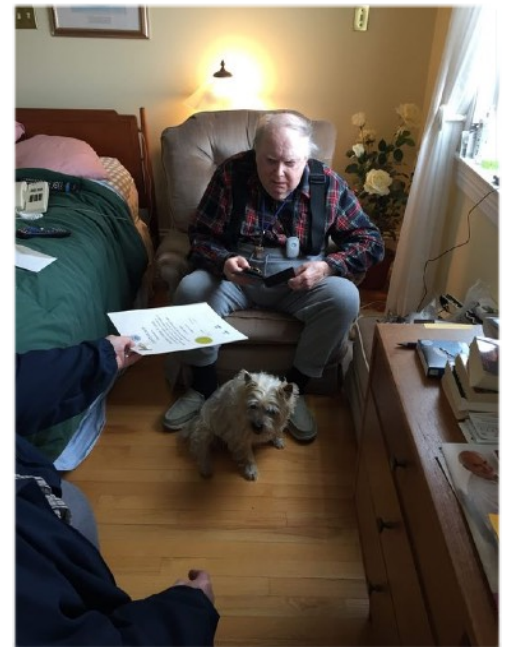
On a final note one of the most important things a Lodge can do to make a successful open house is advertise it, put it on the local radio station, TV event listings, and community papers. Public bulletin boards, or even get a table at the farmers market to promote it and don't forget community Facebook groups and pages get the event out there so people know about it. As I stated earlier it is your open house. Do nothing and it will result in nothing, but the Brethren sitting looking at each other in the Lodge, in which case someone better bring a deck of cards.

James Logan

IN AND AROUND THE JURISDICTION

Congratulations Brother Morley Robinson. Today we were so pleased to attend at his home for the purpose of presenting him with his 55 year long service bar. We had a great visit with Morley and his wife Marion on a gorgeous afternoon at Tupper Lake. Morley, now 89 years old, attributes his good health, happiness, and good looks to Marion. This Bride and Groom will have been married for 72 years this month. We wish them both good health and happiness, and anticipate being present when he receives his 60 year bar.

Pictured here, L-R; RWB Gary C Patterson, DDGM (Kings) Brother Morley E Robinson, and VWB Dalton H Lease, PM Valley Lodge No 90.



St. Georges Lodge No.20. Bro. AMOS and I visited Bro. Leroy Little and his wife on Friday and we had the privilege of presenting him his 60 year bar and certificate. Great visit altogether. RWBro. Robin Lawrie



MW Brother George Grant presenting RW Brother Frank Gammell with his Honourary Past Senior Grand Warden's Certificate at a Line Officers meeting early in 2021. RW Brother Frank was attending as Chairman of the BoGP.



R.W.Bro. Carl L. Banks
Ad Astra Lodge No. 130

R.W.Bro. Glen Manthorne
Acacia Lodge No. 8

R.W.Bro. D.R. "Doc" Morrison
Loge la France No. 138

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