



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

Ashlar Lodge #107



Truro Lodge No.43



A New Year of Installations 2019

Mechanic's Lodge # 78.



Elm Lodge #115



The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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A Happy New Year to all the brethren! As we start 2019 many of the lodges are having their installations of officers and are preparing their programs for the upcoming masonic year. The Most Worshipful the Grand Master has been extremely busy and we look forward to the rest of his term.

We are always eager to receive information or articles from the brethren in Nova Scotia. Don't hide your light under a bushel but spread your opinions and knowledge with the Craft. Remember that we are happy to advertise any lodge events that you may have planned during the coming year.

Ed

THE GRAND MASTER'S MESSAGE



Brothers, I would like first to wish all of you a Very Happy and Prosperous New Year.

It has been six months since I was installed as Grand Master and I have traveled to many of the Lodges within our jurisdiction. I would like to thank each and every one of you for all the courtesies you have extended me, I have always felt very much at home while there.

It has been very heartwarming to see all the new petitions that many of the Lodges are receiving, there seems to have been a great resurgence of good men wanting to join our craft. This is great to see and we must do our up most to mentor them and keep them engaged and active in our lodges.

Earlier in September when the Grand Treasurer was doing up the budget for the year, he also projected five years down the road and he based it on historical data, and it showed that we were losing Masons at a rate of four percent per year. I found this percentage rather shocking, although I know that in our last year a great number of Brothers were called to the Grand Lodge above, and there were as well quite a number of demits and suspensions. The deaths are something that we cannot do anything about, but the demits and suspensions can be addressed. We should ask when a Brother wants a demit why he wants it, is he dissatisfied with the fraternity, are we not keeping the Brother's engaged, are we just having business meetings and nothing else? The suspension's should be addressed in the same manner, why was the Brother suspended, a lot of the time it is because of none payment of dues, but we should be asking the Brother is it the money, or are you dissatisfied with Masonry and not getting what you want out of it. It is our beloved Fraternity and if we want to flourish and grow and then we all must work together to make that happen.

Earlier this fall the Grand Secretary obtained a copy of the Cornerstone Project from the Grand Lodge of Canada in the province of Ontario. He passed to me and I read through it. I liked it immediately and formed a committee headed by the Grand Lecturer to take it and adapt it to our jurisdiction, this has been done and I was informed that it is ready to go.

The Cornerstone Project has 15 milestones that have to be competed in two years, it starts in April and runs for 24 months. The milestones are like, the friend to friend program, the mentorship program, community involvement, lectures, visiting, and many other things. The main aim of this project is to get all the Brothers of the lodge working together to complete these milestones, building fellowship and comradeship within the lodge. When a lodge completes the project they would become a Cornerstone Lodge of the Grand Lodge of Nova Scotia, this can be added to their letter head and on their notices, as well the Master and the lodge would be called out and recognized at our annual Grand Communication and given a certificate recognizing them as a Cornerstone Lodge of our Grand jurisdiction, and this would be good for two years after which time the lodge could opt to do the program again.

The Cornerstone Project is going to be given to the DDGM's to pass on to the Lodges and the Grand Lecturer is available to brief Districts and lodges on it. I would like at least one Lodge form each district to trial the program and see what they think of it, it is my belief this will bring lodges together and strengthen them.

I look forward to seeing the Cornerstone Project implemented in April 2019. I hope to see many of you over the next six months, and may the Grand Architect bless you and keep you safe in all your travels.

A handwritten signature in cursive script that reads "James A. Luddington".

James A. Luddington
Grand Master, GLNS

THE ESSENCE OF SCOTTISH FREEMASONRY

This article was posted on the GLoS website and gives an insight into the governance of their Jurisdiction.
Ed

The GLoS recognises numerous Grand Lodges all over the world as being 'regular' and visiting Lodges under those Sister Grand Lodges is permitted provided arrangements are made via the respective Grand Secretaries. Recognised Sister Grand Lodges are sovereign bodies in their own right and the Grand of Scotland cannot interfere with the internal affairs of those Grand Lodges although advice can be offered if requested. In other words every Grand Lodge has its own internal procedures, bureaucracy in some cases definitions as to the meaning of various aspect of Freemasonry. In the latter instance such definitions are applicable only to the Grand Lodge concerned and cannot be 'transferred' to Scottish Freemasonry.

Recently there has been some discussion as the 'meaning' of Scottish Masonic Ritual, Regalia and Symbolism. On reading the Constitution and Laws of the Grand Lodge of Scotland (GLoS) one could be forgiven in thinking that there were no opinions on these subjects. The silence on the meaning of all aspects of Scottish Freemasonry not only in the Constitution and Laws but also in other official publications does not mean such opinions do not exist, quite the contrary. Why then are there no official explanations of any of the elements of Scottish Freemasonry? This question goes to the crux of what IS Scottish Freemasonry.

The GLoS believes that Scottish Freemasonry is a framework in and around which individuals undertake their Masonic journey. This view is created partly by the history and origins of Scottish Freemasonry as well as the psyche of Scots in general. Without going into too much detail it is sufficient to explain that before the GLoS came into being in 1736 there existed a national network of Lodges, from at least 1598 if not earlier, the membership of which was comprised of stonemasons and non-stonemasons. There were Lodges the membership of which was entirely made up of stonemasons (for example, the

Lodge of Journeymen Masons, No.8), Lodges which had no stonemasons as members (e.g. the Haughfoot Lodge) and Lodges that had both stonemasons and non-stonemasons as members (e.g. the Lodge of Aberdeen iter). These Lodges existed independently of each other and without any 'head-office' to direct them from a central point. This system was, and to some extent still is, well suited to the psyche of Scottish Freemasons (if not the population at large?). The independence of Lodges before 1736 also translated into a significant degree of independence for Lodges founded after 1736.

Unlike other Grand Lodges, which have, and use, a great deal more power and authority than the GLoS, it functions more as a facilitator and advisory body. This non-authoritarian method of governance is not known to exist elsewhere in the Masonic world and it has a direct impact on the nature of Scottish Freemasonry. First and foremost because participation in Freemasonry is a personal experience which differs from person to person the meaning of different aspects of Freemasonry can also differ from person to person. Although there may be a consensus among some Scottish Freemasons as to what any particular word or symbol might mean there can be other alternative explanations.

The letter 'G' will suffice to illustrate this point. A Freemason who is a Christian by faith will usually interpret the letter 'G' as G_D but a Freemason who is a Muslim might well reject that idea because he cannot accept that G_D can be reduced to a mere letter of a human alphabet. [Note: G_D is used here in deference to our Jewish and Muslim Brethren who do not render G_D in the Christian manner.] He will, quite often argue that the letter 'G' stands for geometric or perhaps geometry. For similar reasons a Freemason who is Jewish might argue that 'G' stands for goodness – the innate goodness within every human being. There are several other possible interpretations. Once the GLoS expressed an opinion as to the meaning of the letter 'G' it would become the de facto interpretation and therefore widely accepted by most Scottish Freemasons. If GLoS provided such

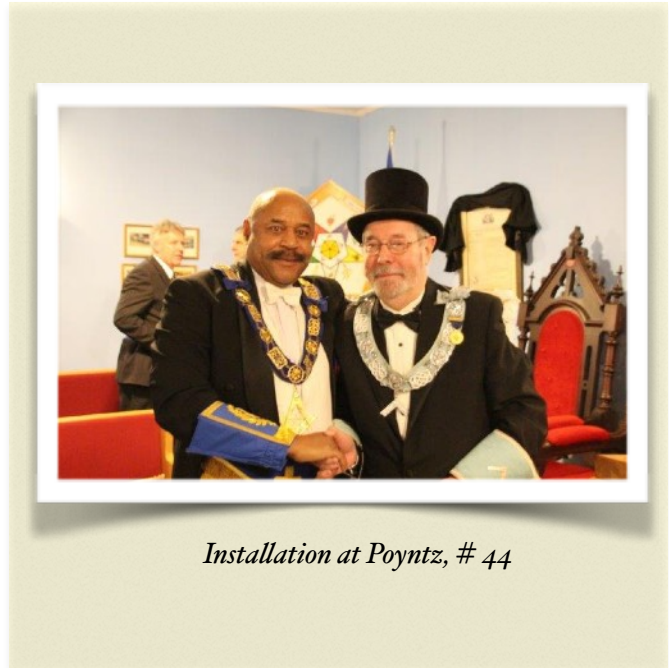
interpretations it would, in effect, create a Scottish Masonic Dogma and which could be used to define Freemasonry as a religion – something that regular Freemasons have always rejected.

Scottish Freemasonry is therefore considered to be an individual experience, or journey, albeit one taken with the help, assistance and guidance of other Freemasons. The meaning and interpretation of Scottish Masonic Ritual, Regalia and Symbolism, for good reason, is not fixed and is left to the interpretation of the individual Freemason. This is one reason why Scottish Freemasonry remains unique in the world and long may it remain so.

Robert L D Cooper, FRSA, BA, FSA Scot, FBF, FPS.

Curator of the Grand Lodge of Scotland Museum and Library

[Reproduced from the 2015 edition of the Grand Lodge of Scotland Year Book.]



Installation at Poyntz, # 44



Pictured are Left to Right

Rt. Worshipful Brother Jack Kerwin PM of Charity and PDDGM; Rt. Worshipful Brother Harry Rhyno WM Unity #4 and PGDC; Worshipful Brother Job Crocker 50 year jewel Recipient ;Rt. Worshipful Brother Robert Turner PM of Unity#4 and PDDGM

On the evening of December 19th Past Masters from three Lunenburg County Lodges visited Worshipful Brother Job Crocker to present his 50 year jewel. Brother Crocker was raised in Charity Lodge # 69 (now dark) on December 20, 1966, he was Worshipful Master of Charity Lodge # 69 in 1974. He is presently a member of Unity #4. Brother Crocker is unable to attend lodge due to medical conditions.

After several cups of coffee and Masonic Chit Chat the night came to an end and lodge was closed in real short form at 9 PM.

Lodges represented by the three presenters Unity#4, Acacia#39 and Charity #69.

THE GRAND FATHER EFFECT

How many of us in Lodge have received a petition of a new candidate and during the interview found out that their Grandfather was a Freemason. It is more common than we think as the newer generations of men are turning to the Fraternity that their father's generation skipped. After World War II our Fraternity swelled with many ex-soldiers, sailors, and air men joining Freemasonry looking for that Brotherhood that was ever present with the military experience. Many of their sons than joined from their father's influence and we continued on growing into the 1970s. From that time onward their seemed to be a loss of the Masonic chain that was started, the popularity of Atheist belief, the changing role of men in the household, and the generational distance from the military kinship were all causing the Craft to shrink. This trend carried on through the Seventies to early into the new millennium.

However in that time period many grandsons of Freemasons started seeing the beneficial influence that Freemasonry had on their families when granddad was around. Unfortunately many of these grandfathers as fathers many did not involve the family in the Fraternity. Most often we hear that dad got dressed up on Wednesday night and went out with a black case and came home after we were in bed, or that dad had his Masonic stuff in a drawer we were not allowed into. This over guarded approach left a generation losing interest or not seeking that valued light so needed.

Since 2010 we have seen an unusual trend happen, as people live longer and grandparents are more involved in the lives of their grandchildren. Their relationship have grown grandsons who sometimes would ask the questions their parent wouldn't, grandfathers found themselves explaining their Masonic apron or a jewel to a grandson. That valued relationship's developed along with today's generations of young men looking for a place to belong is leading these grandsons to Freemasonry.

The young men today are realizing that healthy relationships and full life require men to associate with other good men, the old saying "steel sharpens steel" has come back into men's lives. Many of these young men saw this concept

lived out in their grandfather's generation that seems to been skipped by fathers as the male population over the last forty years struggled with finding a new male identity, where men were involved more in home and unfortunately shunned the organizations that promoted healthy male bonding. The relationship that grandfather's afforded their grandsons as young men however sees them seeking the light Masonry has to offer. Some of the more traditional masonic practices are bringing these men into the craft where they share the same experience as their grandfathers. How many of us have witnesses a grandfather Mason present his grandson with their apron or deliver part of the ritual, When this is done you see a warm loving experience unlike many others, and this is something that is building our numbers. Although Masonry in my time will probably not see the growth experienced after World War I & II in North America we are seeing the membership numbers starting to reflect an earlier time period. However the stability and growth in some lodges can be a direct influence that the Grandfather Masons have had there.

As time moves on we should encourage the grandfathers in lodge to involve their grandsons in what Masonry is and when they reach the age to join give them the opportunity, this is both rewarding to grandparent relationship and our Lodges as these new brothers will often look to impress their grandfathers as good Masons, carrying on for their family that Fraternity which may have skipped a generation.

James Logan
WM Cornwallis Lodge



FROM THE SENIOR GRAND WARDEN



By the time you read this we will be well into the busiest time of the year when installations have either been completed or are fast approaching. The ceremony is of major significance and a highlight of one's Masonic career. It is a time for celebration while as the various charges associated with the ceremony reminds us it is also a time of great reflection and responsibility. The Lodge rooms filled to near capacity provide an insight into what Masonry can be when the Brethren get together for mutual support.

The past year has had its rewards and challenges. We can rest assured that 2019 will probably be no different, which brings me to an article written by William R. Fischer entitled "Challenge" and I quote:

"In life challenge is abundant, life is a challenge, and because of this life has meaning.

In Operative Masonry the challenge was to build a great structure from rough stone. The Challenge progressed from one building to another throughout the life of the Mason. He had purpose and worked diligently with his brothers to fulfill that purpose.

In Speculative Masonry the challenge is to build a better person through instruction, deeds, and example. The purpose is no less noble than that of our operative brothers, just more challenging.

Over the centuries Masonry has been persecuted by those who oppose it. Through these challenges Masonry has grown and become stronger. We have faced and defeated every challenge and become satisfied. "Maybe too satisfied".

Now we face a new and more fearsome challenge.

"Apathy"

As a teen, we did not care. "Who cares?" "It doesn't matter." Now as adults many of us have the same bad habits, but it does matter. The only challenge most Masons think they have is memorization of the degree work. The only education is the teaching that memorization.

We have forgotten our young brothers who are starving for knowledge and information about Masonry. Even now it had to be ordered by the Grand Master so there would be an educational talk at every meeting.

This brings us to another challenge; our educators need to be enlightened before they can instruct others. All because of the lack of education and apathy.

No one cared

No one sought

No one taught

It is time for us to:

Care

Seek

And teach, if given a chance.

Help face this challenge and help challenge others to learn, to seek, to ask and most of all **to care.**"

Food for thought? Let us face the future with a realization that we will be met by challenges, not problems, challenges that can be overcome thereby giving us purpose.

May all your 2019's be filled with Health, Happiness and Purpose.

Fraternally and Respectively;

John Dollimount SGW

FROM THE JUNIOR GRAND WARDEN



A Lesson for Freemasons or, a series of moral observations on the instruments of Masonry. From "The Spirit of Masonry" - 1843

The various instruments which we of this profession make use of, are all emblematical or picturesque of the conduct of life we ought to persevere in.

The RULE directs us to observe punctually every gospel duty to press forward in the right path, neither inclining to the right nor left hand, for the sake of any transient amusement or gratification whatsoever it forbids us to give the least inclination or propensity into the curve of life, and reminds us to beware of the least tendency to a circle, either in religion or morals! - not to mind (because they have seldom any other than selfish views) neither outs, or ins in politics and to have in all our conduct eternity in view.

The LINE should make us pay you the strictest attention to that line of duty which has been given to us, or rather which was marked out to us, by our great Benefactor and Redeemer. It teaches us to avoid all kinds of double dealing, both in conversation and actions it points out to the direct but narrow path that leads to a glorious immortality and that sincerity in our profession will be our only passport thither. This line, like Jacob's ladder, connects heaven and earth together and, by laying hold of it, we climbed up to that place where we shall change this short line of time for the never ending circle of eternity.

The PLUMBLINE admonishes us to walk erect and upright in a Christian vocation not to lean to a side, but to hold the scale of justice in equal poise to observe the just medium between temperance and voluptuousness to fathom the depth of our limited capacities, and to make our several passions and prejudices of education fall plumb in, or coincide with, our line of duty.

The SQUARE will teach us to square all our actions by this gospel rule and line, and to make our whole conduct harmonise with this most salutary scheme. Our behavior will be regular and uniform, not aspiring at things above our reach,

nor pretending to things above our finite capacities, nor to affect things above what our circumstances can possibly bear. In our expenses, therefore, we shall neither ape those that are placed in a more exalted sphere, nor attend so much to the glitter of gold as to sink beneath our proper station but we shall observe of the Golden mean,

"And always to our acres join our sense,
Because 'tis use that sanctifies expense."

The COMPASSES will inform us that we should in every station learn to live within proper bounds, that we may, therefore, be enabled to contribute freely and cheerfully to the relief of the necessities and indigencies of our fellow creatures. Hence we shall rise to notice, live with honour, and make our exit in humble hopes of compassing what ought to be the main pursuit of the most aspiring genius, a crown of glory.

The LEVEL should advise us that, since we are all descended from the same common stock, partake of the like nature, have the same faith and the same hope through the redemption, which render us naturally upon the level with one another, that we ought not to divest ourselves of the feelings of humanity and though distinctions necessarily make a subordination among mankind, yet eminence of station should not make us forget that we are men, nor cause us to treat our brethren, because placed on the lowest spoke of the wheel of fortune, with contempt because a time will come, and the wisest of men know not how soon, when all distinctions, except in goodness, will cease, and when death - that great leveller of all human greatness - will bring us to a level at the last. From hence, too, the skeptic, the shallow reasoner and the babbling disputers of this world, may learn to forebear the measuring of infinity by the dull level of his own groveling capacity, and endeavor, by way of atonement for his insults upon everything that tends to mankind, either good or great, to vindicate the ways of God to man.

From your Mallet and Chisel you may likewise know what advantages accrued from a proper education. The human and unpolished mind, like a diamond surrounded with the dense crust, discovers neither its sparkling nor different powers, till the rough external is smoothed off, and

beauties, till then unknown, rise full tom our view. Education gives, what a chiseled does to the stone, not only an external polish and smoothness, but discovers all the inward beauties latent under the roughest surfaces. By education our minds are enlarged, and they not only ranged through the large fields of matter and space, but also learn with great perspicuity - what is above all other knowledge - our real duty to God and man.

Your TROWEL will teach you but nothing is united together without proper cement: no strict union, nor external polish can be made without it. And, as the Trowel connects each stone together by a proper disposition of the cement, so charity, that bond of perfection and all social union (which I honestly recommend to you all), links separate minds and various interests together and, like the radii of the circle, that extend from the center out to every part of the conference, makes each member have a tender regard for the real welfare of the whole community. But as some members will be refractory in every society, your Hammer will likewise teach you how to use becoming discipline and correction towards suchlike offenders. If they will not submit to rule, you may strike off the excrescences of this swelling pride,

till they sink into a modest deportment. Are they irregular in their practices? Your Hammer will instruct you to strike off each irregularity, and fit them to act a decent part on the stage of life. Do any affect things above their stations? Your Hammer will teach you to press them down to their proper level, that they may learn, in the school of discipline, the necessary knowledge - to be courteous.

What the HAMMER is to the workmen, that enlightened reason is to the passions in the human mind: it curbs ambition, that aspires to its own and neighbor' hurt: it depresses envy, moderates anger, checks every rising frailty, and encourages every good disposition of the soul from whence must arise that comely order, that delightful self complacency,

"Which nothing earthly gives or can destroy,
The soul's calm sunshine, and the heartfelt joy."

Thus from our instruments may we all be instructed to raise a stately fabric of good works, upon the strong foundation of faith, that we may be fitted at last to inhabit that glorious house, not made with hands, eternal in the Heavens!

REPURPOSING MEDALLION AT LOGE LA FRANCE



It was quite a pleasure for me to pass along my Dad's medal as District Chaplain for Second Halifax District to Brother David Kramer. Dad, V.W. Bro. Charles W. Coolen, held that position in 1987-1988, and V.W. Bro. David Kramer held the position in that district 2017-2018, 30 years later. I was fortunate that my brother and sister both agreed with my suggestion, adding that "Dad would be proud to pass it along."

The suggestion by R.W. Br. Gerald Settle to conduct this presentation during open lodge with the participation of R.W. Bro. Jim Lamont, DDGM for Colchester District, was greatly appreciated, I am very proud of the part masonry has played in our family; my grandfather, Kirby H. Coolen with Clarke Lodge # 61 in Chester; Dad with St. George Lodge # 20 in Wolfville and then with Atlantic Lodge #103 in Halifax; and my own with Western Star # 50 in Westville.

Sincerely and fraternally,
V. W. Bro. Kirby A. Coolen

 FREEMASONRY - IS IT RELEVANT IN THE 21ST CENTURY?

Does the above title seem to insinuate that there may need to be change in the modus operandi of Freemasonry to be relevant in today's world?

I observe it as a confirmation of the relevancy of Freemasonry in today's world.

Let us ask this question, "How is it that for over three centuries Freemasonry **has been seen** as relevant to society?" - **But** during that time, the world has changed beyond all recognition from that which could have been imagined by our forefathers of 1717 when the first Grand Lodge was formed.

Masonry has more to offer the 21st century than the 21st century has to offer man. Over many centuries man has increased his means of producing food, conquered many diseases, has solved most of the problems concerning practical things, and has advanced technology and communication skills to a nearly unbelievable level. YET, he has not kept up his moral advancement. Despite of all the comforts of the modern world humanity has not found happiness, peace, and tranquility.

As we look around us today, what do we find? Frustrated individuals - unhappy people - everyone demanding more rights - everyone seeking more "security" - a desire for more gadgets - an increase in community problems - autocratic, despotic, and dictatorial leaders - undeclared and declared wars in many places - and on it goes. This is before we even mention "fake news" and the explosion of communication technology which has created a mass communication society bombarding the masses with countless messages generated by radio, television, print publications, internet and social media. Freemasonry has never been more needed in the world than it is now.

Is there anything in Freemasonry that can help the modern world?

Yes. Freemasonry is a collection of all the best morals, ethics and ways of living in harmony adopted from many of the world's oldest cultures and civilizations.

Is there anything else?

Yes. Freemasonry is an institution that offers the world the rare principle of the parenthood of "God" under all names. In too many places this is forgotten. Many of the "isms" and "ologies" cast

aside the idea of "God" as old-fashioned or superstition. Freemasonry has the "Great Architect of the Universe" as a foundation stone.

HOWEVER, Freemasonry does not concern itself with the dogmas, forms of worship, or theology of any church. A Mason must profess a belief in a Supreme Being and immortality of the soul to be a member; BUT Masonry does not ask the man how that Supreme Being manifests to man, how he reconciles himself to a Supreme Being, or what attributes he does or does not wish to attribute to a Supreme Being. Freemasonry tries to enrich a member's belief in the Great Architect of the Universe by instructing him in the moral law, in the hidden secrets of geometry, nature and science, and encourages each man to be steadfast in the faith of his acceptance. Freemasonry has for centuries enabled men of all creeds to understand each other's belief in the parenthood of a Great Architect of the Universe and therefore enables a tolerance for the religious beliefs of men to the point they can all come together, work together, and even pray together in complete harmony.

It is the only worldwide organization where there is no political or religious discussion permitted.

Is there anything else?

Yes. Freemasonry also offers the world the principle that follows logically from what has just been said - "the brotherhood of man". If we have a common parent, are we not all brothers? We hear too little of this nowadays.

We constantly hear of demands for "rights" of one kind or another. How often do we hear of duties or obligations? Freemasonry says nothing about "rights" but has much to say about the duties owed to others; and the obligations that its members have to their families, their communities, their country, to themselves and each other. Today's world emphasizes the demand for "rights", but conveniently forgets its corresponding duties and obligations. The world forgets we are all kin to each other, Freemasonry does not.

Is there anything else?

Yes. Freemasonry is not a mass medium. It works with and through the individual member. The individual is all important. Each new member is prepared as an individual, the one important person who is initiated, then passed, then raised.

And then he is our brother whose welfare and his family's welfare we promise to look after.

Communities are made up of people and you cannot have a happy community unless the individuals that make up that community are each individually happy. **SO**, Freemasonry offers to the world today the basic ideal that is being slowly forgotten: that each individual is important and his personal welfare counts.

Is there anything else?

Yes. Because as Freemasons we have but one aim; to live in harmony, to please each other and to unite in the grand design of being happy and communicating that happiness to all others.

Is there anything else?

Is equality relevant? Does treating everyone as equals protect individual rights - or lower standards of progress?

Do moral truths and ethics hinder or aid the progress of society?

Is hope and faith relevant?

Do we rule brothers to follow **OR** do we guide brothers to think for themselves?

Is the social contract of sharing in community [involvement] and obeying the civil law relevant? Or should we be our own vigilantes and ignore all the rules?

Is love of country relevant? Does patriotism aid or hinder the overall progress of society?

If equality is important, if moral values are important, if hope and faith is important, if the rule of law is important, if love of country is important - then without need for further discourse - **YES, Freemasonry is deeply relevant in today's world, just as it has been for three centuries and will be in the future.**

Brethren, may our Lodges remain a safe haven, that sacred retreat of moral, emotional, social, brotherly, educational, and spiritual connection that all of us and especially the younger generation needs, and may our Brotherhood and its teachings continue to be relevant until time shall be no more.

*Leigh MacConnell,
Ionic #73,
Sophia Perennis #139
GLNS*

EVENTS AT THE END OF THE INSTALLATION OF OFFICERS CEREMONY:

Brethren -

There seems to be much confusion over what happens at the end of the Installation of Officers in this jurisdiction. I will endeavour to clarify what is supposed to happen according to our ritual. At the end of this wonderful ceremony is the Closing Ode, a Prayer, for many our National Anthem and then the IO completes the ceremony. After this is where I see a lot of variance from the ritual. According to the Handbook of Ceremonies - Part I and Part I (a), page 27 & 28, the following is what is supposed to happen:

- 1) The WM will say a **FEW** words followed by the SW and JW.
- 2) The WM will then call upon the **Junior Ruling Master** to address the brethren.
- 3) The floor should **NOT** be opened for general comments.
- 4) The Senior GL officer present will then be requested to make any presentations and to address the brethren.
- 5) The WM will ask the Chaplin to say Grace if there is a luncheon following the ceremony.
- 6) The official GL visitor may choose to retire at this point followed by the departure of the ruling Masters and visitors with permission from the WM.
- 7) If the official GL officer does not retire, it is **NOT** appropriate to have the ruling Masters and visitors retire.
- 8) The WM will then proceed to close the Lodge.
- 9) It is **NOT** appropriate to take up a monetary collection at an Installation Ceremony.

I hope this sheds some light on this matter.

*Gerald Settle
Grand Historian - G.L.N.S*

EGO VS SOUL

Brethren, I often seek out motivational quotes, speeches, sayings and readings...I would like to share one that I recently found, that in my mind can draw a parallel to Freemasonry, or better yet, presents a challenge to Freemasonry It is as follows; EGO vs SOUL Ego seeks to serve itself Soul seeks to serve others.

Ego seeks outward recognition, Soul seeks inner authenticity. Ego sees life as a competition' Soul sees life as a gift.

Ego seeks to preserve self, Soul seeks to preserve others. Ego looks outward, Soul looks inward.

Ego feels lack,
Soul feels abundance.

Ego is mortal,
Soul is eternal.

Ego is drawn to lust,
Soul is drawn to love.

Ego seeks wisdom,
Soul is wisdom.

Ego enjoys the prize,
Soul enjoys the journey.

Ego is the cause of pain,
Soul is cause of healing.

Ego rejects God,
Soul embraces God.

Ego seeks to be filled,
Soul is eternal wholeness. Ego is me,
Soul is we...

Let me first define both Ego and Soul before I present my perspective:

EGO: someone's sense of their own worth, "he has a big ego", an overstated sense of self, related to the outside world

SOUL: a person's feelings or moral nature, defining their place in the world, immaterial essence on which a person can be, from an internal perspective

Then I ask...What does Freemasonry serve...our EGO...or our SOUL??

Well I think Freemasonry presents us a challenge, a choice if you will.

It is possible one could say Freemasonry feeds the Ego...it suggests by the categories and levels of

Degrees that we are feeding the Ego...an EA is not considered equal or recognized as accomplished as a FC...and indeed a MM is considered to have reached the pinnacle...some Lodges only let MM attend a BGP...so becoming a MM gives a further sense of self-worth, although in every Degree we are a Freemason? This feeds a Brothers EGO.

We wear collars if we are Officers, we allow the leader of our Lodge to be a Master, that we must obey and give him immense power over everyone ..." he" is in charge...we have WBro, VWBro, RWBro and MWBRo and Jewels and Aprons are more celebrated and elaborate as you ascend...can it be said "that" feeds the EGO?

Does it feed the EGO or becomes the reason that accomplished Brethren decide that you must be a Principal Officer, WM or PM to have a vote in Grand Lodge???

Well you get my point with these examples...Freemasonry CAN feed the EGO...

Equally, however, one could say that Freemasonry is known and designed to feed our SOUL

It has teachings of moral principles that nurture our character, it admonishes immoral behavior, well that could be said to be feeding our Soul by defining and directing our moral compass?

Perhaps it feeds our Soul when after each Degree we are recognized with a more storied and elaborate apron and title, to acknowledge you have done the internal study and work and progressively advance your moral character with each Degree?

Possibly the Collars of an Office, or the Jewels, or the Titles, all serve a noble purpose as a reminder to one's self the discipline and commitment you pledged to live, to a higher standard...and perhaps the symbolism serves as a recognition that you can be looked to and sought out by other Brethren for counsel as they to journey through our gentle craft...and they need and desire guidance?

Well then...yes Freemasonry can and does serve and feed the SOUL...

You might agree, it can be a slippery slope...Freemasonry can serve EGO AND SOUL

So, I believe...it then becomes a choice...your choice Brethren...am I right?

Brethren, for discussion...what is Freemasonry feeding you? Is it feeding your EGO? Or is it feeding your SOUL? ...and is a little bit of both...well guided, okay?

Permission to reprint from the author Brother Barry Tuck of Euclid Lodge #158 of the Grand Lodge of British Columbia and from Brother Wayne Anderson the editor of the Sunday Mason Papers



RW Brother Gerald Settle, GH, presenting a 60 year bar to W Bro Edward Morrissey of Woodlawn Lodge #131 at their regular meeting on Thursday Dec. 13, 2018. Bro. Morrissey is "mobility challenged" but still regularly attends Lodge.



What Jewels can be worn in Lodge?

The Honourary jewels authorized by Grand Lodge, to be worn by brethren in Nova Scotia, are:

- (i) Erasmus James Philipps Bronze Medallion
- (ii) Centenary Jewel by members of Lodges one hundred years of age
- (iii) Fifty-Year Jewel
- (iv) Bicentenary Jewel struck in the year 1938, in bronze or silver, to be worn by any member of any Lodge who participated in the Bicentenary Commemoration
- (v) Lodge Secretaries' Long Service Medal
- (vi) Lodge Treasurers' Long Service Medal
- (vii) Meritorious Service Medal
- (viii) Centennial Jewel struck in 1966 to commemorate the Centennial of Grand Lodge
- (ix) Bicentenary Jewel of a Lodge two hundred years old
- (x) Jewel to commemorate 250 years of Freemasonry in Canada
- (xi) Lewis Jewel by a Master Mason who is the son of a Master Mason
- (xii) Jewels presented for services rendered to the Craft, in this or any other Grand jurisdiction

No jewel, other than the following, may be worn in Grand Lodge or in any constituent Lodge:

Regulation VII: Jewels: 3.

KEITH LODGE'S TRAVELLING JEWEL

After December 6, 2017, the date of the Halifax Explosion:

- Canada was still at war, and Halifax was a major hub for the Great War's war effort;
- Halifax was reeling from the immediate aftermath of the Explosion – the largest manmade explosion before the nuclear age; and
- Halifax's Keith Lodge No. 17 was grieving the loss of its Worshipful Master in the Halifax Explosion.

Charles Harry Finck, Worshipful Master of Keith Lodge No. 17, age 50, was Fatality No. 1255 in the Halifax Explosion. Lodge minutes say little about W. Bro. Finck beyond his masonic career leading up to his election as Worshipful Master earlier that year. We know from records outside the Lodge that he lived with his family on Macara Street in Halifax, and worked for Hillis and Sons Foundry as a carpenter. His obituary finally appeared on p. 9 of the *Halifax Herald* on March 4, 1918, almost three months after his death. W.Bro. Finck left behind wife Anastasia Finck and son Charles W. Finck. It was son Charles who identified his father. We do not know if Charles, Jr. went on to become a Mason. If he did, it was not in Keith Lodge No. 17.

Keith Lodge No. 17's institutional knowledge of W.Bro. Finck and his untimely passing in his first year in the East was lost to the Lodge until the Lodge's Historian began the practice in 2018 of reading minutes in Lodge from 100 years before. With the discovery of Brother Finck's story, the Brethren of Keith Lodge No. 17 decided to establish a new Worshipful Master's travelling jewel in his honour, and a special ceremony was held in Lodge on the evening of December 13, 2018. The poignant ceremony included an Empty Chair Ritual, with the empty chair placed in the East, along with the dedication of the new travelling jewel. During the ceremony, a Past Master's Apron and Collar, the new jewel, a piece of evergreen, and a gavel were deposited on the empty chair. The Lodge's Historian helped lead the Lodge in the ceremony with these words:

"Worshipful Master, through you to the Brothers in the here and now... Brethren we will

now have a moment of silence for W.Bro. Finck and our Brethren lost to us so many years ago in a terrible flash of light, but remembered and honoured this evening for the Masonic Light they left us all."

This travelling jewel remains testimony to brotherly love delivered for a Brother Mason we never knew, separated from us by more than 100 years. The passage of so many years does not diminish the sense of loss, nor does it diminish the depth of brotherly love and affection felt by the Brothers of Keith Lodge No. 17 for one of their own. Accordingly, this jewel represents the best of Masonry back then, and in the here and now — a symbol to be worn with honour by the Lodge's present day Worshipful Masters from now on.

James Musgrave
WM, Keith Lodge No. 17



TOP LINE SIGNATORIES ON A PETITION

When you are asked by a man about Freemasonry and he asks the right question, what do you do? Many of us would, if we know the person, decide if he would make a good Mason, and whether or not he is of good character. Those things being satisfied we then set about obtaining a petition for him to fill out. Once he does that, the next step is to be his "Top Line Signatory" and I am not sure we all know what that entails. This important action is often taken far too lightly!

The petition, the signatories and the investigation are the first lines of defence in guarding the West Gate. Not everyone can, or should, be a Freemason. Being comfortable with recommending the petitioner is actually just the tip of the iceberg. When we are the "Top Line Signatory" we assume an awesome responsibility not only to the lodge, but also to the petitioner. I think our responsibility to the lodge is fairly apparent, but what are our responsibilities to the petitioner? This is far more complex and much, much longer lasting or it should be! Although the secretary advises the petitioner of the when and where of things, the Top Line Signatory should assist by ensuring the petitioner is present at the prescribed places and times and he should, to the extent he can, prepare the petitioner for what is to come throughout the degrees. The Top Line Signatory (henceforth the TLS) should form a bond with the petitioner and should make every effort to be the petitioner's conductor throughout the degrees if for no other reason but to put the petitioner more at ease by hearing a voice he already knows and trusts. The TLS should be there as a mentor not only during the degrees but throughout the petitioner's Masonic career. I don't mean the TSL should be a babysitter, but it is close! The TLS should be there for the petitioner to guide him, answer his questions and nurture him as he progresses through his Masonic journey. I am sure many will agree there is no greater reward than seeing your protégé reap the benefits of being a successful Mason and witnessing him dawn the jewel of a Master.

There are many things that can affect this relationship. The new Mason could move to

another lodge or jurisdiction, one could pass to the

Grand Lodge Above or you could simply loose contact. Numbers one and two we have little control over, but number three is well within our means to control. As the petitioner progresses his reliance on you will naturally decrease but you should never loose contact. An in person conversation, a phone call, an e-mail or a letter now and then to see how he is doing and if there is anything you can do as his Brother is priceless! You, as the TLS will find this action most rewarding and you will give the petitioner a great example to emulate.

Think about this the next time a Brother passes you a petition and says "Sign this". It is not only OK to decline, but I submit it is your duty to decline if you feel you cannot fulfill your responsibilities as a Top Line Signatory or you simply do not know the person who filled out the petition.

*Gerald B. Settle
Grand Historian - GLNS*



*PGM MW Bro John Cody presents his DDGM Apron to RW Bro Don Evans.
Congratulations.*

IN AND AROUND THE JURISDICTION



A small group gathered with the Grand Master to present Brother Hains with his 65 yr long service bar. L-R Brothers Gary Patterson, Gary Candow, Craig MacMullen, Worshipful Master, Bro Bill Haines (seated), James Luddington, Grand Master, and Ralph Pietersma.

A great visit with RWB Vaughan Henshaw. The Grand Master was in attendance to present Bro Henshaw with his 60 yr long service bar.



Awards night at Markland Lodge No 99 in Berwick, The Grand Master was in attendance and made Long Service Presentations. Congratulations, Long Life, and Happiness.



RWB Richard Haynes - 25 yr pin,

RWB Roland Zwicker - 50 yr Jewel.



WB Don MacCoy - 50 yr Jewel





Installation of Welsford Lodge # 26 January 10th.

St John's Lodge #2, Installation, Jan 7,2019





A few Kings District Masons who were present at a recent meeting of the Kings District Masonic Education Committee. If you're not attending, you are missing a big part of your Masonic experience.



District #1 Annual District Meeting, Nov 26, 2018



Prince of Wales Lodge #29, Installation, Dec 11, 2018



Bro Ralph Bagnell of Wentworth Lodge #108 getting his 50 year Jewel, 55 & 60 year bars. Congratulation and thank you to the GM and DGM for making it a special moment for him.



MWGM presents copy of Ancient Charges to WM G Reid at Harmony Lodge in Aylesford.



L-R, RWB C Thompson, DDGM (Annapolis/Digby), MWB G Grant, DGM, WB John Lansdowne, WM of Annapolis Royal Lodge No 33, MWB James A Luddington, Most Worshipful The Grand Master of Masons of Nova Scotia, and RWB A Jarvis, JGW.



Wentworth Lodge #108, Jersey Night, Dec 06, 2018. After the opening of the Lodge with the regular agenda and business, the lodge was presented with mini lectures involving our brothers in different sports. Boxing in particular was highlighted with the address to the brethren by RWBro. Everald Armstrong, a former boxer himself. The Lodge Junior Warden provided an excellent Festive Board of international potluck cuisine thoroughly enjoyed by all. Toronto Maple Leaf jerseys seemed to outnumber all others.



The Most Worshipful the Grand Master was hard at labour in Hudson Lodge # 77 presenting 50 year jewels to Bros.B Bannerman, W Fraser, and N Williams; 60 year bars to Bros.E Williams and G Williams; (that's 210 years service) and Bro.B Bannerman received his Lewis Jewel from his lady Donna.

Woodlawn and Wentworth Christmas Party, Dec 1 2018





Clarke Lodge #61 Installation, Jan 12, 2019



Welsford Lodge #26, Installation, Jan 10, 2019



Valley Lodge #90, Installation, Dec 12, 2018



R.W. Bro. Dale C. Ross ,

Alexandra Lodge No.87 ,

V.W. Bro. Thomas Nash ,

Bedford Lodge No. 104 ,

May it be their portion to hear those words ,

"Well done, thou good and faithful servant"