

The Grand Master's Levee - "Light Fire and Opportunity"
Saturday, March 24, 1:00 – 4:30 PM
Main McNally Building, Saint Mary's University
923 Roe Street, Halifax

Most Worshipful Brother Barry Imber, Grand Master of Masons of Nova Scotia invites all Masons and their ladies (or guest) to the celebration of 274 years of Masonry in Nova Scotia honouring the March 21 UN Day for the Elimination of Racism and Discrimination and the Equality of Man. Included will be the first display of Masonic Treasures from your archives in over 200 years. There is ample free parking, complete accessibility, and security on site, courtesy of Dr. J. Colin Dodds, President of Saint Mary's University. A light lunch is included, followed by a major presentation by Brother Cliff Porter of Denver, Colorado, one of the most outstanding Masonic speakers and authors in North America. Masons are encouraged to book/order their tickets (\$10.00) early from the Grand Lodge Office as only six hundred (600) seats are available.

Grand Levee/Celebration Program

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| 1:00 pm | Grand Master's Reception – McNally Reception Hall, receiving line, Nova Scotia Masonic Treasures Display, entertainment, and light luncheon |
| 2:45 pm | McNally Auditorium – opening, guest speaker, Worshipful Brother Cliff Porter, "Lighting of the Lamps", and the closing with a special presentation |
| 4:15 pm | Book signing and the 200 years of "Nova Scotia Masonic Treasures" Display in the McNally Founders Hall continues |

Worshipful Brother Porter is one of the best known Masonic speakers and authors, travelling on request throughout the world. He is a member of Most Concordant bodies, both York and Scottish Rite, and has originated several educational, community outreach assistant programs and foundations. In his daily life, he is a lead homicide detective for over 20 years, working on many well known cases. He will have some soft cover copies of his latest Masonic book for sale after his presentation. Worshipful Brother Porter is donating his time to come to Nova Scotia for this event.

The "**Lighting of the Lamps**" from *Moses to the Crusades*, will be presented by the Knights Templar of Nova Scotia. An exclusive collection of terra cotta lamps from the Holy Land (3500 BCE – 1300 ADE) will be lit from an actual stone Masons' lamp (70BCE – 40 ADE) who worked on the Second Temple in Jerusalem. That light will be spread to Masons throughout the auditorium. **The Grand Master** will close the event with a special presentation.

From the Editor

The Jurisdiction can be extremely pleased at the gift we received from R.W.Bro. King and his family - a first edition of the 1738 Anderson's Constitutions. Bro. King has provided us with a comprehensive background to this donation printed in this issue and we hope to have it on display for the Craft at the Grand Master's Levee in March.

Also in this issue we have a second article from Bro. Cliff Porter who will be our guest in March. This will be an opportunity not to be missed so make sure that you get your tickets for the Grand Master's Levee. Bring your wife or a guest and no regalia is to be worn.

And do not forget that the success of this bulletin depends on you and your submissions. If you have any ideas for articles or topics that you would like to see addressed email the editor. This is also your chance to get information to the other lodges in a different way across the Jurisdiction, so if you have a special event you want to advertise (remember it would be publicised bi-monthly) send in your notice.

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Words to Ponder

“You must constantly remember that in every moment of your life - in public - at work - at pleasure - with your family - even when alone - You Are A Mason!” - *M.W. Bro. Donald J. Flood, Past Grand Master of Minnesota,*

“Free Born: A free soul; one having attained mastery of himself by self discipline. It is a misconception that this refers to one not born into slavery.” *From ‘Facts for Freemasons’ by Harold V.B. Vooris*

Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows not victory nor defeat.- *Brother Theodore Roosevelt*

“The only thing that walks back from the tomb with the mourners and refuses to be buried is the character of a man” - *J.R. Miller*

 RIDING THE GOAT

The vulgar idea that “riding the goat” constitutes a part of the ceremonies of initiation in a Masonic Lodge has its real origin in the superstitions of antiquity. The old Greeks and Romans portrayed their mystical God Pan in horns and hoof and shaggy hide, and called him “goat-footed.” When the demonology of the classics was taken up and modified by the early Christians, Pan gave way to Satan, who naturally inherited his attributes, so that to the common mind the devil was represented by a he goat, and his best-known marks were the horns, the beard, and the cloven hoofs. Then came the witch stories of the Middle Ages and the belief in the witch orgies, where it was said that the devil appeared riding on a goat. These orgies of the

witches, where, amid fearfully blasphemous ceremonies, they practiced initiation into their Satanic rites, became to the vulgar and the illiterate the type of the Masonic mysteries; for, as Dr. Oliver says, it was in England a common belief that the Freemasons were accustomed in their Lodges “to raise the devil.” So the “riding of the goat,” which was believed to be practiced by the witches, was transferred to the Freemasons, and the saying remains to this day, although the belief has long since died out.

National Freemason - 1873

 ROLES – AND HOW WE PLAY THEM

Whenever I am downhearted and disappointed with my role and station in life, I stop and think about little Jamie Scott. Jamie was trying out for a part in the fourth grade school play. His mother told me that he had his heart set on being in it, though she suspected that he would not be chosen. On the day the parts were assigned, Jamie rushed home, ran into the house and with excitement of a ten year old shouted, “Guess what Mom,” and then in words that have hung in my mind these many years and have been a lesson to me Jamie declared with pride, “I have been chosen to clap and cheer.”

It is recorded that Abraham Lincoln often visited hospitals to talk with wounded soldiers during the Civil War. On one such visit doctors pointed out a young soldier who was near death. Lincoln walked over to his bedside. “Is there anything I can do for you?” asked the President. Obviously the soldier did not recognize Lincoln, and with exerted effort he was able to whisper, “Would you please write a letter to my mother?” A pen and paper were given to the President and Lincoln carefully

began to write down what the young man was able to say: “My dearest mother, I was badly hurt while doing my duty. I am afraid I am not going to recover. Don’t grieve too much for me, please. Kiss Mary and John for me. May God bless you and father.” The soldier was too weak to continue, so Lincoln signed the letter for him and added, “Written for your son by Abraham Lincoln.” The young lad asked to see the note and was astonished when he discovered who had written it. “Are you really the President?” he whispered. “Yes I am.” Lincoln replied quietly. Then Lincoln asked if there was anything else that he could do?

“Would you please hold my hand?” the soldier asked. “It will help me see it through to the end.” In the hushed room, the tall gaunt President took the boy’s hand and silently held it until death came.

If there is a lesson in these two incidents it is simply this; it is not the roles we play in life but how well do we play the role we have?

WBro. Wally Zinck

Thoughts from a Young Mason - Cliff Porter

The other day I heard, once again, from a brother approximately 30 years my senior who told me “what young Masons want.” It was one time too many for me, and so I have put my thoughts on paper as to what a young Mason wants. After all, I’m 34-years old and have been a Mason for 4 years—I should know!

I do not mean this to be a commentary on the division of young and old, but rather to be a proclamation of a young Mason concerning what I believe we want. This is so we might all improve our understanding of one another and progress our fraternity.

It occurred to me that some may not know what young Masons really want. Worse, I think it is often misunderstood or misstated. We “young Masons” or new Masons bear some of the responsibility for this. We are often uncomfortable declaring our desires, our disappointments, and our frustrations. And what do we do? We quietly stop appearing at meetings and simply slip off the rolls. We return to our communities outside the lodge disheartened with Masonry, and—unfortunately for the fraternity—we will often share our disappointments with our friends. Sadly, we then join a group of Masons as diverse as the lodge itself: unfulfilled Masons.

Well, Brethren, I don’t intend to become an unfulfilled Mason. So here I stand. It is vital for the members of the Craft to understand one another so that we can create an environment that is beneficial for all.

Initially, we must discuss Blue Lodge, the birth place of the Master Mason, for without it, Scottish Rite Masonry does not exist. The young man approaching the Craft today does so to supplement and add to what his church and family have already given him. A certain tugging at his soul speaks to him to seek a deeper meaning in life, in family, and in God. He researches and desires an initiation into the esoteric and ancient quest for Truth. He requests a petition with these hopes in mind. Why shouldn’t he? The eloquent writings of Masonic scholars, including the Scottish Rite’s Albert Pike, have hinted at the existence of such knowledge, and Masonic writings abound with hints of this very thing.

What does this man find once he joins? For too many, it’s membership drives, one-day classes, poor and hastily planned ritual, late nights, and a push to become an officer before he is even proficient as a Master Mason. If that man has made it through the three degrees hoping that at the end of his journey some of the promises might be fulfilled, he only learns phrases like “progressive science” and “self-improvement.”

Excitedly, he stands up in lodge one day or approaches a small group of brethren in the parking lot and explains some ideas that he has for lodge and changes he might like to see. He is immediately told, “It has never been done that way, they won’t allow it, and anyway it’s against the rules.”

He swiftly learns that they won’t allow much of anything, and worse, no one will claim to be a member of them. They are the most elusive, but most powerful members of Masonry. They are responsible for every poor, hasty, or frustrating decision ever made, and more importantly, they rigidly enforce their number one rule: NO CHANGES.

I bring up them as it leads into discussing what they have decided the young Mason or unfulfilled Mason is looking for. I will attempt to list some of the most common things I’ve heard. Make no mistake, I am listing these because they are misconceptions, and we do not want them.

1. Young Masons want everything easier and faster, which leads to one-day raisings, watered down ritual, and little or no memory work.

This simply is not true. Once I arrive at the West Gate and am permitted entry, I want a fulfilling and life-changing experience on which I can build a better understanding of my relationship to my brethren and my God. I don’t mind hard work. To the contrary, and this is a big one, I want to feel like I have achieved something. I don’t want to be handed a pin, given a handshake, and told thank you for your small fee, and by the way, here is your membership card. I want my path to be challenging and enlightening.

2. Young Masons want or need low dues.

I am very willing to pay higher dues. I do, however, want a quality experience—educational, social, and community—for my money. I don’t need

low dues. If the fraternity does not value itself, why should I value it? Can something that comes so cheaply have real value? These are questions I asked myself when I saw Masonry's low dues schedules.

3. *Young Masons want it to be easy to get in.*

I don't want to believe that just any man could or should get in. I wish that every investigations committee treated their assignment with the importance it should have—if we did not worship at the altar of bigness. I already belong to the community at large, and that costs me nothing in time or money. I would like the Fraternity to be guarded and to care greatly about the men who enter it. If I am going to call a man my brother, I want to be able to trust him. I don't trust everybody who shows up with some money in one hand, and a petition in the other. I have seen brothers sign both lines of a petition, as if increasing our numbers is the only thing that counts. Let us care about our fraternity enough to guard it against those who do not deserve the title of Master Mason and brother.

These observations would prove of little value, if I did not offer some solutions and provide an explanation of how they might be applied to the Scottish Rite.

It begins with ensuring a quality Blue Lodge experience. We as Master Masons should return Masonry from a primarily social institution to one that studies ancient symbolism and the truths so revealed. Encourage and allow the candidate to have a meaningful experience in the initiatic phase of his degree work. Follow up with quality education and instruction in regards to the symbolism and, more importantly, how to apply it to his life.

The concepts I provide above are succinct, but no less complete. Let us address how they might apply directly to Scottish Rite Masonry and tie it all together.

Scottish Rite Freemasonry is the graduate faculty, the pinnacle of Masonic thought and study, the "University of Masonry." This implies a higher learning and higher level of understanding, research, and study for its members.

Outside of reunions, I cannot remember any Masonic instruction on the Scottish Rite degrees ever being presented—even once—in the years of my involvement. The cure is simple really: treat Scottish Rite Masonry as the university it purports to be.

Do not thrust an application at men the

night they are raised Master Masons as if the only thing of importance is a signature and \$250. It debases the man's night, for one, and it says that the man—without further evaluation—is ready for the degrees of the Scottish Rite, which debases our membership.

Do not rush through a reunion like it must be done in three hurried days or it doesn't count. Many of us "Young Masons" work 50 or 60 hours a week and earn about a week of vacation a year. Our wives don't want us to burn two of those precious days on another Masonic event. No candidate can take in what the degrees have to offer in three days. To pretend they can says that all Scottish Rite has to offer can be learned in 72 hours. Let's back off the tight three-day schedules. Offer the degrees throughout the year. Offer some degrees at the stated communications and have a few Saturdays thrown in.

And if it takes a man a couple of years to reach the 32nd Degree, so what? If the man understands what has been presented, if the degrees were done with brothers that knew and understood the work, and if each degree was treated as a special event, then the brother is not going to mind the time. Remember, it is not the speed of the education, but the quality of it that young and unfulfilled Masons are interested in.

Bring education and discussion to the forefront of the meetings.

Period.

You are not going to retain young Masons without real change. It is not about a gimmick or a slogan. It is about improving men within the fraternity who seek a higher understanding and deeper meaning of the Craft.

Let the Scottish Rite take its rightful place as the University of Masonry. Let's improve our men and make them better. Let every aspect of Scottish Rite Masonry radiate perfection in ritual and education.

It is not going to be easy because we are asking you to imagine a Masonry many have never seen in their lifetime. I am asking you to see beyond your own personal experiences and allow progress in this beautiful philosophy and science of ours.

Clifford Porter 32°

THE TRADITIONAL OBSERVANCE LODGE - DENNIS V. CHORNENKY

While many Masons may have heard about European Concept lodges, which are themselves a relatively new concept in American Freemasonry, few have heard of the Traditional Observance lodge. Traditional Observance lodges are similar to European Concept lodges in that they also incorporate higher dues, festive boards, a strict dress code and higher standards of ritual, but differ in that they choose to follow a close observance of the traditional initiatic elements of Continental European and South American Freemasonry.

This observance is characterized by a solemn approach to holding stated communications and conferring degrees, the use of the Chamber of Reflection as part of the initiation ceremony, forming the Chain of Union after the meetings, longer time between degrees and the requirement for candidates to present a paper before the lodge on the lessons of each degree prior to advancement. Traditional Observance lodges are also more likely to use the term Agape rather than Festive Board to describe the meal which follows the meetings. Agape is the ancient Greek word for "love," and in Freemasonry the term signifies a meal eaten in common by a congregation of Masons in token of Brotherly Love. A non-profit organization working to promote the study and understanding of traditional Freemasonry called the Masonic Restoration Foundation (MRF) provides education and support for Traditional Observance lodges in recognized jurisdictions. The MRF seeks to foster a network of lodges and individuals of strong spiritual and intellectual character that will help preserve the initiatic tradition within American Freemasonry for future generations.

Members of Traditional Observance lodges believe very strongly that the foremost purpose of Freemasonry is to provide an atmosphere where good men can unite together in a common pursuit of virtue in service to God. The "work" of a Traditional Observance lodge is not to review minutes or bills, or plan social or philanthropic activities, but rather to create an atmosphere where the members can learn the lessons of Freemasonry and how they can be inculcated into their daily lives.

This is referred to as Masonic Formation, which is the ever continuing process of spiritual and intellectual formation that all Freemasons must

undergo in order to improve themselves in Masonry. This term differs from Masonic Education in that it refers to a process of growth concerned with much more than intellectual faculties. Masonic Formation is the process of fitting the rough ashlar of the imperfect being into the perfect ashlar fit for the divine temple. It is a constant transformation through the use of Masonic symbols, rituals, and teachings.

Everything that occurs in a Traditional Observance lodge is undertaken within this context. Success is viewed as effectively imparting the traditional teachings hidden within Masonic symbols and the spiritual unification of the brethren in such a pursuit. Successful Traditional Observance lodges, though usually maintaining a small membership of less than 50 brothers, retain and engage their members with meaningful human fellowship, stimulating discourse and enriching programs.

Traditional Observance lodges endeavor to make Masonic teachings and philosophy accessible and interesting to the members and do not shy away from dealing with the spiritual issues and questions that many men begin to find more meaningful as they mature. The Traditional Observance lodge seeks to create an ambience where true learning can occur by taking the members inward to the core of their being rather than outward toward the profane elements of life.

A typical meeting of such a lodge may go as follows. The brethren, all properly dressed according to the dress code (at minimum black suit, white shirt and black tie), will arrive at the lodge hall, which will be dimly lit by candlelight, with classical music softly playing in the background. If there is a degree the brethren will maintain complete silence prior to the ceremony. Otherwise they will converse quietly over some light refreshments before entering the lodge room and being properly seated.

Once the lodge officers have ceremoniously marched in and the lodge formally opened, the Worshipful Master will call for a period of silence, usually lasting several minutes. Following this the Master will call for the scheduled papers and pieces of music to be presented in an arranged order. During the meeting there will be no reading of the minutes or any administrative business of any sort (if allowed in the jurisdiction).

During the meeting there will be no reading of the minutes or any administrative business of any sort (if allowed in the jurisdiction).

The music that is presented is usually of a contemplative nature and is viewed as an important component of every meeting as it contributes to the overall beauty and solemnity of the atmosphere. The music is also intended to acquaint the brethren with the spectrum of Masonic music composed during the 18th Century and to educate them on the profound history of the classical musical tradition and its relationship to the Masonic Mysteries.

The presentation of papers is viewed as an essential aspect of the life of the lodge and promotes the continued study of Masonic lessons by the brethren. The topic of the papers must be relevant to the interests of the lodge and papers of a strictly historical or biographic nature are rarely entertained in the lodge room, though they may be presented during the Agape. Topics considered appropriate for the lodge room are symbolism, initiation, ritual, metaphysics, philosophy and art. These topics and their relationship to Masonry can be found in the context of the major world religions, esoteric movements such as Gnosticism, Hermeticism, Neoplatonism, Rosicrucianism, Kabbalah and many other Western and Eastern traditions.

Before closing the lodge the Worshipful Master will call for another period of silence. Once the lodge has been formally closed the brethren will gather around the altar for a ceremony known as the Chain of Union, which is meant to symbolize the common commitment to Masonic ideals and connection with other Masons from all over the world. The brethren will then retire to the Agape, which is usually a catered meal with formal toasts and where a discussion of the main paper presented earlier will take place.

In conclusion, Traditional Observance lodges give their members the opportunity to partake in a ritual and sociability that they cannot find anywhere else. Traditional Masonry allows brothers to move their minds from the mundane to the mystical, away from life's petty particulars to attention on its transcendent meaning. While Traditional Freemasonry may not appeal to everyone, it is proving to be a success in more and more jurisdictions around the United States.

The article above was written by Dennis V. Chornenky, President, Masonic Restoration Foundation. More information on the foundation can be found at <http://traditionalobservance.com>.

This Foundation states on its website the following: ***“The many Lodges, Grand Lodges, and individual Masons who support the work of the MRF believe that when lodges practice Masonry as a transformative art, they become a part of the true heritage of Freemasonry that has been established over hundreds of years and has been energized through hundreds of rituals, which have been repeated thousands of times. Such places have spectacular reserves of energy, all focused on a single, foundational hope—the improvement in the individual man and Mason.*”**

We believe the focus on a quality fraternal, educational and social experience for each individual Mason determines the uniqueness and effectiveness of the lodge. And its potential power rests in this—such a place does not exist anywhere else in the world.

To assist in creating such a culture, and to experience it in lodge after lodge, within Grand Jurisdiction after Grand Jurisdiction, is the mission of the Masonic Restoration Foundation.

We invite you to join us in the restoration of Freemasonry to its rightful place in society.”

A number of masons in Nova Scotia have talked of investigating the possibility of forming a Traditional Observance Lodge. If you are interested in finding out more and would like to meet a group to discuss these possibilities send your name and contact information to the editor at barryimber@gmail.com. - Ed



You Are the Future Director of the Masonic Foundation of Nova Scotia

The Master Masons of Nova Scotia in Good Standing are the members of the Masonic Foundation of Nova Scotia.

Every year, three Directors are voted in for a three year term. Benevolence, shared funds, bursaries and administered programs are the highlights of the Masonic Foundation and your directors decide their course.

Nominating Directors: WHO IS ELIGIBLE?

YOU, the Master Mason of Nova Scotia, in good standing, is eligible.

HOW: Forward your name to the Nomination Committee or, during the annual meeting convened on Saturday morning held during the Grand Lodge Communication in June, have your name nominated from the floor.

DUTY: Before you consider accepting the nomination, keep in mind that you will be expected to attend all "Foundation" meetings that are, usually, convened in the Halifax area.

VOTING: Success in becoming a Director is not a given. To become successful, you must have sufficient support in the vote at the annual meeting.

WHERE: Send you nominations to the Secretary of the Foundation. www.grandlodgens.org

*Jim Lamont,
Chairman of Masonic Foundation.*




Masonic labour is purely a labor of love. He who seeks to draw wages in gold or silver will be disappointed. The wages of a mason are earned and paid in their dealings with one another: Sympathy that begets sympathy, kindness that begets kindness, helpfulness begets helpfulness and these are the wages of a Mason.

Bro. Benjamin Franklin.

MASONIC FOUNDATION DONATES TO NORTH WOODSIDE ASSOCIATION

The Masonic Foundation on behalf of the Masons in Nova Scotia presented a cheque for \$10,000 to the North Woodside Community Centre in Dartmouth. This centre is a vital resource to the local neighbourhood.

The photographs below show: W.Bros. Greg Amon and Jim Lamont, Vice and Chairman of the Masonic Foundation, R.W.Bro. Reo Matthews, DGM and Foundation Director, and Bill Zebedee, Chair of the North Woodside Community Association; the Centre; the proposed expansion to the building.

North Woodside Community Association

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Telephone 463-9276; Fax 463-1488
Email: northwoodside@ns.sympatico.ca; Web Site: northwoodsidecc.com

FOR IMMEDIATE RELEASE

North Woodside Community Centre Announces Expansion Campaign

Dartmouth, January 16, 2011—The North Woodside Community Centre needs to expand in order to keep up with demand for community meeting space.

"We're coming up to our 20th Anniversary," said Bill Zebedee, Chair of the North Woodside Community Association, "what better way to celebrate the past than to look towards the future?"

Zebedee, who chairs the volunteer Board of Directors, says that the Association is looking at building out and building up.

"For the Centre to service the community the way we have been for the last 20 years, we need to expand," said Zebedee. The expansions will include a 2,000 square foot gymnasium including a 300 square foot commercial kitchen, and four (4) meeting rooms in the attic, hopefully with an elevator to make the Centre accessible.

"Starting with today's announcement of the \$10,000.00 donation from the Masonic Foundation, we are starting our fundraising campaign," said Zebedee.

The cost estimates for the expansions is \$500,000.00.

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Media Contact
Bill Zebedee, Chair North Woodside Community Association 478.0986

Operating the North Woodside Community Centre, we are a registered, volunteer-led, non-profit organization providing recreational, educational and social opportunities in the community. Revenue Canada Number 133468342 R08P001

ANDERSON'S CONSTITUTIONS RETURN

Background to Reverend J. Anderson's, DD, 1738 Edition of "The Constitutions"

The history of modern Freemasonry in the world has its origins in 17th and early 18th Century England. There were many Lodges throughout England, Scotland, and Ireland with a great number of similarities using what was known as the Gothic Manuscripts and Documents. However, in 1717 for the first time there was a formation of the Central Authority in the Grand Lodge of London and Westminster and one of its first tasks was to organize all the Masonic works in existence and put them into one body or constitution. This task was spearheaded under the Reverend James Anderson, DD and in 1723 the first edition called "**The Constitutions of the Freemasons**" was published in London. There was much discussion both pro and con as a result and it was not until 1728 that "**The constitutions**" were formally adopted. Modern Masonry continued to spread throughout the world and the Constitutions went with them. Anderson was then directed to review, re-edit, and add to the 1723 edition and as a result when the Grand Lodge into England came into being as the headquarters and administrative body for Masonry throughout the world, the January 25th, 1738 first edition of Anderson's Constitutions became the bench mark. The title was "**The New Book of Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons**". It contained the history, ritual, charges, regulations, and laws of the craft ; without it ,there would be no 3rd degree.

The 1738 first edition was published by Caesar Ward and Richard Chandler, and printed by Thomas Aris in London. The Engraver was John Pine.

In North America Masonry spread from the New England Colonies particularly from and under the Grand Lodge of Massachusetts and Saint John's Lodge who met in the Green Dragon Tavern (The Long Room) of Boston in particular (Paul Revere, Sam Adams, John Hancock, Ben Franklin). In 1734 Benjamin Franklin asked Major Erasmus James Phillips to re-edit Anderson's 1723 Constitutions with a view to including many things which had a colonial content. Ben Franklin published this edition in 1734 in Philadelphia for the first run with 130 copies. It



On December 10th The MWTGM received on behalf of the Grand Lodge a 1738 first edition of Anderson's Constitutions from R. W. Bro. Greg King and his two sons.

was the first Masonic Document published in the New World. Less than 20 copies are known to be in existence today according to official Masonic Records and their value is in the 5 -6 figure range. Copies can be seen at the Masonic Temples in Boston, Washington, and in the Grand Library of the Scottish Rite in Lexington.

In the spring of 1738, Major Phillips was given a Warrant to form the 1st Masonic Lodge in Canada at Annapolis Royal. As Anderson's 1738 Constitutions under the Grand Lodge of England were now the law, he brought with him a first edition copy, the Warrant, Regalia, and the first meeting of the first lodge was held on June 22nd. This Lodge of Military and townsfolk who met in the local inn (Plaques mark the site) later disbanded but it is carried on today by Annapolis Royal Lodge #33 on the Registry of the Grand Lodge of Nova Scotia. Of the first editions of Anderson's January 25th, 1738 printing less than 300 are known to exist today. The last record available of the sale of a copy in good condition or reasonable condition was in 2004 through a very rare book dealer in London. The price at that time was 1850 pounds plus fees and taxes. At the 2004 exchange rate of \$2.32 Canadian per pound plus fees and taxes, the price was a little over \$5400 dollars. There are no known 1st edition copies known for sale anywhere.

In 1739 Anderson died and major squabbles with the printer and the publisher occurred. The 1738 edition was later reprinted in 1754 and subsequently poached by other printers. A mid-19th Century reproduction copy is in the Grand Library of the Grand Lodge of Canada (Ontario).

Provenance – 1738 First Edition Copy of Anderson’s Constitution (A. Keith/E. Phillips)

On March 13th, 1738, Henry Price of the Grand Lodge of Massachusetts appointed Major Erasmus J. Phillips as Provincial Grand Master of Nova Scotia. In late Spring as head of the Annapolis Garrison, known as the Fighting 40th, he arrived in Annapolis Royal with the Warrant, constitution, and Regalia. The very first Masonic Lodge in Nova Scotia and in all of Canada was constituted on June the 22nd, 1738 at the local inn. Major Phillips was the first Master. In 1755, the lodge was registered under the Grand Lodge of England, Warrant # 42 and in 1767 the lodge was still meeting. The 40th Regiment and Phillips had moved on taking part in the second siege of Louisburg in 1758 and Quebec in 1759 under Wolfe. The Constitution however, remained in Annapolis Royal. In February 9, 1842, it was presented to the Honourable Alexander Keith and on becoming Provincial Grand Master and it became part of his personal Masonic Library. His signature bears witness to the presentation as do Grand Lodge records. Upon his death, in December 1873, it was not part of the presentation made by the family to the Masons of Nova Scotia of Masonic artifacts in 1878. However, on the death of his daughter, Margaret Louise Keith Wickwire (Dr. Nathan Wickwire) a further presentation was made by the family at the opening of the Masonic Temple on Barrington Street in Halifax in 1928. W. A. K. Wickwire, now deceased, was 14 years at the time and attended the ceremony and had gone through all the artifacts and books and recalled everything vividly. Included in this presentation was the signed 1st edition of 1738 of Anderson’s Constitutions. It included pencil notes and markings made by Keith. In January of 1984 at an open Lodge presentation to Keith No. 17, W.A.K. Wickwire recalled the events of 1928 and along with the presentation of a Keith artifact to the Lodge, forms part of the official written record.

Unfortunately, at some point in time the volume went missing and re-emerged and made available in 2008. Having ascertained the authenticity of the book, the signature and the markings and having had the benefit of the personal recollection of the 1928 presentation, the edition was re-acquired by the family, descendants of the Honourable Alexander Keith. Because of its value, as a major Masonic artifact and Nova Scotians and Canadian History, it is the wish of the family to have it returned to the Masons of Nova Scotia and into the proper care, custody, preservation, and security of the Grand Archive of the Grand Lodge of Nova Scotia. The book as a 1st edition standing alone also has considerable value on the open market and to Masonic collectors. It is the wish of the family that the book be on public display where possible with all due considerations being taken into account by the Grand Archive. The question of restoration, treatment, and the cover will rest with the Grand Archivist. With the approach of the 275th Anniversary of Masonry in Canada and Nova Scotia, the timing of this is more than appropriate. Interest has been shown in this volume by the Grand Lodge of Massachusetts, Canada, and others but it is the wish of the family to have it stay here, if possible.

Gregory P. W. King, PGH



The inside front cover of the book. On the top of the frontispiece is the name of Alexander Keith and on the rear inside cover is the date when he received it: "9th February 1842".

THE TROWEL BY W.BRO. UNKNOWN

There is no need to say that of all the working tools it is the most appropriate to the Master Mason Degree. The Entered Apprentice, who can make only a beginning at the task of shaping the ashlar, needs only the gavel and the gauge; the Fellow Craft, to bring the stone into completeness of size and form, requires the plumb, square, and level; the Master Mason's task is to set the finished stone in its place, and bind it there, for which purpose the Trowel is his most necessary tool. Therefore the Master Mason has been given the Trowel as his working tool because it is most symbolic of his function in the great work of Temple Building. When that tool has done its work there is nothing more to do, because the structure stands complete, a united mass, incapable of falling apart; the stones which were many have now, because of the binding power of the cement, become as one.

If the stone represents an individual man, and if the Temple represents the Fraternity as a whole, it is evident that the Trowel is the symbol of that which has power to bind men together. What is it that binds men together? What is this unifying power? Let us undertake to answer this question from the several points of view of the individual, the Fraternity, and the world at large.

We very frequently meet with men who seem to lack unity in their makeup; a spirit of disorganization or anarchy is at work in them so that they seem to live at cross-purposes with themselves. What they know they should do, they don't; and many things which they do, they do against their own will. They may have personal force, but it is scattered and their lives never come to a focus. Of these men we say that they lack character. Character comes from a word that meant originally a graving tool; after long use the name of the tool came to be applied to the engraving itself, and thus the term has come to stand for a man whose actions give one an impression of definiteness and clear-cuttedness, like an engraving. A man who lacks character is a blur, a confused and self-contradictory mass of impulses and forces. The one salvation for such a man is to find some means of unifying himself, of using himself for some purpose so as to arrive at some goal.

What can he use? We may answer, perhaps, that he can best use an ideal, for an ideal is nothing other than a picture of what one wills to be which he ever keeps before him, as an architect refers to his

blue prints. In short, the man needs a plan to live by, a thing we have symbolized in our Ritual by means of the tracing board.

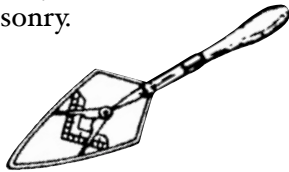
Before the time of the Reformation, builders did not use plans drawn to scale as architects now do, but laid out their building design on the ground, or even on the floor of the workshop or the Lodge. In early English Lodges this design was often drawn on the floor in chalk by the Master, and the youngest Entered Apprentice would erase it with a mop and water at the end of the ceremony. After some years, to make this labour unnecessary, "the plan of work" was drawn on a permanent board which was set on an easel and exhibited during the degree, as is still done in England. The tracing board of a degree, therefore, is the plan of work for that degree, drawn in symbols and hieroglyphics, and the tracing board itself, as it stands in the Lodge, is a constant reminder to the Mason that, as a spiritual builder, he must have a plan or an ideal for his life; and when the Mason does live in loyalty to an ideal he is a man of character; his faculties work in unison, there is no war between his purposes and his behaviour, and he is able to stand among his brethren as a completed temple. Such a man has used a Trowel in his own life.

It is more difficult to answer the question, "What is the force that can unite individual Masons into a unified and harmonious Order?" A practicable answer may be found by asking a further question, "What is it that now unites us, even if imperfectly?" What is the cement? Perhaps we cannot point to any one thing. When I inquire of my own heart what it is that ties me to my fellow Masons I find myself thinking of many things. There is the sense of a wonderful history which links up to unknown brethren who lived generations ago; there is the symbolism of the Craft, in which precious truths and living philosophies have been poured as into golden vases; there is the spirit which pervades the Order, a sense of oneness in purpose and aims, of tolerance, of charity, of patience and friendship; there is also the remembrance of the obligation which I voluntarily assumed, and which wove into my heart a silken thread, the other end of which is woven into the hearts of my brethren.

These and similar influences hold me to the Craft now and ever shall; but how to sum them up in one word I know not, except that word be Brotherhood. Brotherhood has suffered much from

over-use, from sentimentalism, and from oratory, but no other word can be found to take its place. Therefore we may say that, so far as the Fraternity itself is concerned, the Trowel and the cement spread on by the Trowel, is the kindly, pervasive, irresistible spirit and power of Brotherhood. True it is that "Fellowship is heaven; the lack of fellowship is hell."

If this be so then we have already an answer to our last question, "What power can unite the scattered peoples and nations of the earth, especially in a time like this when they are more than ever divided by misguided passion and hatred?" Surely, if the spirit and influence of Brotherhood can bring together two million men out of all localities, classes and accepted faiths of America and can bind them into the solidarity of a great united Order, then that same power can accomplish similar results if applied to the world at large. Diplomats and politicians do not seem to believe it, but it is true nevertheless. Trite as it may sound, Freemasonry's benign genius of fraternity has never been more badly needed on the earth than now. Every device has been used to bind people together; force, money, fear, religion, superstition, and so on. Let us hope that sooner or later the human race will try the means proved so effective by more than three hundred fifty years of Freemasonry.



*Leigh MacConnell
Grand Lecturer*

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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Submissions for upcoming editions can be sent either through the Grand Lodge website or can be sent to the Grand Secretary: Grand Lodge of Nova Scotia
167 Coronation Avenue
Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.

The Lambskin

It is not ornamental; the cost is not great,
There are other things far more useful, yet truly I state,
Tho of all my possessions, there's none can compare,
With that white leather apron, which all Masons wear.
As a young lad I wondered just what it all meant,
When Dad hustled around, and so much time was spent,
On shaving and dressing and looking just right,
Until Mother would say: "it's the Mason's tonight."
And some winter nights she said: "what makes you go,
Way up there tonight thru the sleet and the snow,
You see the same things every month of the year."
Then Dad would reply: "yes, I know, my dear.
Forty years I have seen the same things, it is true.
And although they are old, they always seem new,
For the hands that I clasp, and the friends that I greet,
Seem a little bit closer each time that we meet."
Years later I stood at that very same door,

With good men and true who had entered before,
I knelt at the altar, and there I was taught
That virtue and honor can never be bought.
That the spotless white lambskin all Masons revere,
If worthily worn grows more precious each year,
That service to others brings blessings untold,
That man may be poor tho surrounded by gold.
I learned that true brotherhood flourishes there,
That enmities fade' neath the compass and square,
That wealth and position are thrust aside,
As there on the level men meet and abide.
So, Honor the lambskin, may it always remain
Forever unblemished, and free from all stain,
And when we are called to the Great Father's love,
May we all take place in that Lodge up above.

Author Unknown

WIDOWS SONS GRAND CHAPTER NOVA SCOTIA

In 2009 a group of dedicated Masons from different lodges got together for one purpose, to try to bring the Widows Sons Motorcycle Riders Association to Nova Scotia. The one desire they had was to promote Freemasonry through their enjoyment of riding motorcycles. In 2009 they brought their request to the Board of General Purposes for approval of them wearing the Square & Compasses on their vests and to inform the Board and all Masons of the aims of the Widows Sons Association. With that approval in hand, they applied to Widows



Sons Grand Chapter and were granted their Charter. At their forming they had but seven members and have now grown to twenty-two full members with chapters and members throughout the Province. At Grand Lodge in 2010 they presented Grand Master Reno Favretto with his vest bearing the Widows Sons Logo.

Since then they have enjoyed many pleasant hours of fellowship while riding and promoting Masonry. Each member has in their possession a pocket card explaining Freemasonry available from Grand Lodge as well as the brochure on Masonry in Nova Scotia. With this on hand each member feels he can provide information to all who ask about the Widows Sons and Freemasonry. In 2010 the Widows Sons took part in the Elmsdale Canada Day Parade riding between C.W.Saunders Lodge float and the Shriners. In July 2011 they met with the Widows Sons, New Brunswick Chapter for a group meeting at Widows Sons Lodge in River Phillip NS. There, the fellowship of the two Grand Lodges was exchanged and hopes are that this will increase to include all East Coast Widows Sons Chapters in the future.

In September 2011 six Widow Sons from NS rode and attended the Grand Gathering of Widows Sons in Gananoque, Ontario. This gathering was held to promote fellowship between the 120 Grand Chapters of Widows Sons and is held at some location throughout North America each year. This Grand Gathering was attended by members of Widow Sons Chapters throughout North America as well as a few from such far away places as Alaska and even South Africa.

On April 20, 2011 as a group, they attended and participated at the installation of officers at C.W. Saunders Lodge #125 where our President Ed Corbett was installed as Master of the Lodge. On October 12, 2011 at the installation of officers of Timberlea Lodge # 136 they were the largest group in attendance for the installation of Widows Sons member, Dwaine Boutilier as Master of that Lodge. Out of the twelve members in attendance, most took part in doing charges throughout the evening. On October 13, 2011 two members of Widows Sons were raised as Master Masons in Keith Lodge #17 and again the Widows Sons out numbered all other groups in Lodge with nine members in attendance. When the two members were raised as Master Masons they officially became Widow Sons members with full member privileges.

Widows Sons have also participated in a number of charity drives and events and are still investigating which charity will be their main focus in the future.

We invite any Mason throughout the Province, who is a Master Mason or taking his degrees and owns a motorcycle of at least 500cc, that may be interested in joining our group and the fellowship we enjoy, to contact our President W.B. Ed Corbett at 902-830-7841 or e-mail at "widowssonsns@hotmail.com" Any group wanting to form a Chapter in their area can also inquire at the above.





Above: The presentation to the Most Worshipful the Grand Master, M.W.Bro. Reno Favretto, of the club's riding jacket at the Grand Communication in June 2010.

Right: M.W.Bro. Reno Favretto modeling his new jacket.



Members of the Widows Son Chapters from Nova Scotia and New Brunswick meeting at the WIdow's Son Lodge No.48 in Cumberland County.

FROM THE CONCORDANT BODIES - THE ROYAL ORDER OF SCOTLAND

Organization

The Grand Lodge of the Royal Order of Scotland is headquartered in Edinburgh, with a total of 85 Provincial Grand Lodges in several locations around Britain, and in a number of countries around the world. The order claims the King of Scots as hereditary Grand Master. The Deputy Grand Master and Governor of the order is currently Andrew Douglas Bruce, 11th Earl of Elgin and 15th Earl of Kincardine, KT, CD, JP, DL. In times in which there is no King of Scots, the Deputy Grand Master and Governor is the worldwide leader of the Order.

The ROS Grand Lodge and the Provincial Grand Lodges confer two degrees:

- * Heredom of Kilwinning
- * Knight of the Rosy Cross

History

The order has existed since at least 1741, based on records in the archive of the Grand Lodge demonstrating activity in London, with a further charter being granted in 1750 to work the degree at The Hague. The holder of that warrant, William Mitchell, moved to Edinburgh around 1752/3, using the charter to establish a Provincial Grand Lodge there. In 1767 this body became the Grand Lodge of the Royal Order of Scotland.

Activity appears to have dwindled with the Order nearing extinction in the early 1800s but a resurgence culminated in the establishment of further Provincial Grand Lodges by 1843.

The legends of the order date its origination to the reign of King David I in the 12th century in the Heredom degree, with the Rosy Cross degree originating in 1314 following the Battle of Bannockburn.

Membership

Qualifications for membership vary by provincial jurisdiction but typically include: proposed by existing member (this is an invitational body), having been a Master Mason for a minimum of five years and profession of Trinitarian Christian faith. Other restrictions may include, but are not limited to:

- * Active membership of the 18th degree of the Ancient and Accepted Scottish Rite and at least one other Christian Order. OR

* Membership of the Holy Royal Arch and at least one other Christian Order. OR

* In the United States the candidate should hold the 32nd degree of the Ancient and Accepted Scottish Rite, although this may be waived if the Petitioner is a Knight Templar (York Rite). The candidate must also be a Trinitarian Christian by faith. They also require that all applicants must be entitled to honor in Freemasonry because of services performed for the Craft, the Church, or the Public. The R.O.S. considers offices held in Masonic Bodies as evidence of service performed to the Craft. Also, honors already received in the fraternity such as the K.C.C.H., the 33rd degree, the Red Cross of Constantine, the K.Y.C.H., etc. The R.O.S. also considers services such as offices held in Church, activity on Boards and Committees, active work with the Boy Scouts, DeMolays, Community drives, etc., or other types of evidence of service performed for one's fellowman. The R.O.S. will judge each application on its own merit.



Above: The breast jewel of the Royal Order of Scotland. Below: The complete regalia; apron, sashes, garter and jewel.





*The Royal Order of Scotland Provincial Grand Lodge for the Provinces of Nova Scotia and Prince Edward Island
The Grand Lodge meets twice a year in Halifax at which time new members are advanced and promoted into the Order.*

I have a question....

Why is it called Volume of Sacred Law and not the Holy Bible?

On the Altars of probably all our Lodges in Nova Scotia is a King James Version of the Holy Bible (specific). It is a Holy Book (generic). It is also an example of a "Volume of Sacred Law" (generic). As you are well aware, there are numerous faiths in the world and each has religious or sacred writings or Holy Scriptures which are considered sacred by that faith group and most commonly placed together in a book form; that is a Holy Book or a Sacred Volume. Freemasonry refers to each one of these as a Volume of Sacred Law. (VoSL) This is not a sacrilegious term.

As you can see, the term "Volume of Sacred Law" is a generic term and not a specific term. "Generic" means "referring to all examples of a certain class, group or kind". "Specific" means "referring to only one in a certain class, group or kind". When a Mason uses the term Volume of Sacred Law, it can refer to the Holy Book of any faith. When he uses the (specific) term Holy Bible, it

refers to the one book of a particular faith. A mother has children (generic) but each child has its own (specific) name.

Many Lodges will have more than one Holy Book or Volume of Sacred Law on the Altar if there is a member of a different faith in attendance, particularly when there are obligations to be taken as in the case of new members joining. In that instance the new member kneels, places his hands on his particular VoSL and promises before God to conduct himself with the best moral and ethical behaviour with which he is capable so that it may bring honour to God, to his family, to his neighbour and to himself.

A true Mason does not believe one faith or one VoSL to be any more or any less sacred than another. Freemasonry teaches tolerance by "adopting no particular creed, forbidding sectarian discussion within its Lodge rooms, and encouraging each to be steadfast in the faith of his acceptance."



JOHN ALBRO CHARTER MEMBER CELEBRATES 100TH BIRTHDAY

On December 2, 2011 Brother Dewey Dauphinee celebrated his 100 birthday at his residence, Clarmar Care, 200 Main Street, Dartmouth, NS.

The Grand Master, Most Worshipful Brother Barry S. Imber, the District Deputy Grand Master, Second Halifax District, Right Worshipful Brother Ron Webster along with a large number of relatives, friends and Masons visited Brother Dauphinee to congratulate him on his milestone birthday.

Brother Dauphinee was initiated in Eastern Star Lodge No. 51 November 14, 1950, passed December 12, 1950 and raised February 13, 1951 and is the last living charter member of John Albro Lodge No. 122.

Brother Dauphinee received his 50 year jewel February 22, 2001, his 55 year bar April 19, 2008 and his 60 year bar March 24, 2011.

Owen Walton PGM



*Above: Brother Dewey Dauphinee with Brother Fred White of John Albro Lodge; M.W. Bro. Owen Walton.
Right: Brother Dewey Dauphinee with R.W. Bro. Ron Webster; M.W. Bro. Barry Imber*

I highly venerate the Masonic Institution, under the fullest persuasion that, when its principles are acknowledged and its laws and precepts obeyed, it comes nearest to the Christian religion, in its moral effects and influence, of any institution with which I am acquainted. - REV. FREDERICK DALCHO.

MASONRY IS INVOLVEMENT

Involvement' is an 'in' word today. All the way from those in the so called establishment to the 'way-out' protesters within society, all want to be known as the "involved". And whether they are or not doesn't really matter - just as long as they think they are. Let us say immediately that anyone who belongs to any church, fraternal group, service club or any organization must become involved in it, if it is to have any value for him. Today I want to speak about Masonry and involvement, where we find it, and the problems that surround it. I do not expect that you will agree with me in my conclusions, but my intention is to provoke discussion, and if I do that, I have 'involved' you to some extent. If I do that, I have done the job that I have set out to do.

'Involvement' means various things to various groups. for the Service Club member this is easy to define. It means getting behind the projects of a club, in either direction or doing. In the church there are three steps taken to involvement; decision, commitment and involvement, for no matter what we may decide or no matter how we may commit ourselves; without involvement there is nothing done. but in Masonry, or any other fraternal group involvement is not as 'cut and dried' as all that. For the person who joins masonry knows little or nothing about it when he is outside its precincts. thus the mason has to learn to become involved in a rather unique way.

Let me then, rehearse for you, the way in which a mason becomes involved or where involvement becomes a possibility, along with some of the 'hang-ups' that I see in the system. There are, it seems to me, at least three areas - or should I say, three steps where the possibility of 'involvement' becomes, or could become an actuality. the first step along the way is when a candidate first enters the lodge room. He is blind in two senses - physically, because his is

hoodwinked; and psychologically, he is blind, because he is without insight of a masonic nature, and he has no idea of what is going to happen. The first overpowering feeling that a candidate has, therefore, is one of complete and utter dependence. He has to rely on the guiding arm of a brother to conduct him where he does not know where to go, and then, on his knees he confesses that his faith is in god, but knowing as well, he must rely on the hidden brother. None of us will ever forget that the whole feeling in the first degree is one of humility. He is being guided, blind and humble, poor and penniless in both worldly goods and spirit. And all through that first degree, it would seem to me, humility is the lesson being inculcated; it is the first lesson that a mason receives. And it is the one great lesson that we are likely to overlook in the times that lie ahead, for without humility one cannot really learn what it means to become involved. We listen with care, but often without comprehension and ask unconsciously, (at times consciously) - "What would you have me do?" So when I say that we have a unique introduction to 'involvement' in masonry, this is what I mean, - we differ from many other groups for there is no "plunging" into involvement from the moment of admission. the second step in involvement takes place, also, in the first degree, at the time when he has his physical sight restored, but the initiate is 'still in the dark' in terms of masonic teaching and unfortunately - at least under our present system - is going to remain this way for some time. We know that the reasons are evident to us. The teachings are bound up in symbols, abstraction and a somewhat archaic language, which may have great beauty, but it lacks directness, which is a clear necessity in this day of advanced communication. we know that we will always be 'learning' in masonry but very often it takes months and years for the meaning of even the most elementary teachings to come through, and some members unfortunately, give

up trying. Now the reasons are, it seems to me, clear.

At this point I would like to make rather a long aside to grapple with the question "How can it be possible for a Mason to know that in which he is involved, when we have a system that does not dwell long enough on the basic issues right from the start?" You may want to argue with this, but I would think that no one would deny that the object of Masonry, as seen through the eyes of a newly initiated, passed or raised brother is simply to get ready for examination, so that the next degree or 'plateau' may be reached. but as far as the meaning of the work, and the application of the symbols to real life, there just hasn't been sufficient time.

In papers delivered by Ned Rivers and Morley Merner at an Inter-provincial Conference of the four Western Jurisdictions, they registered grave doubts about whether we do, in fact prepare men within masonry with anything like the care we ought to. Now I don't always agree with learned authorities within our craft, but in these papers "The Fellowcraft Degree makes a Mason Think" (portions of which were published in a recent Grand Lodge Bulletin) they make some valid and pertinent observations which bear upon the subject I am tackling. May I, in my own words, say some of the things they said.

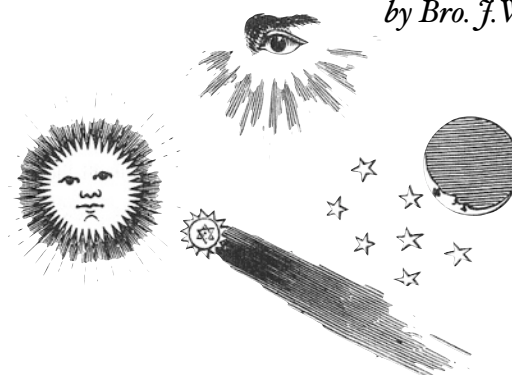
First: the basis of much of the work in the lodge is to literally push a man through three hoops to get the 'bag of candy', or 'pot of gold' at the other end: - that the object of the Craft Masonry is to get a man through to the place where he is a Master Mason. But he does these things without really learning what masonry is all about. you may counter with "If a man really does his homework, and is willing to learn, he will have much light shed on the questions that bother him." My contention is that they do not know what questions to ask. It is also my contention that in this busy society of ours, he is not going to find the time. And his sponsor is every the

practical side of things, as is described in the paper by Ned rivers, we give new initiates the by-laws of the lodge, without any explanation except for a short bit that is read to every new member of a lodge. The only answer to this is to give the apprentice more time and better instruction. The question that we must ask, and I hope that you will discuss, is "what should we do about it?" Perhaps we need to get back to an older system where the Entered Apprentice spent several months in that degree before he moved up. Perhaps we should allow at least six months between degrees, during which time, we should go over, very carefully, all of the symbolism and allegory, and relate them to the practical action that a mason is supposed to demonstrate in his own life. We should have "lodges of instruction" where the teachers of the apprentices will be those who know its meaning well. And then when the initiates come to their time of examination, they will not only know the words, but they will also know the meaning.

In the degree, a person is exposed to an hour and a half of lectures, perambulations and other detail. for him, he can only say "I was involved in 'something'" - fleeting lectures, hazy symbolism, difficult-to-grasp allegory - and later he will add 'hard-to-learn obligations'. But surely for him to become involved, masonry must be much more than this. and the only way he can become involved in the principles

Theme Speech No.1 delivered at The Alberta Masonic Spring Workshop, 1969, Banff, Alberta

by Bro. J.W.Roberts



ST' JOHN'S NO.2 INSTALLATION

I had the great honour of representing the Grand Master at the installation of St. John's #2 Lodge on January 2nd, 2012. What made it even more special, I had the opportunity to present Bro. Campbell Reid with a 50 year Jewel., V.W.Bro. William MacLennan and V.W.Bro. Brenton MacDonald with their 55 year Bars.

Bro.Cambell Reid

Initiated 1960 into Dalhousie Lodge #52 in Ontario, Brother Campbell Reid served in several important positions in his lodge and took part in their Degree Team. He affiliated with St. John's Lodge in 2010 and currently holds the position of Inner Guard. He retired from the RCMP in 1988 with the rank of Chief Superintendent and was the Commanding Officer of H Division, Nova Scotia for 7 years. It was my pleasure to present Brother Campbell Reid with his 50 year Jewel.



V.Wor.Bro. William MacLennan

Initiated 1954, Master 1973, Past Grand Senior Deacon, Senior member of St. John's Lodge. V.Wor.Bro. William MacLennan was the President and CEO at Farmers Dairy in the 1980's. He served on the Board of Directors at VGH and was Chairman of VG Foundation. It was my honour to present V.Wor.Bro. William MacLennan with his 55 year Bar. Congratulations



V.Wor.Bro. Brenton MacDonald

Initiated 1956, Master 1963, Attended lodge regularly throughout his Masonic career. V.Wor.Bro. Brenton MacDonald served as Secretary for 18 years in Ad Astra Lodge. He is 96 years old making him the oldest member of St. John's Lodge. As a pilot in RCAF, V.Wor.Bro. Brenton MacDonald patrolled the Atlantic coast during the War. On one occasion he became lost near the Bermuda Triangle, finally landing in Bermuda with only 8 minutes of fuel left! Since his retirement V.Wor.Bro. Brenton MacDonald mentored children as a volunteer at the IWK Hospital for the last 29 years. V.Wor.Bro. Brenton MacDonald established an important legacy. It was with great pleasure that I presented him with his 55 year Bar.



George Grant, SGW

PHOTOS FROM THE LODGES

The Most Worshipful Grand Master Barry S. Imber paid an official visit to Royal Oak Lodge No.85 to their new lodge facilities on Dec. 2nd, which they share with Royal Albert in North Sydney. At the meeting he presented two 55yr Bars to W. Bros. D. Lorne MacLellan and Raymond F. Roberts. (second row: 1st and 5th).



At the December meeting of Keith No.23 in Stellerton a packed lodge room saw the GM present a number of jewels to the following brethren: 50 year medal Bro. Allan K. Fulton; 65 year bar Bro. J. Russell MacDonald; 60 year bar Bro. William A. Green; and Secretary - long service bar(23 years) - Bro. Adrian A. Pearson.

Right: R. W. Bro. Tirral-Jones, Grand Archivist, gave a presentation to Keith No.17 of some of the artifacts in the Grand Lodge Archive.

Below: The Worshipful Master Bro. Wood of Keith No.17 presented W. Bro. Bill Scrymgeour with an engraved crystal depicting the Lodge and his 26 years of service as Tyler. Left to right: W. M. Bro. Woods; W. Bro. Scymgeour; R. W. Bro. Matt Todd; M. W. Bro. Gerald Riley; and W. Bro. Vern Toole



Left: Santa in the person of Dave Nichols helped by Bros. Harry Dane and Jim Briggs, paid a visit to Freemason's Hall to distribute gifts to local children at the Christmas Party.. Shriner clown Andy Buchan was on hand to entertain the children.. This annual event is appreciated by local families and Masons alike.

