



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

*Interprovincial Day
Great Success! p.8*



THE WARDIENS P.5

From the Editor

Two of the articles today are from unknown authors. These essays were found among some old lodge papers and I am sure they came from Masonic magazines of years gone by. If anyone knows of the authorship please let me know. I believe they are out of copyright but would like to acknowledge their authorship.

Also there is a report on the Interprovincial Day held in Port Elgin, New Brunswick. Although a very warm lodge room, it did not compare to the warmth and fellowship felt by those that attended. If you missed this event you should make every effort to attend next year when it will be held in Amherst Nova Scotia, on the fourth Saturday in September. Many Grand Lodge Officers were present from the three Jurisdictions amongst whom I counted at least ten Past Grand Masters as well as the three current Grand Masters.

It was with great sadness that we heard that M.W.Bro. Stephen Allen of New Brunswick suffered from complications from elective surgery just after the meeting and has spent a considerable amount of time in hospital. The good news is that he is making progress and is now sitting up and starting to work on regaining muscle and balance. Hopefully he is now out of the woods and will make a speedy recovery. Our thoughts and prayers go out to him and his lady wife Janice.

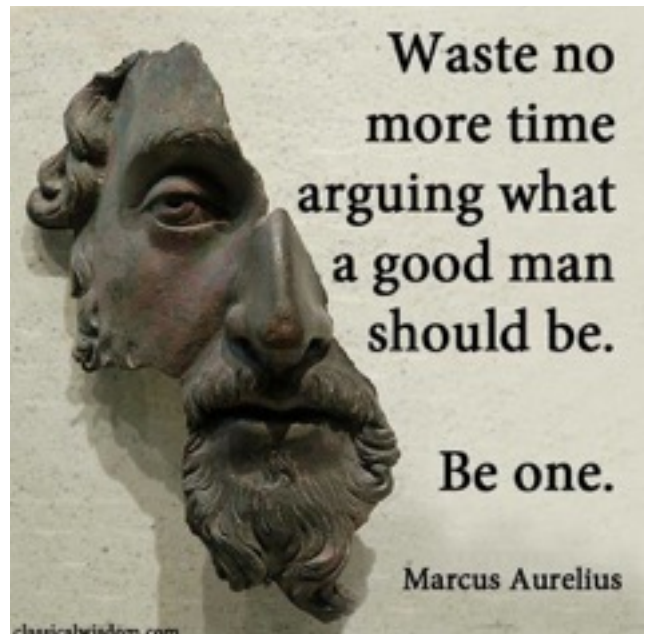
Being the hundredth anniversary of the start of the First World War it was hoped that there would be a great turn out to honour the memory of the men, women and masons who made the ultimate sacrifice so that we could live in Canada in freedom and dignity. There were many parades across the Province and the Craft was much in evidence.

As this is the last issue of 2014 here's hoping that all of you have a great Christmas season and a happy New Year. May the blessings of the Great Architect of the Universe be visited upon you and all your family. SMIB.



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**Waste no
more time
arguing what
a good man
should be.**

Be one.

Marcus Aurelius

classicalwisdom.com

THE GRAND MASTER'S MESSAGE

Brethren



It is hard to believe that by the time you read these remarks my term as Grand Master will be more than half finished. During my acceptance remarks I encouraged all of us to be builders of self, Lodge and community. As I have been traveling throughout the jurisdiction I am encouraged by the results I am seeing. I am seeing more examples of Lodges reaching out into their communities and demonstrating the good works that Freemasons do. We are showing people that we are not a secret society but a group of concerned citizens attempting to make our communities better places to live and work. As a result of these good works, as well as the visibility we have received from our participation in parades, we seem to have an unprecedented growth in new Brothers. Our next biggest challenge will be for each of us to ensure these Brothers are engaged and excited to come to Lodge. I am also encouraged by what I am seeing for education programs

in the lodges I have visited and the amount of inter-Lodge visitation taking place. The education programs are interesting and informative and well received. I think we should be asking our newest Brothers what they would like to see happening in their Lodge for education and instruction and keep them engaged. I have also had the pleasure of presenting a number of long term service medallions and bars to Brothers. In most cases these Brothers still take active rolls in their Lodges. Congratulations to all of you.

On a more somber note, two Lodges in our jurisdiction, Charity #69 in Mahone Bay and Stewiacke#98 have voted to surrender their charters on December 31st. In both cases the reason for their actions was the result not being able to get enough members to attend Lodge to make the meetings meaningful. I am encouraged to hear that the Brothers from these Lodges will affiliate with other lodges in their District and will undoubtedly make these Lodges stronger.

I would like to thank everyone again for showing your faith in me by allowing me to serve you as Grand Master and making the year a memorable one. My traveling companions and I look forward to seeing all of the Brethren as we visit your Lodge or attend various functions.

Sincerely & Fraternally
Paul E. Frank, GM



RWB Phil Randall, Grand Historian, RWB Rev. Vincent Ibasz, Grand Chaplain, and MWB Paul E. Frank, the Most Worshipful The Grand Master of Masons in Nova Scotia, at the dedication of the Great War plaque at Freemason's Hall on November 11th.

THE MOTHER LODGE

There was Rundle, Station Master,
 An' Beazeley of the Rail,
 An' 'Ackman, Commissariat,
 An' Donkin' o' the Jail;
 An' Blake, Conductor-Sargent,
 Our Master twice was 'e,
 With 'im that kept the Europe-shop,
 Old Framjee Eduljee.

Outside -- "Sergeant! Sir! Salute! Salaam!"
 Inside -- "Brother", an' it doesn't do no 'arm.
 We met upon the Level an' we parted on the
 Square,
 An' I was Junior Deacon in my Mother-Lodge out
 there!

We'd Bola Nath, Accountant,
 An' Saul the Aden Jew,
 An' Din Mohammed, draughtsman
 Of the Survey Office too;
 There was Babu Chuckerbutty,
 An' Amir Singh the Sikh,
 An' Castro from the fittin'-sheds,
 The Roman Catholick!

We 'adn't good regalia,
 An' our Lodge was old an' bare,
 But we knew the Ancient Landmarks,
 An' we kep' 'em to a hair;
 An' lookin' on it backwards
 It often strikes me thus,
 There ain't such things as infidels,
 Excep', per'aps, it's us.

For monthly, after Labour,
 We'd all sit down and smoke
 (We dursn't give no banquits,
 Lest a Brother's caste were broke),
 An' man on man got talkin'
 Religion an' the rest,
 An' every man comparin'
 Of the God 'e knew the best.

So man on man got talkin',
 An' not a Brother stirred
 Till mornin' waked the parrots
 An' that dam' brain-fever-bird;
 We'd say 'twas 'ighly curious,

An' we'd all ride 'ome to bed,
 With Mo'ammed, God, an' Shiva
 Changin' pickets in our 'ead.

Full oft on Guv'ment service
 This rovin' foot 'ath pressed,
 An' bore fraternal greetin's
 To the Lodges east an' west,
 Accordin' as commanded
 From Kohat to Singapore,
 But I wish that I might see them
 In my Mother-Lodge once more!

I wish that I might see them,
 My Brethren black an' brown,
 With the trichies smellin' pleasant
 An' the -hog-darn- passin' down; [Cigar-lighter.]
 An' the old khansamah snorin' [Butler.]
 On the bottle-khana floor, [Pantry.]
 Like a Master in good standing
 With my Mother-Lodge once more!

Outside -- "Sergeant! Sir! Salute! Salaam!"
 Inside -- "Brother", an' it doesn't do no 'arm.
 We met upon the Level an' we parted on the
 Square,
 An' I was Junior Deacon in my Mother-Lodge out
 there!

Rudyard Kipling



THE WARDENS : SHORT TALK BULLETIN VOL.IX APRIL, 1931 NO.4

The office of Warden is very old; older, probably, than any reference we will ever find in documents relating to the Craft. All through our organization the influence of the Guilds of the middle ages may be traced; occasionally with ease, more often by the methods of a higher criticism which reads analogies by inference and a logical interpretation of the spirit of the document. That Freemasonry derived its Wardens from the Guilds, however, needs no very critical labor to suggest.

The Guilds of the Middle Ages acted under Royal Charters or Warrants, or similar instruments given by more local authority. This legal protection enabled them to work with more freedom, for the good of all, and gave the chartering authority some semblance of control. In the *Alibre Albus*, or *White Book of the City of London 1419*, we find the Oath of the Masters and Wardens of the Mysteries, which was applicable to any Guild weavers, metal workers, Masons or others. It reads:

You shall swear, that well and lawful you shall overlook the art or mystery of which you are Masters and Wardens of the Mysteries, for the year elected. And the good rules and ordinances of the same mystery. approved here by the Court, you shall keep and cause to be kept. And all the defaults that you shall find therein, done contrary there to, you shall present to the Chamberlain of the City, from time to time, sparing no one for favour, and aggrieving no one for hate. Extortion or wrong unto no one, by colour of your office, you shall do; nor unto anything that shall be against the estate and Peace of the King, or of the City, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said mystery, according to the good laws and franchises of the said City, well and lawfully you shall behave yourself. So God you help, and the Saints.

The Harleian manuscript, the probable date of which is 1660, states that:

For the future the Sayd Society, Company and Fraternity of Free Masons shall be regulated and governed by one Master and Assembly and Wardens as the said Company shall think to choose, at every yearly General Assembly.

It seems strange to modern ears, but it is a fact that the Wardens of a lodge, prior to some date between 1723 and 1738 were always chosen from the Fellows of the Craft.

In the first edition of Anderson's Constitution, published in 1723, under the Manner of Constituting a New Lodge, as practiced by his Grace the Duke of Wharton, the present Right Worshipful Grand Master, according to the ancient usages of Masons, we read: The new Master and Wardens being yet among the Fellow Craft. After the newly elected Master is installed he calls forth two Fellow Craft, presents them to the Grand Master for his approbation, and when that is secured they are duly installed as Wardens. At that early date a Deputy Grand Master could be chosen from the ranks of the Fellows. The 17th Regulation states: If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow Craft he pleases to be his Deputy a pro tempore. In 1738, when the Book of Constitutions was published, the Wardens, Tiler, Assistant Treasurer and Secretary had to be Master Masons. Perhaps no ancient usage and custom of the Fraternity is more universal than the government of lodges by a Master and two Wardens. Mackey lists this requirement as his Tenth Landmark, and whether they have adopted Mackey's twenty five Landmarks or not, all Grand Lodges recognize the Wardens as essential in the formation, opening and governing of a lodge.

The three principal officers of a lodge are universally recognized in the ritual as the essential elements of which a lodge must consist. Only the uninstructed Mason regards the stations of the Senior and Junior Wardens as but stepping stones to the East; necessary waiting posts to which the ambitious must stand hitched for a year before proceeding on his triumphal journey to the Oriental Chair! Not only are the wardens essential to every Entered Apprentices', Fellow Crafts' or Master Masons' Lodge, but they have certain inherent powers, duties and responsibilities. Mackey sets these forth substantially as follows:

While the Master may use others than the Wardens in conferring of the degrees, he cannot deprive the Wardens of their offices, or absolve them of the responsibilities.

The government of a Masonic lodge is essentially tripartite, although lodges may be legally opened, set to labor and closed by the Master in the absence of the installed Wardens, the chairs being filled by temporary appointees.

The Senior Warden presides in the absence of the Master, and the Junior Warden in the absence of both the Master and Senior Warden.

No other brethren in the lodge have this power, privilege or responsibility. The Warden who presides in the absence of his superior officer may, if he desires, call a Past Master to the Chair to preside for him; but, no Past Master, in the absence of the Master, may legally congregate the lodge. That must be done by the Master, the Senior Warden in the absence of the Master, or the Junior Warden in the absence of both.

Mackey further states that while the Senior Warden takes the East by right in the absence of the Master, the Junior Warden does not take the West by right in the absence of the Senior Warden. Each officer is installed with a ceremony which gives him certain duties; a Warden in the East is still a Warden, not a Master. It is the Master's privilege to appoint brethren to stations temporarily unfilled. The Master, whether elected and installed, or Senior Warden acting as Master in the real Master's absence, may appoint the Junior Warden to fill an empty West. But the Junior Warden cannot assume the West without such appointment. On the contrary, in the absence of the Master, the Senior Warden, when present, is the only brother who can assume the East and congregate the lodge. Thus runs the general law, usually adhered to. As has been noted in other Bulletins, Grand Lodges may, and not infrequently do, make local regulations contrary to the Old Constitutions, the Old Charges, even the Landmarks, the fundamental laws of Masonry. If a Grand Lodge rules that in the absence of the Master and both Wardens, the oldest Past Master present may congregate, open and close the lodge; then that law is correct for that Grand Lodge only; but it not in consonance with general Masonic practice, nor with the fundamental laws of the Fraternity.

The Wardens are found in all bodies of Masonry, in all Rites and in all countries.

Both its derivations, and its translations give the meaning of the word. It comes from the Saxon Aweardian, to guard, to watch. In France, the second and third officers are Premier and Second Surveillant; in Germany, Erste and zwite Aufseher; in Spain, primer and segundo Vigilante; in Italy, primo and secondo Sorvegliante, all the words meaning to overlook, to see, to watch, to keep ward, to observe.

Whether the title came from the provision of the old rituals that the Wardens sit beside the two columns in the porch of the Temple to oversee or watch; the Senior Warden the Fellowcrafts and the Junior Warden the Apprentices; or whether the old rituals were developed from the custom of the middle ages Guilds having Wardens (watchers), is a moot question.

In the French Rite and the Scottish Rite both Wardens sit in the West, near the columns. In the Blue Lodge the symbolism is somewhat impaired by the Junior Warden sitting in the South, but it is strengthened by giving each Warden a replica of the column beneath the shade of which he once sat. It is interesting to note that these columns once went by another name. Oliver quotes an inventory of a Lodge at Chester, in 1761, which includes two truncheons for the Wardens.

Truncheons or Columns, they are the Warden's emblems of authority, and their positions are of great interest. The column of the Senior Warden is erect, that of the Junior Warden on its side when the lodge is at labor. During refreshment, the Senior Warden's column is laid prostrate, while that of the Junior Warden is erected, so that the craft may know, at all times, by a glance at either the South or the West. whether the Lodge is at labor or refreshment. The government of the Craft by a Master and two Wardens cannot be too strongly emphasized to the initiate or too well observed by the Craft. It is not only the right but the duty of the Senior Warden to assist the Worshipful Master in opening and governing his lodge. When he uses it to enforce orders, his setting mallet or gavel is to be respected; he has a proper officer to carry his messages to the Junior Warden or elsewhere; under the Master, he is responsible for the conduct of the Lodge while at labor.

The Junior Warden's duties are less important; he observes the time, and calls the lodge from labor to refreshment, and from refreshment back to labor in due season, at the orders of the Master. It is his duty to see that none of the Craft convert the purposes of refreshment into intemperance and excess which doubtless has a bibulous derivation, coming from days when refreshment meant wine. If we no longer drink wine at lodge, we still have reason for this charge upon the Junior Warden, since it is his unpleasant duty, because he supervises the conduct

of the Craft at refreshment, to prefer charges against those guilty of Masonic misconduct. Only Wardens may succeed to the office of Master (not so in Nevada). This requirement (which has certain exceptions, as in the formation of a new lodge) is very old.

The fourth of the Old Charges reads:

No brother can be a Warden until he has passed the part of a Fellowcraft; nor a Master, until he has acted as Warden; nor Grand Warden, until he been Master of a Lodge, nor Grand Master, unless he has been a Fellowcraft before his election.

There is wisdom in the old law; there is wit in the modern practice of electing the Junior Warden to be Senior Warden. No man learns to be Master of a lodge by sitting upon the benches and observing. No brother's fitness to be Master can be observed by brethren unless he is tested. Brethren learn, and are tested as to how they learn and perform, by serving as Wardens, before they aspire to the Oriental Chair.

A privilege equally high is that of the Wardens in most Jurisdictions; representing the lodge with the Master at all communications of the Grand Lodge. Certain Grand Lodges disenfranchise the Wardens, the Grand Lodge consisting only of the Master of constituent lodges and the officers and past officers of Grand Lodge.

Prior to the formation of the Mother Grand Lodge of England, in 1717, it was the prerogative of every Mason to be present at the General Assembly and to have his voice in its affairs. When the Grand Lodge was brought into being by the four old lodges of London, the interests of all were entrusted to the Masters and Wardens.

Preston states that: The Masters and Wardens of all regular particular lodges upon record form the Grand Lodge. Of the action of Grand Lodges which deprive the Wardens of membership in the Grand Lodge, Mackey states:

I cannot hesitate to say that this is not only a violation of the ancient regulations, but an infraction of the inherent rights of the Wardens and the lodges.

This appears to many as going too far. If the brethren of the old General Assembly could give up their rights to a voice in its deliberations, and entrust their interests to Masters and Wardens in a Grand Lodge, it seems not unreasonable that these Masters and Wardens, as a Grand Lodge, have a

right to deprive themselves of membership when the good of the whole requires it. The Warden's is a high and exalted office; his duties are many, his responsibilities great; his powers are only exceeded by those of the Master. He is a good Warden who so acts in his South or West as to command for himself the respect of the brethren, rather than demanding it because of law and custom.



Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good of mankind; creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the Brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise and instructive doctrines upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbour, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and above all, meanness and dissimulation, and in all our vocations to perform religiously that which we ought to do .-

DUKE OF SUSSEX

INTERPROVINCIAL DAY - A GREAT SUCCESS!

On Saturday 27th of September Westmorland Lodge of the Grand Lodge of New Brunswick hosted the first Interprovincial Day between New Brunswick, Nova Scotia and Prince Edward Island Grand Lodges. There were 107 Masons in attendance from the three provinces. The current Grand Masters from all three Jurisdictions were present with their DGM's. Also present were several Past Grand Masters and current Grand Lodge officers.

During the meeting all business that was felt necessary to get started on a path that will see this event carry on for many years was handled. A motion was passed that the host lodge would open the meeting and the lodge that closed the meeting would host the next one. The motion was left non-specific in case other jurisdictions become involved in the future. There was to have been representation from the Grand Lodge of Quebec but unfortunately a problem with the aircraft they were to fly down in prevented their arrival.

Alexandria Lodge No. 87 of Cumberland County District of GLNS will be hosting the Interprovincial Day in 2015 and they closed the 2014 Interprovincial Day under the Ritual of the GLNS under the direction of W.Bro. Andrew MacDonald.

Prince of Wales Lodge No. 18 of GLPEI provided the education at the first meeting in the form of "the Order of the Rusty Nail". This review of signs, tokens and words is used to familiarize lodge members who have been absent from lodge for some time and may have become "rusty". The meeting was followed by a meal of Seafood Chowder or Chilli

It was a great day for the Fraternities of the three Jurisdictions and hopefully it should carry on for many years to come. It was a great opportunity to meet old friends and make some new ones. The coming together of brethren from the different Jurisdictions can provide opportunities to share information and programs as well as for fellowship and camaraderie. Considering the beautiful weather on this last Saturday in September and the hot

temperatures in the lodge room, everyone expressed their pleasure in the event.

A gavel and wardens column that had been made by the WM of Westmoreland Lodge, W.Bro. Rod Allen, were presented with a framed photograph to Alexandra Lodge to be used at the next interprovincial meeting. It was suggested that the Jurisdictions think of other items they might wish to donate to the use of the lodges.

After the educational component the Distinguished East had an opportunity to address the lodge. M.W.Bro. George Grant, IPGM GLNS, suggested that this event could grow to become a full day and night event, including a social event after the lodge meeting. To begin a fund to cover any future expenses a collection was made at the meal. This money if not used will roll over to the next hosting lodge.

Thanks must be expressed to M.W.Bro. Stephen Allen, MWTGM and V.W.Bro. Buddy Trenholm, Grand Director of Ceremonies, of the Grand Lodge of New Brunswick and members of Westmorland Lodge, who originated this project.



*Back row: M.W.Bro. George Grant, IPGM NS; R.W.Bro. Peter Ponsford, DGM NS; R.W.Bro. Clyde Townes, DGM NB.
Front row: M.W.Bro. Allison Coles, IPGM, PEI; M.W.Bro. Paul Frank, GM NS; M.W.Bro. Steve Allen, GM NB; M.W.Bro. Paul Montgomery, GM PEI.*



MASONIC TOUR TO CUBA - 2015

During the week of Mar 17th 2014 Bothers from Ft. Mac Murray Alberta and Halifax Nova Scotia, led by Bro Robert Kirby went to Cuba for a week's vacation and some Masonic Fellowship. Among the activities there was an official visit by the Canadian brothers to "Obreros Del Progreso Logia" in Matanzas Cuba and a tour of The Grand Lodge of Cuba.

This was a truly historic event. Many brothers have visited Lodges in their vicinity or in another province. Heck the brothers of John Albro Lodge in Nova Scotia have been making an annual visit to Rising Sun Lodge in Nashua New Hampshire for ten years.

Meeting the Brothers of Cuba was a great pleasure for all the brothers from Canada. Cubans are all great people and brothers from Cuba are the best. The brothers we met were all humble, down to earth and very earnest. Masonry is truly a universal fraternity.

Since that first visit we have continued to remain in touch with our Cuban brothers. Last year, Millennium Lodge #2000 in Fort McMurray,

Alberta was accepted by Lodge Obreros del Progreso as its official sister lodge.

Word of this trip has spread among Masons in all Canada. The one question that's on everyone's mind; are you doing it again? And; let me know, I want to be included in it. Yes! We are doing it again and all brothers are welcome.

We are pleased to officially announce that there will indeed be another visit, the "2nd Annual Masonic Tour to Cuba" coming. We wanted to inform all brothers of the event. This will give everyone the time & opportunity to consider attending. If you are planning a vacation in March, keep our event in mind.

We will keep everyone informed of our progress. Announcements will be made as we move forward and more details are confirmed. Anyone interested and would like more information you may contact us via email:

Bro Robert Kirby: Robert.Kirby@woodbuffalo.ab.ca

Bro Sid Chedrawe: Sidchedrawe@hotmail.com

It sounds like a cliché but, "This is what Masonry is all about".



UNAFFILIATED MASONS

The most dramatic legend in history concerns Ahasuerus, a doorkeeper in the Palace of Pontius Pilate, who offered insult to Jesus as He Struggled under the burden of His Cross on the way to Calvary. Jesus turned to him and said:

“Tarry thou Till I come!” Ever since, the Wandering Jew has tarried in the world, unable to die. All knowledge is his; all ambitions are fulfilled; all pleasures are satisfied. He has done all that may be done; seen all that may be seen; experienced all that the world has to offer, save one thing only - he cannot die! Accident, injury, disease touch him not; a frightful fate, to long for death and rest, and be compelled to live and wander!

Unaffiliates are the Wandering Jews of Masonry, that pitiful group of Master Masons who are neither the quick nor the dead. They are, yet they belong not. They know; yet they cannot use their knowledge.

They are of, but not in, the Order.

Their penalty is self-inflicted; theirs is the sin of indifference; worst of all, they know not all their punishment or they would end it!

As a universal factor in Freemasonry, lodge membership dates only to 1717, when the Mother Grand Lodge was formed. There were some continuing lodges before the Grand Lodge in which brethren held membership but most were like the occasional, emergent sporadic, temporary lodges convened for any building operation. For the time being all Master Masons attended these. When the labor was over, the Master Masons went their several ways, and the lodge in which they had met, was no more.

As a consequence of the stabilization of lodges as continuing organizations, resulting from the formation of Grand Lodges, lodge membership became an important matter. It is distinct from the state of being a Master Mason. No man may belong to a lodge unless he is a Master Mason, but he may be a Master Mason without holding membership in any lodge. Indeed, it is possible that man be made a Master Mason without ever being a member of a lodge. Thus, a Grand Master may convene an Emergent Lodge to make a Master Mason “at sight.” This brother may be unable to pass the ballot for affiliation in any lodge. Such a one would be a Master Mason even though he never belonged to

any regular lodge, the Emergent Lodge in which he was made going out of existence. as it came into it, at the pleasure and will of the Grand Master.

With membership as an inalienable right of the newly made Master Mason - a “right” since he becomes a member of the lodge in which he was elected to receive the degrees, and as soon as he is Raised a Master Mason - came also a duty, inevitable accompaniment of all right; that of continuing a member of a lodge.

This was recognized in the formation of the Grand Lodge in 1717, if it can be believed that the Constitutions of 1723 truly represent the state of the law and the beliefs of the brethren of the Mother Grand Lodge six years before their first publication in print. In the description of a lodge, the Constitutions say: “Every brother ought to belong to one,” and later: “in ancient times no Mason or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.”

The modern Constitution of England provides that “a brother who is not a subscribing member of some lodge (i.e., affiliated with it) shall not be permitted to visit any one lodge in the town, or where he resides more than once during his secession from the Craft.”

A similar rule is found in many American Grand Jurisdictions - which have been a solid unit frowning upon the state of being unaffiliated, because if a non-affiliated could visit as often as he pleased, he might argue “why pay dues to any lodge, when I can attend when I wish without it?”

The one visit to each lodge in “the town or place where he resides” is permitted that the non-affiliate may be able to judge for himself whether any of the lodges he visits are such as he may wish to apply to for affiliation.

The unaffiliated Masons, when remaining so for any length of time (except is a very unusual case, of which more in a moment) works a real injury to the ancient Craft. Any man who receives and gives not is a liability, not an asset, to that institution from which he takes.

An unaffiliated Mason in possession of a demit or certificate of transfer, or even a mere certificate that his dues have been paid (sometimes given a brother

who has been dropped N.P.D. and been refused re-affiliation, after a year, with the lodge that dropped him) is, technically “in good standing.” He owes no money to any lodge. He is not under charges. He has not been censured, suspended, or expelled. He is a member of the Fraternity, although he belongs to no Masonic family.

The old saying, “Once a Mason, always a Mason” is true in the sense that no act of any man or any body of men, no Grand Master or Grand Lodge can release a brother from his Masonic obligations. Once given, there can be no going back. We may expel him for un-Masonic conduct, visit him with the greatest punishment we know - Masonic death - but we cannot release him from his pledged word. How much less, then, can it be considered that the unaffiliate (who has committed no crime, although his state is considered a Masonic offense) is not bound by his obligations.

But, if he is bound to us by so much, then are we bound to him. The unaffiliated Mason has still all the rights and privileges which inure Masons to Masons, as distinct from lodge members. Of the rights which go with lodge membership he has none. Conversely, he is bound by all his obligations to the Craft as a whole, but not by those which relate only to the lodge in particular, since he has no “lodge in particular.”

No Mason would refuse a non-affiliate the right of assistance in peril. We do not ask of a drowning man, “Are you an affiliated Mason? Show me your good standing card!” But the unaffiliated Masons have no right to ask for, and no Mason is foresworn who refuses to give “help, aid or assistance” to the Mason who has voluntarily severed himself from his Fraternal relations to avoid payment of dues to his lodge. No unaffiliated Mason has the right to ask any lodge for assistance.

He has no right of visitation, except as permitted by the Grand Lodge in the Jurisdiction in which he may be. Commonly, as noted above, this is limited to one visit to the lodges in his locality, that he may determine their desirability as a permanent Masonic Home.

Like the entered Apprentice and the Fellowcraft, the unaffiliated Mason has no right to a Masonic burial nor may he walk in a Masonic procession.

The unaffiliated Mason is as subject to government by the Order as his affiliated brother. If he commits a Masonic offense, he may be tried by

any lodge in the Jurisdiction in which he may be at the time.

Mackey asserts that it follows that a persistently non-affiliated Mason may be tried for the offense of non-affiliation. Doubtless it is true, but it is improbable that a Grand Lodge would push the theory that far. Masonic trials are also Masonic tribulations; non-affiliation, while an offense against Masonic law, is usually held to be a matter of the head and not the heart; in other words, an offense against a regulation, not against Masonic nature.

In some situations a willful non-affiliation might be applauded rather than condemned. A brother commits a crime against civil law; he regrets, makes restitution and leaves his home to rehabilitate himself. If permitted to take a demit, on the promise not to attempt affiliation until his brethren are convinced his reformation is complete, he helps his brethren avoid the self-protective measure of a trial and suspension or expulsion. In his status as unaffiliated, he cannot ask for relief from another lodge; he cannot willfully break his promise and affiliate, even with his demit, because the lodge to which he applies will, of course, request particulars as to his character from the lodge from which he demitted!

But such instances are extraordinary and exceptional.

It is the generality of non-affiliates who are the Wandering Jews of the Order. The vast majority are merely indifferent. Some don't care, because they have not the background, the imagination or the education to take unto themselves the reality of the principles of Masonry. Such cases are usually failures of the investigating committee. Some become indifferent because of too many other interests. They take a demit - or become suspended N.P.D. - “to save paying dues.”

We are to blame for a certain proportion of such non-affiliates if we do not sufficiently educate our members as to what really happens when they allow themselves to be suspended for non-payment of dues.

Many a man submits to that penalty who would be shocked if he realized that a permanent, ineradicable record becomes a part of the lodge and Grand Lodge archives. Many men look upon being “posted” in a club for “arrear in dues” as a joke. They pay up and forget it, as does the club. These may think that being dropped N.P.D. in a lodge is a

similar light matter.

It is not. Down in black and white to remain as long as the records exist are the few words which say "John Smith wouldn't pay his debt to his lodge, so his lodge dropped him." No lodge drops any unfortunate brother. He needs only to ask to be carried, and the brethren do it cheerfully. None may rightfully plead poverty as an excuse for non-affiliation "Via" the disgraceful road of failure to pay dues.

Some brethren plead they could not sacrifice their pride by going to the Master or Secretary, confessing their inability to pay, and asking to be carried. But that is false modesty. The permanent record is an indelible mark against their names; confession of inability to pay and a request to have dues remitted is usually, as it always should be, a secret between the unfortunate and his brethren. As the unaffiliated Mason, no matter what the case, injures the Fraternity, it is far better for the lodge to remit the dues of the unfortunate than to have him become a Masonic Ahaseurus.

A splendid opportunity for constructive Masonic work is to be found among the unaffiliated Masons in any locality. Masons may not ask the profane to join the Fraternity. But there is no reason why we should not seek to recreate interest in the Order in hearts which once possessed it. Brethren who know of a Mason unaffiliated of his own will and not by compulsion may do "good work, true work, square work" by persuading him of the advantages of affiliation, securing his application and, eventually, making him a member of the lodge.

The Chapter, Commandry, Council and Scottish Rite, not to mention such quasi-Masonic orders such as Shrine, Tall Cedars, Grotto and Eastern Star automatically drop from membership the brother not affiliated with a lodge. As many demits are taken when moving from one city to another with the intention of re-affiliating, these bodies usually wait six months before dropping the unaffiliated.

After whatever time is statutory, the bodies, membership in which depends upon on membership in a Blue Lodge, strike from their rolls the unaffiliated Mason.

This fact too, may be called to the attention of the non-affiliate, who may remain in that state merely because he has never had brought home to him the fact that it is a Masonic offense, frowned

upon by Grand Lodges, a loss to his brethren, and a failure of that brotherhood he has voluntarily assumed. The brother who is anxious to do something for his lodge and the great Order which may do so much for him can find no better place to begin than an interview with a non-affiliated Mason and attempt to persuade him back into the Mystic Circle.

Romances and poems have detailed most movingly the sufferings of Ahaseurus, driven continually from place to place to escape from himself, shut out from the fellowship of mankind, joined not only by their common life, but their expectancy of a common death, a united immortality.

Salathiel the Immortal must tarry, earthbound, a wanderer till Christ shall come again. But the wandering non-affiliated Mason - unless he is, indeed, of those unfortunates who have so lived that no Mason wants again to take him by the hand as a brother - may apply to a lodge, again pass the ballot, and once again become of that circle the bonds of which are the stronger that they cannot be seen.

Pity the Wandering Jew - and be not his Masonic prototype, not only for your own but for the sake of all who have joined hands across the Altar to tie the knot that may not be untied!



MASONRY IN BUSINESS SHORT TALK BULLETIN - OCT. 1924

All great moral forces in men's lives permeate, and to some extent effect, their business careers. A Sincere Christian will endeavor to live by the golden rule. A Consistent church member will not be honest because it is the best policy, but because he believes in honor. A real philosopher will apply the principles of his study to his daily relations with trade and commerce. A real Mason will act Masonically in business as well as in the lodge.

It is idle to say that Masonry is only for Masons. It is not. Masonry, if it is to fill its promise, must be, in its esoteric aspects, as much for the profane as for the Mason. Still more must Masonic principles be applied when dealing with Masons.

But there are many abuses committed in the name of Masonic business, against which the newly made Mason may well guard himself. Chief of these is the demand, in the name of Masonry, for business favors which would never be asked or granted without a Masonic background.

There is no real excuse for the stranger who comes to you pleading for your endorsement on his note because of your common Masonry, and you are not acting un-Masonically if you refuse it. It is far less Masonic to get than to give, to ask than to offer, to demand than to propose. The Mason who uses his Masonry as a means of getting, when without the Masonry he would have no excuse, is not acting in a truly Masonic manner. Therefore, it is not at all necessary that he who is asked should respond as he would to a legitimate Masonic request. To a man who says to you:

You should do this because we have a common brotherhood;" you can well reply: "You should not ask it because we have a common brotherhood."

Your real brother will not ask you to do that in the name of brotherhood which he would not ask you to do in the name of friendship.

Yes, there are exceptions; many of them. The tales which might be written of the instances in which the Masonic brotherhood feeling has saved men from disaster are legion. A man in deep trouble may turn to his brethren for help, when the man who only wants an accommodation in business is outlawed before he starts. There was a Mason whom we will call Jim Jones, because that was not his name. Jim was about to fail in business, through no real fault of his own. Jim laid the matter before the

Master of his lodge. The Master called a couple of bankers into consultation, and the loan needed was made, not as bankers to client, but as Masons to a Mason. Five Masons signed the notes; and every note was paid. Here was a case where a man had exhausted his commercial credit, and had to call on his Masonic credit; it was a wise thing to do, and the Masonic aid was beautifully given. But when Jim's neighbor, Smith, was ready to fail and asked the same remedy for himself, he met with no success. He professed himself as unable to understand why, if Masonry could help Jones, it could help Smith. But the reason was patent to all who knew of the cases; Jones was in danger through no fault of his own and Jones had a reputation, both in business and Masonry, which made him a good risk. Smith was in trouble because he lacked judgment and ability, and his reputation was good in neither business nor Masonry.

We quote these little instances because it is difficult to phrase a rule as to when Masonry may be used in business and when not. In general, it should never be used when any other means is available. Masonry does not contemplate that its followers lean on each other, but expects them to stand upon their own feet. Masonry does not contemplate that the strong shall carry the weak, the able supply ability for the feeble. Masonry is not a panacea for social or business ills. A blood brother will help one while he will help himself, will love one while he is lovable, and defend one while he is weak, as long as he knows his brother will give him of his own strength when he recovers it. But blood brothers will not, because of mutual parentage, support one if he is a wastrel; lend to one if he is dishonest; or prop one up if he stumbles, if one is not man enough to learn to walk alone.

The Masonic brotherhood is modeled upon the tender relation of blood-brother. Its most optimistic altruists do not believe it should go further.

If a rule be necessary, let it be this: Give, when you can, help sought; ask help only when all other means fail. Offer the helping hand as often as you have the strength to spare; use Masonry for a crutch only when its absence will mean disaster.

Never forget, in a sentimental willingness to lose rather than to deny an appeal, that when you aid a

brother who has not the right to ask your aid, you, as well as he, are injuring Masonry. If the superintendent of a charitable organization receives a call for aid which he knows comes from an undeserving source, he should not give the aid requested. But if he is soft-hearted and yields, rather than say "No!", the result is that he wastes aid which should go to the deserving, cheapens his organization in the eyes of the recipient, and makes true charity ridiculous in the eyes of the public.

Lest some say that this seems to draw back from giving aid, rather than pressing forward to give it, let us reply that we truly believe it is better to give Masonic help where it should not be given, than to deny it where it should be given. But, we have a great regard for Masonry, and are jealous of its reputation; we hold it too high and too holy to look equanimity upon its exploitation. We believe there is no more heart-stirring appeal than that made in the name of Masonry, when it is proper to be made; as a consequence, we must believe there is no more despicable act than abusing Masonry for personal ends when the appeal is made and granted improperly.

Help your brother all you may; but never let your brother abuse your help, your heart, or your Masonry. For Masonry is far, far greater than the individual, and its purity and its preservation far more important than, that we give ourselves the pleasure of saying "Yes," when the only Masonic answer we can give is "No!"

The young Mason is faced with a question, almost as soon as he becomes a Master Mason: "Must I trade only with Masons; is it un-Masonic to trade with the profane?" He will submit this to older Masons and receive almost as many different answers as the questions he asks.

We give here an answer which seems to us to be correct. But it should be noted that others have rights to their opinions. In all questions which have two sides there is room for argument and differing viewpoints. Since this question is not of law, but of ethics, there is probably more than one correct answer.

Masonry is not a mutual benefit society, in the sense that the Rochedal Corporative Society is one. That and similar organizations are formed for the purpose of promoting trade among members; they offer financial inducements to trade with their members.

There is nothing like that in Masonry!

There is no Masonic obligation taken at the Altar which even hints that a Mason must deal only with Masons. There is no Grand Lodge law, nor any lodge by-law, which compels such trading.

It is, therefore, not a violation of any Masonic law or obligation not to trade with a brother Mason. Anyone who believes the contrary is misinformed. Nor is there any unwritten law on the subject.

But there is an obligation of brotherhood. How far that is here to be applied, every individual brother must decide for himself. If one has a blood brother for whom one possesses a sincere affection, and that brother sells, let us say, coal. That is, one would do so as long as the brother sold good coal on its merit, and for as fair a price and with as good of service as one could get from some non-relative. But if one's brother took advantage of the relationship to charge a dollar more a ton, or to keep one waiting and cold while he filled non-relatives' orders, one would speedily change one's coal merchant!

It would seem that the same principle should apply in regard to one's Masonic brethren. As between two merchants, one a profane, the other a Mason, both giving the same goods at the same price and rendering the same service, the Mason should receive the Mason's trade. But as between a Mason selling at a high price and a profane selling at a lower one, as between a Mason giving poor service and a profane giving good service, the choice should be the other way.

This is not only good business, and good common sense, but good Masonry. For Masonry should encourage progress and weed out the drones; it should make its membership love Masonry for what it is, not for what it brings. It should fight hard against any attempt to commercialize the Order, and resent bitterly the use of its teachings for the making of money.

The Mason who says: "Trade with me because I am a Mason" is seldom a good merchant. Certainly he has no pride of calling or willingness to stand on his own feet. The Mason who says: "Trade with me because I give good goods at an honest price" is upholding the dignity of his calling, and scorning to take advantage of his Masonic brotherhood for the sake of making more money.

The man who must depend on Masonry to enable him to keep his store open is not a good Mason.

It is a Masonic obligation to do one's best by one's

family, to work hard and honestly; and to get, as well as to give, value received for one's labor. Paying more to a Mason than is necessary to pay to a profane is injurious to one's family since it deprives them of something in order to benefit a Mason who has no right to it.

As a general rule Masons are not the type and kind of men who wish to take advantage of their Masonic brotherhood. The greater part of them scorn to use Masonry to further business ends. The vast majority of Masons revere their Masonry; they hold it high and sacred, and far apart from the money changers and the marts of trade.

But there are exceptions who ask and expect to receive special consideration because they are Masons. This is very sad and very bad! No Mason has a right to ask or expect a discount from another Mason because of mutual brotherhood. To use Masonry - the Fatherhood of God, the Brotherhood of Man, the Religion of the Heart, the Philosophy of Life - to get a ten percent discount on a purchase of garden hose, is to abuse Masonry.

Give your trade to your Masonic friends because you like them, because you know them to be good men and true, because they sell goods at honest prices; hunt out the lodge member among the Masons to deal with because you like him and want to help him. But deal with him because you want to help him, not because you expect him to help you. If you sell instead of buy, give the Mason the best you can in service, because you like him and wish to help him, not because you feel you have any moral or Masonic right to trade to which your name, your business methods and your standard of ethics would not entitle you.

Hold Masonry high; keep its dignity, its reputation, unsullied. Do not mix it up with money and with barter. For it was written: "Render therefore unto Caesar the things which be Caesar's and unto God the things which be God's."

Money and trade belong to Caesar.

Masonry in men's hearts belongs to God!



The Bluenose was not the only ship with a masonic icon as part of her decoration. This Union iron-clad, the USS St. Louis, later renamed the USS Baron de Kalb seems to be displaying the square and compasses between the funnels (inside the red circle). Charles Robinson, the boatswain's mate, during the Yazoo River Expedition in 1862 won the Medal of Honor. He happens to be buried in Holy Cross Cemetery in Halifax, Nova Scotia. DO you know where you can see this photograph on the TV each week? Answer next issue.

A SPECIAL NIGHT IN ST. JOHN'S LODGE

At the November meeting of St. John's Lodge No.2 in Halifax, the District Deputy Grand Master, R.W.Bro. Day, was making his official visit. There was also an official visit being paid to the lodge by the W.M. and members of Loge la France Noo.138. They had arranged to visit for a special occasion.

W.Bro. William McLennan and Bro. Shand were honoured by the lodge; Bro. Sand received the Long Service Award for the Treasurer after serving ten years. He was also reelected that night for a further term. W.Bro. McLennan received his 60 Year bar having been raised in St. John's Lodge in 1952. He is also a member of Loge la France.

R.W.Bro. Day, DDGM, presented the Treasurer's Long Service Jewel and R.W.Bro. Peter Ponsford, DGM and member of St. John's Lodge, presented the 60 Year Bar.

W.Bro. McLennan presented an educational paper to the lodge which was very well received.



BUG OF THE MONTH: OFFICIAL LODGE VISITS

What constitutes an official visit by one lodge to another?

I am sure that you have attended a number of lodge meetings at which a mason has arisen towards the end of the meeting and announced "I see we have four members of my lodge present and would like to have it recognised that we are making an official visit".

When this happens a little masonic voice inside me screams "No, you are not *really* making an official visit!"

Lodges wishing to be recognized as making an official visit should be organized and preplanned and not be some kind of ad hoc after thought where, by coincidence, the requisite number of masons happen to have turned up at a lodge meeting.

There is a formality involved in making an official visit. Please refer to the Grand Lodge guidelines "Protocol and Etiquette" on the Grand Lodge Web site quoted below.

The term "Official Visit" requires explanation. This occurs when four or more members of another lodge make a visit or when a Worshipful Master invites the Worshipful Master, officers and members of another lodge [four or

more attending] to be his "Official Visitors" on a particular evening. This is a formalized invitation to a lodge to join their hosts for a certain meeting. The WM shall call up the lodge as soon as the outer door is opened so that the visiting Worshipful Master and members of his lodge would be accorded full recognition and given an especially warm welcome. There is also a Grand Lodge "Official Visit".....

.....There is a difference between an "official visit" by a Grand Lodge Officer and "official visit" by a lodge. They are two separate entities. A lodge can make an "official visit" any time a Grand Lodge Officer is making his "official visit". However, there can be only one Grand Lodge Officer at a time making an "official visit".

Grumpy Old Past Master



A Glimpse into the History of the GRAND LODGE OF NOVA SCOTIA 1966 - 2013

Part 3 of 5

by

Brian C. Loughnan,
PGH, PGL



CHAPTER III

Freemasons' Home Closes

1986 -1995

Now commenced a period of self evaluation for the Fraternity. Attempts were made to address the perceived problems and take the necessary steps to resolve them.

GRAND LODGE OFFICE OPERATIONS

Following the frequent turnovers of the offices of Grand Treasurer and Grand Secretary over the previous ten years, the tenures of Grand Treasurer Harold E. Crosby and Grand Secretary Gerald G. Vickers, were to prove more lasting.

There had always been a number of part time employees and volunteer assistants over the years and their services were greatly appreciated. With the acquisition of a computer in the office, technological assistance and instruction was now required. The Grand Lodge office had taken the first steps towards word processing and digitalization of records.

The library project was still ongoing and the length of the delay was in part due to lack of adequate funding. A carpet had been laid and bookcases set in place. Plans were afoot to provide large tables for library use and also to facilitate conference and board meetings. In the interim, Past Grand Master

Charles Thompson supplied chairs and tables.

In 1988, Past Master George Robinson, assumed the task of indexing every publication in the library for, among other things, insurance purposes. He dedicated his summer vacation to working five days a week in far from comfortable conditions. Working under the same conditions the following year, he continued the work and arranged the

books in sequence by author's name in the many display cabinets.

Grand Secretary Gerry Vickers announced his retirement for the second time and set the date for his departure at 31 July 1995. He introduced his successor, Robert H. Northup, Burns Lodge, No. 10, to the members of the Masonic Secretaries Association.

FINANCIAL SITUATION

The Finance Committee, faced with an increased deficit in 1986, placed an amendment to the Constitution before the Annual Communication to increase annual dues to Grand Lodge to \$9.00. The motion was carried. To further offset the impact of the deficit, a second motion was presented to levy a special assessment of \$2.00 for the year 1987 only. This motion also received approval.

Since the Grand Lodge relied on annual dues, paid through an annual assessment on each member, for its primary source of revenue, it was essential that the Grand Treasurer maintain control over expenditures through sound management of the annual budget. Attempts to set the per capita assessments to adequately reflect the needs often involved a struggle with the will of a fickle body on the floor of the Annual Communication.

The Nova Scotia Freemasons' Home was also in need of additional revenue and in 1988, by amendment to the Constitution, an effort was made to increase the annual dues to the Home, from \$6.00 to \$11.00. The motion was not approved. The Board of Trustees of the Home pressed for another increase in 1989. The situation had become more dire and the request this time was for an increase to \$16.00 per member. Approval was given to the request.

Having just approved a substantial increase in per capita assessment to Freemasons Home, the members were reluctant to give additional approval to another ambitious plan to bring the dues to Grand Lodge up to a workable level at the 1989 Annual Communication. An amendment to the Constitution to increase dues by one dollar in each of the years 1990 - 1994, was rejected.

A study of the expenses of Grand Lodge listed in the Financial Statement ending December 31, 1987, reveals a total of \$8,591.00 for word processing and computer equipment. The reader will appreciate that early computer systems may have been slow and antiquated, but they were exceedingly expensive.

Still faced with a rising deficit, the Grand Treasurer embarked on a different approach for the 1991 Annual Communication, and attached a "Financial Forecast, 1991 and 1992" to provide justification for an amendment to the Constitution to increase the Grand Lodge dues to \$11.00 per member. Laying out the plain truth proved successful on this occasion.

The future of the Nova Scotia Freemasons' Home was of great concern to the Board of Trustees (see the section on the Home in this chapter). A change to a per diem rate for all new residents made possible the elimination of the per capita assessment for the future operation of the Home. An approved amendment to the Constitution removed the \$16.00 annual dues (per capita assessment) for the Home and substituted it with an annual dues of \$6.00 for the Masonic Foundation. Further, for the year 1993 only, there would be a \$10.00 assessment per member for the Freemasons' Home. Thereafter, there would be no further annual dues payable to the Home.

In 1995, a five year plan for the years 1996 - 2000 was introduced as an amendment to the Constitution. For these years, dues to Grand Lodge would be set at \$16.00 per member based on the annual returns for December 31, 1994. After being put to a vote, the motion was duly passed.

To better understand the increases in annual dues to Grand Lodge and to Freemasons' Home, the following table has been compiled to conform with that shown in Chapter II.

**Annual Dues (Per Capita Assessments)
1978 - 1996**

Year	Grand Lodge	Freemason's Home	Masonic Foundation
1978 - 1981	\$3.50	\$3.00	
1982- 1983	\$4.50	\$4.00	
1984	\$4.50	\$6.00	
1985- 1986	\$6.00	\$6.00	
1987	\$11.00	\$6.00	
1988- 1990	\$9.00	\$6.00	
1991	\$9.00	\$16.00	
1992	\$11.00	\$16.00	
1993	\$11.00	\$10.00	\$5.00
1994 - 1995*	\$11.00	_____	\$5.00
1996	\$16.00	_____	\$5.00

*shown to indicate the per capita assessment changes resulting from the motion passed in 1995. The **Capital Fund** continued to grow throughout this period and on 31 December 1994 totalled \$97,048.

THE MASONIC FOUNDATION OF NOVA SCOTIA

The Foundation pursued its charitable and relief activities using the interest earned from a principal of approximately \$40,000. In the last year of its pre 1992 configuration, \$4,000 was expended on charitable donations and \$2,100 was provided in relief.

In 1992, extensive financial restructuring of the Nova Scotia Freemasons' Home was proposed. Included in the proposal was an expanded role for the Masonic Foundation. A portion of the annual dues (per capita assessment) previously payable to the Home, would now be directed to the Masonic Foundation of Nova Scotia for charitable purposes, as of December 31, 1993.

It was proposed that a "Masonic Scholarship Program" and a "Drug Education Program" be established and placed under the control of the Masonic Foundation.

Authority was granted to establish the Scholarship Program. In its first year (1993), thirty five lodges participated, awarding a total of forty one scholarships with a total value of \$26,000. The program was known as "**The Nova Scotia Freemasons Scholarship**" and involved an equal cost sharing arrangement, with lodges meeting the minimum requirements. Scholarships varied between \$500 and \$1,500.

A list of successful applicants from across the jurisdiction was inserted in editions of the Halifax Chronicle Herald and the Halifax Mail Star, as a means of attracting publicity for the Fraternity. The Drug Education Program was also in operation and expended \$5,000 during the same period ended 31 December 1993. A "**Parenting Meeting Challenges**" program was started and was initially presented to a PTA group associated with Millwood Elementary School, in Sackville.

MASONIC EDUCATION AND WORKSHOPS

The Board of Education was comprised of eleven members, all of them knowledgeable Masons. The Board met on many occasions collecting, sorting and validating the content of various papers for distribution to lodges through the lodge secretaries. The concern was expressed that many lodges did not have education committees in place and that much of the supplied material would not reach the intended target. As a prevention, it was suggested that District Education Committees be established that would function under the direction of the Board of Masonic Education.

Plans were made to produce handbooks for lodge officers together with an information booklet for new members. Despite the recognition of a need for handbooks and guides, suitable end products rarely ever materialized. The only handbook of substance to be produced was the Secretary's Handbook, which proved to be a valuable aid.

A successful educational workshop was held in Great Village with eighty Masons in attendance from Cumberland, Colchester and Hants Counties, in May of 1987.

Two "Search and Solve" sessions were held, in 1989, to engage the brethren in active group participation. Each group was required to provide answers and recommendations for action on a series of predetermined questions. A morning session was devoted to group discussion and solution finding and the afternoon session was set aside to hear the various offerings and gauge the feelings of the assembly as a whole. One session was held in Halifax and the other in Truro at local educational facilities. These sessions were regarded as very rewarding and thought provoking.

The Nova Scotia Freemason

An Editorial Committee was set up in 1986, under the chairmanship of R. P. Mertens, to revive the **Nova Scotia Freemason** which had not been published for a year. The name of the publication was changed to the "**New Nova Scotia Freemason**" and three issues were published, according to the report of the Board in May of 1987. It was hoped that future issues would contain pictures. Changes were also made to the editorial policy with a view to include material from concordant bodies.

Despite the proposed new plans, the paper was discontinued only to be resurrected, in 1991. Under the guidance of new co-editors, Barry S. Imber and Howard Spence, the name reverted to "**The Nova Scotia Freemason**". A policy was adopted to limit content to Craft Masonry only. It was anticipated that the District Deputy Grand Masters would solicit input from the brethren of their respective districts.

Initially, a subscription rate of \$5.00 was charged for 4 issues per year. Each lodge was provided with six copies at the same subscription rate. In the summer of 1992, it was announced that the rate would be increased to \$20.00 to cover increased costs. By the winter of 1992, the editor reported that every member of the jurisdiction would receive a copy of "**The Nova Scotia Freemason**".

Four issues of 9,000 copies each of "**The Nova Scotia Freemason**" were published, in 1993/4. The printing was carried out at cost by the Atlantic Provinces Technical and Vocational Centre, in Amherst, and represented a financial saving to the Grand Lodge.

Sufficient copies of "**The Nova Scotia Freemason**" were mailed in bulk to Lodge Secretaries with the expectation that each member would receive a copy along with his lodge summons. Lodge Secretaries were assured there would be no requirement for extra postage. Despite this assurance, some failed to mail the copies to their memberships, thereby limiting the circulation.

Unfortunately, in 1995, a decision was made to close the facility which had printed the publication for five years and it became necessary to seek alternate arrangements.

RITUAL AND CEREMONY

Over the years, efforts were made to standardize the balloting procedure, but some customs were not easily relinquished! A subordinate lodge was reported, in 1986, to have employed black beans in the ballot box to cast a negative ballot. Following a ballot on a petition, a complaint was registered with Grand Lodge and the Grand Master subsequently ruled that the ballot be declared void and a new ballot be taken using the appropriate black cubes.¹

The Authorized Work was amended to incorporate all changes approved by Grand Lodge since 1978 and was submitted to the printers in 1986. Included, was an appendix outlining the proper sequence to be followed when displaying and closing the Great Lights and Lesser Lights when opening or closing a lodge.

Periodically, questions arose regarding the ancient penalties contained in the obligations. Whether it is acceptable to ask a candidate to make what is clearly a solemn oath on the Volume of the Sacred Law, while at the same time being reminded of an ancient penalty, that would in itself be in violation of the law of the land.

Grand Master Roy Hale directed the Board of Ritual to discuss and recommend ways of removing the ancient penalties from the obligations and placing them elsewhere in the ritual. His directions were carried out and two motions were presented at the Annual Communication, in 1988, to address the issue. The motions were considered together. The first was worded to remove the ancient and traditional penalties from the obligations and have them explained as part of the degree work. The second motion proposed new wording in the affected parts of the Authorized Work that would be implemented should the first motion be approved. The Grand Master, himself, held very strong views on the issue and handed his gavel to the Deputy Grand Master in order to step to the level to speak on the motion. In spite of his impassioned contribution to the debate, the motions were defeated.

At the same Annual Communication, the Board of Ritual submitted a series of changes to the Handbook of Ceremonies, Part 1, (Installation of Officers of a Lodge) for approval. The changes

were small in nature and were all approved in one motion and incorporated in later editions of the booklet, save one. One item slipped through and was completely ignored. The item effectively removed the sword as an implement of the Office of Inner Guard. In December 1987, the Grand Lecturer had stated that, " *The Inner Guard should not be presented with a sword. A sword or any other weapon is an abomination in a lodge*". Whatever the Grand Lecturer's view may have been at the time, Inner Guards continued to be armed with a sword.

In accordance with the Constitution, all lodges in this jurisdiction with the exception of St. John's, No. 2, and Virgin lodge, No 3, are to practice the work styled "Ancient York Rite". Grand Master Fred Clarke, in 1991, directed the Grand Lecturer to determine whether the ritual in use in Acacia Lodge, No. 8, in Amherst, was in conformity with the Constitution. After careful study of a copy of the ritual concerned, the Grand Lecturer reported that minor differences were apparent. Suggested changes were then made before the ritual was deemed acceptable.

A suitable ceremony for an open installation of Grand Lodge Officers was devised by the Board of Ritual with the assistance of Past Grand Master Ian S. Robb. The new ceremony was demonstrated in the Open Installation of Grand Lodge Officers at the Annual Communication of June 1992.

The Authorized Work was reviewed and a decision was made to employ a looseleaf format for the first time. The principal change in the ritual itself was the use of the words, "Volume of the Sacred Law", to replace the words "Holy Bible" wherever they appeared. The change removed a conflict with Chapter I, Section 1(c), of the Constitution of the day.

HISTORY

250th Anniversary of Freemasonry in Canada

A Special Session of the Grand Lodge of Nova Scotia was held Friday, September 16th through Sunday, September 18th, 1987, at Annapolis Royal, to commemorate the 250th Anniversary of Freemasonry in what is now Canada.

A special committee of Grand Lodge had been appointed three years earlier by then Grand

Master, Charles H. Thompson, under the chairmanship of Grand Historian Earle C. MacDonald and consisting of several Past Grand Masters, to plan in collaboration with a committee from Annapolis Royal Lodge, No. 33, the celebrations for the anniversary.

The 200th Anniversary had been a grand affair and two Masons, W. Everett Moseley and Douglas C. Home, who had been in attendance at that event, were also present on the occasion of the celebrations of the 250th Anniversary. Grand Master Harris A. Pipes presided over the events and presented certificates and 250th Anniversary Jewels to the many distinguished visitors who had come from New England and Eastern Canada to participate in the important celebration.

A banquet was held on Saturday at the Legion Centre. The guest speaker was Past Grand Superintendent of Works and Premier of the Province of Nova Scotia, the Honourable John M. Buchanan. The Premier joined the Grand Master and the Master of Annapolis Royal Lodge, Norman Amirault, in cutting the Anniversary Cake.

A dance was held later that evening at the same location and from all reports was thoroughly enjoyed by all.

On Sunday morning, an open air church service was conducted on the grounds of Fort Anne, attended by the brethren and their families. Following the church service, the brethren paraded from Fort Anne through the town to Sinclair Mews, where the Grand Master assisted by the Grand Chaplain and Grand Historian, rededicated the Erasmus James Philipps Commemorative Plaque.

Presented and dedicated at the 200th Anniversary, in 1938, the plaque had been placed in the Fort Anne Museum Building and was since removed and relocated on a granite stone in Sinclair Mews.

CONSTITUTION AMENDMENTS

The following motions of significance to amend the Constitution, not mentioned elsewhere in this chapter, are here simplified for brevity:

At the Annual Communication in 1986, several motions concerned with changing minor

procedural practices were defeated or withdrawn. Of nine motions submitted, those of interest were:

- A motion to delete the section prohibiting the use of spirituous liquors and wines at all lodge entertainment was approved.
- An attempt to raise the minimum fee for conferring the three degrees of Masonry to \$150 was defeated.

The following year, 1987, produced another bumper crop of notices of motion. Many of which were straightforward housekeeping motions to amend the Constitution. Motions of concern were:

- A motion to drop the time requirement for the Meritorious Service Medal from 25 years to 5 years, was defeated.
- To lower the age for an application for membership to 19 years of age, was also defeated.
- A motion to limit the terms of Grand Representative appointments to five years was defeated. It had been reasonably argued that more members would thereby have an opportunity to hold an appointment.
- Concern about a failing public image, prompted a motion to be presented to permit the Grand Master, or presiding officer, to invite the press and electronic media personnel to witness the proceedings of Grand Lodge and report the same to the public. The motion was defeated.

In the late 1980s, there was a growing movement toward empowering lodges to conduct business on any of the three degrees. The practice of excluding Entered Apprentices and Fellow Crafts from being present in lodge at every meeting, was considered detrimental to the desire to establish a closer bond with new Masons and keep the flame of interest alive among them. After all, historically it was the residual paranoia after the Morgan Affair that inspired the decisions of the Baltimore Convention that had left those jurisdictions working the "York Rite" at odds with jurisdictions in the rest of the Masonic world.

In an effort to address the problem of exclusion, a motion was presented in 1989 to establish a committee to investigate advantages of

amending the Constitution to permit business to be conducted on any degree. The motion was defeated and an opportunity was lost.

Dissatisfaction with the governing powers was also apparent. A motion to replace the Advisory Board with a Board of General Purposes, consisting of 14 members, failed to gain approval.

In 1990, another dozen amendments to the Constitution were proposed. The more interesting among them are mentioned as follows:

- Official recognition was approved of several appendant bodies and also included, by amendment, was the Order of the Eastern Star.

- A standard logo of the Square and Compasses was adopted and its use denied for advertisement of private business.

- An effort to remove certain sections of the Constitution and rename them, "Laws, Rules and Regulations" was defeated.

- A motion to permit lodges to transact business on any of the three degrees with the exception of conferring degrees was defeated.

- Also defeated was a motion to recognize all Masons of this jurisdiction as members of Grand Lodge.

Eighteen notices of motion were dealt with at the Annual Communication, in 1992. Most were of a procedural nature. The following outcomes are of interest:

- The office of Grand Piper was created.

- Approved to set up apparatus to initiate dialogue with Prince Hall Masonry.

- A motion to allow demitted time and time suspended for non-payment of dues, upon reinstatement and payment of dues owing, to be classed as continuous service to count towards a 50 year jewel, was defeated.

At the Annual Communication of 1993, another twelve motions were presented. The following were of interest:

- A motion to delete the section in the Constitution requiring all business of a lodge to be conducted on the Third Degree was tabled.

- A motion was approved to recognize those Prince Hall Grand Lodges approved by the Conference of Prince Hall Grand Lodges as being regular Masonic Grand Lodges.

- To help defray some of the expenses incurred by the Grand Master in the normal discharge of his

duties, it was proposed that an additional \$1.00 per capita assessment be included in the Annual Assessment. The motion was defeated.

- Extending Grand Lodge membership to all duly elected or appointed officers of a lodge was defeated.

- That the Deputy Grand Master shall succeed to the office of Grand Master without election and the Deputy Grand Master, Senior and Junior Grand Wardens shall be elected by ballot after nomination. A nominee for Deputy Grand Master must have served as a Grand Warden or as District Deputy Grand Master. The motion was approved.

All twenty two motions brought to the floor of the 1994 Annual Communication to amend the Constitution were of either a housekeeping nature or of minor importance. Among the motions to amend the Constitution brought before the Annual Communication in 1995 were the following:

- A motion to bring the minimum age of a petitioner in line with the legal age (19) in Nova Scotia, was defeated.

- All business of the lodge to be conducted on the First Degree except when conferring the Fellow Craft or Master Mason Degrees or providing instruction therein. This motion was referred to the Advisory Board.

- Approved for a lodge to award a Treasurer's Long Service Medal to honour a Lodge Treasurer after ten years of service.

- Approved a motion, submitted on behalf of the Long Range Planning Committee, to delete **Chapter VI , Grand Lodge Boards and Committees** in its entirety and insert a new Chapter VI.

This last motion was the culmination of extensive work by the Long Range Planning Committee. The formation of a Board of General Purposes had been discussed and recommended in the past and was now being brought into fruition. The Board was to consist of many of the same members who comprised its predecessor. The Board of General Purposes will be discussed in more detail in the next chapter.

DISTRICTS

In order to realign the districts to reflect changing membership levels and lodge locations, the District of Shelburne and the District of Yarmouth were consolidated to form one district to be known as Yarmouth/ Shelburne District, in 1986.

To accommodate the wishes of Cape Breton District North and Cape Breton District South, the two districts were combined to form Cape Breton North/South District, by amendment to the Constitution, in 1990.

Various Committees on the Condition of the Order, based in part on the reports of the District Deputy Grand Masters, commented in strong terms on the situation prevalent in many lodges. One report stated that while attendance was low, so also were the lodge dues far too low! Furthermore, there was apparent bickering within the lodges and even within the districts some brethren would not associate with each other. The report of 1990 was critical of the manner in which some District Deputy Grand Masters had performed their duties and it was felt many were unsure of what these duties entailed. Five years later, another report cited poor lodge attendance and officer absenteeism, coupled with poor quality ritual work, as areas that required immediate attention.

SUBORDINATE LODGES

The Masonic Secretaries Association, a body composed of Lodge Secretaries, met annually prior to the opening of the Annual Communication to discuss common problems and provide impetus to initiate changes that would, in the long term, benefit the lodges. In the mid 1980s, a few members of the association attempted to pressure municipalities and the provincial government to consider providing tax exemptions to non profit groups such as ourselves. It was felt that the pressure should to be maintained if anything useful was ever to be achieved. This same association suggested that Grand Lodge form a committee to investigate the possibility of obtaining a blanket insurance policy to cover all lodge buildings and furnishings in the jurisdiction. Each of these endeavours would eventually lead to positive action.

For a short period, there was a Protocol Committee in existence. Its function was to be of

assistance to lodges and provide advice on questions in regard to matters of protocol within lodges. The Committee identified the most important issue to be dress and deportment at lodge meetings. A set of minimum dress guidelines were submitted to the Grand Master for his approval. The matter was addressed by the Grand Master to the extent that he brought it to the attention of the District Deputy Grand Masters for their action. The Committee recommended its own disbandment and was discontinued after 1989.

Concord Lodge, No. 24, Clarke's Harbour, surrendered their warrant on March 31, 1986. Concord Lodge had once been No. 436, under the Scottish Constitution, located at Barrington, prior to moving to Clarke's Harbour.

The following lodges were recognized and added, as per the Constitution, to the list of 100 Year Lodges, during the period 1986- 1995:

Temple Lodge, No. 57, Mulgrave.

Poyntz Lodge, No. 44, Hantsport

Mechanics Lodge, No. 78, Caledonia

Mariners Lodge, No. 80, Louisbourg

Canso Lodge, No.79, Canso

Royal Sussex Lodge, No. 6, Halifax, celebrated its 150th Anniversary.

St. George's Lodge, No. 20, Wolfville, was officially recognized as a 200 year old lodge, effective 1984, after a lengthy dispute over eligibility.

Timberlea Lodge, U.D. was granted a dispensation on 14 February 1986 and **Timberlea Lodge, No. 136**, was constituted and consecrated on 27 April 1987, by Grand Master Ian S. Robb.

Sackville Lodge, U.D. was granted a dispensation on 3 June 1986 and was constituted and consecrated as **Sackville Lodge, No. 137**, on 5 December 1987, by Grand Master J. Roy Hale.

Loge La France, U.D. was granted a dispensation by the Grand Master, in 1995. The Grand Loge Nationale Francaise, had proposed that the Grand Lodge of Nova Scotia form a lodge to be named **Loge La France** and they in turn would name one to honor Nova Scotia. Since there was already a lodge in France by the name 'Nova Scotia', it was decided to name their lodge **L'Acadie**. The first meeting of **Loge La France, U.D.**, was held in Freemasons Hall, in Halifax, on April 6, 1995. This lodge was to be a lodge of affiliation. Lodge

membership could only be obtained through affiliation as no degrees would ever be conferred.

New Lodge Buildings

A Special Communication of Grand Lodge was held on October 17, 1987, for the purpose of laying the cornerstone and dedicating the new Masonic temple of **Western Star Lodge, No. 50**, in Westville. Adding significance to the occasion was the knowledge that Grand Master Roy Hale was himself a member of that lodge.

Another notable event attended by Grand Master Roy Hale was the burning of the mortgage of **North Star Lodge, No. 74**, in Londonderry. A small lodge with 35 members, it had in four years built a new lodge hall and burned the mortgage. Such commitment is indeed worthy of praise! Since 1869, **Eastern Star Lodge, No. 51**, was the principal Masonic Lodge in Dartmouth and in 1909 had built the fine old building on Ochterloney Street that was to be their meeting place for over 95 years. This building also became home to **Cornwallis Lodge, No. 95** and **Wentworth Lodge, No. 108**, as well as to a chapter of Royal Arch Masons and a chapter of the Order of the Eastern Star. For some time, the Masons of Dartmouth realized that there would be a need for new quarters and the **Dartmouth Masonic Building Limited** was incorporated in 1955. Briefly, the role of the new company was to issue shares and acquire suitable property for use as a Masonic Temple in the Dartmouth area. A sizable bequest made to the company, with a time sensitive rider attached, provided further incentive for action.³

Other Dartmouth lodges, **Fidelity Lodge, No. 119**, **John Albro Lodge, No. 122**, and **Woodlawn Lodge, No. 131**, all met in different locations in Dartmouth. Each was later approached to purchase shares in the new Building Company.

Under the guidance and persuasion of the Building Company president, Peter Douglass, an acre lot was purchased in Woodside Marine Park, in 1990. The building was completed and the corner stone laid on 28 April 1990, by Grand Master Frank E. Milne. There were more than 800 in attendance at the event, including eight Past Grand Masters.

Each of the Dartmouth lodges elected to make the new Dartmouth Masonic Centre their home with the exception of Eastern Star Lodge, No. 51, which remained in their old quarters on Ochterloney Street for a further 15 years. The old lodge hall was finally sold in the Fall of 2005. Eastern Star Lodge moved into the Dartmouth Masonic Centre and held its first meeting there in September 2005. Previously, John Albro Lodge, No. 122, had opted to meet in the Bedford Masonic Hall.

Unfortunately, the New Dartmouth Masonic Centre ran into financial difficulties and a group of prominent local Masons took over the management of financial matters. Much of the revenue was derived from 'Bingo,' a game popular among the ladies. A large extension was added to the building to accommodate the Bingo players and land was purchased for a parking lot expansion. Before long, the Dartmouth Masonic Centre stabilized its situation and was soon able to make donations to several local charities. Thereby promoting the good name of Freemasonry in that area.

GRAND MASTERS SUMMONED TO THE GRAND LODGE ABOVE 1986 - 1995

In the period covered by this chapter, five Past Grand Masters were summoned to the Grand Lodge Above:

Harold William Horne	GM 1969-1970	Died 3 March 1990
James Garfield Veinot	GM 1975-1976	Died 16 Oct. 1990
Cecil Ralph MacLean	GM 1983	Died 17 May 1992
Hector Gordon Hill	GM 1979	Died 2 July 1992
Ronald Hancock		
Finnie	GM 1984	Died 10 Nov. 1992

MEMBERSHIP STATISTICS

Membership totals for the years 1986 - 1995 are shown below:

Year	Number of Lodges	Membership
1986	113	9,526
1987	113	9,268
1988	114	8,957
1989	114	8,832
1990	114	8,600
1991	114	8,406
1992	114	8,149
1993	114	7,896
1994	114	7,718
1995	114	7,554

The accuracy of these membership figures has always been dependent on the diligence of Lodge Secretaries in reporting membership changes and it is reasonable to assume there are substantial errors in the totals shown.

FREEMASONS' HOME

The Nova Scotia Freemasons' Home continued to enjoy an enviable reputation for the level of care enjoyed by its guests. However, the maintenance of the facility and the need for conformity to rigid codes and requirements set by governmental authorities, placed pressure on both the finances and upon those entrusted to manage the operation of the Home. A conflict of policy led to the resignation of some management personnel in 1988. Internal changes were made and the welfare of those in residence remained the primary concern of the Home staff members.

The year 1988 was a critical milestone for the operation of the Home. For the first time, the per capita assessments and the admission settlements could no longer cover the costs of operations. There was an unfunded operating deficit of \$16,000. Despite a maximum capacity of sixty residents, the actual number had dropped to fifty one as of June 3rd. Decreasing lodge memberships meant less revenue from per capita assessments. Consequently, there was an immediate need for a substantial increase in the per capita assessment.

The Chairman of the Board of Trustees in his annual report offered three options for operating the Home:

- Increase the per capita assessment on the Masons in the province and/or substantially increase the Endowment Fund to provide the funds necessary to cover the costs of the operations.
- Change the method of operation to permit future residents to pay for their residence on a per diem basis; such per diem rates would be set to fully recover the operating costs.
- Discontinue the operation of the Home.

A decision was made to accept new residents on a per diem basis. Those already in residence were to continue as before. Eventually, all residents would

be using the per diem arrangement. At which time, there would be no direct financial support for operations from the Masons of Nova Scotia.

The Masons of Nova Scotia would continue to own and operate the Home, but henceforth there would be many admissions of those not connected in any way with the Fraternity.

It was stressed that it would take a period of years before the per diem system would be capable of providing a balanced budget.

In January 1993, the Board of Trustees of the Freemasons' Home created the **Assisted Housing Programme** as an initiative to provide, under certain circumstances, financial assistance to Masons and their widows in order to improve their quality of life and enable them to remain in their own homes.

By June 1993, everything appeared to be going smoothly with the Home. There was an occupancy figure of sixty one residents. However, special care homes were now under the control of the Department of Health and Level II Care was the priority. This meant that expanded accommodation for the higher level care of residents was now a requirement and was more than what the home was capable of providing.

The license had been extended to November 30, 1993, pending the decision of the Board of Trustees in response to a Fire Marshall's report, with regard to his concerns about how Level II residents were being accommodated. Conditions were considered substandard in the home. The width of doors and hallways in the Level II area were identified as a particular concern. It appeared a decision had to be made to expand the existing facility or to build a new one.⁴

A special committee had been formed to delve into the matter and meet with the concerned government departments. The committee studied every aspect and left no stone unturned. A report was submitted to the Board of Trustees with the recommendation that the Home be closed over an eighteen month period.

The Board of Trustees unanimously approved the recommendation and the announcement was made official on October 19, 1993. The Fire Marshall would not approve the eighteen month plan and the license was only extended till January 31, 1994, and thereafter might be extended on a month to

All the residents had been transferred by March 31, 1994, the last day of operation of the Home. It had been opened on August 25, 1909 and operated for over eighty four years. It had been the place where many Masons and their widows had lived out their final days in pleasant surroundings. A jewel in the crown of Freemasonry in Nova Scotia, finally succumbing to the red tape and bureaucracy of modern times.

Financial responsibility for the twenty two Masonically sponsored residents, now in the care of other homes and institutions, was still very much the concern of the Freemasons of Nova Scotia. That responsibility would remain till the last resident had passed away.

BROOM AND GAVEL COMPETITION

The Broom and Gavel Cup Bonspiel found a permanent venue for competition in the Brookfield Sportsplex. The centrally located facility was well-suited for the annual event.

Over the years, the number of trophies available grew, till in 1989 the trophies included, the Broom and Gavel Cup, the Stone and Square, 'B' Trophy and 'C' Trophy. Also awarded were

plaques for the runners-up of the Broom and Gavel Cup and the 'C' Trophy Section.

The teams participating in the Bonspiel usually numbered around twenty, ensuring good competition and even better fellowship. The event was always capped off with a delightful banquet at the curling rink.

Notes

1. Taylor lodge had been using black beans of varying sizes instead of black cubes. After a complaint, the Grand master ruled the ballot void and ordered a new ballot taken with the proper white balls and black cubes.
Proceedings 1986, Pg. 31.
2. The wording, "I place in your hands this sword" was removed from the charge to the Inner Guard. Lodges, however, continued to provide the Inner Guard with a sword at his installation. **Proceedings** 1987, Pg. 18, 61.
3. Details were kindly supplied by Peter Douglass of Wentworth Lodge, No. 108, who was a central figure in the drive to form a new meeting place in Dartmouth.
4. Low nurses' wages were also a concern. The Fire Marshall's demands were the nail in the coffin for the Home.
Report of Chairman of the Board of Trustees - **Proceedings** 1993, Pg. 75.



M.W.Bro. Paul Frank, TMWTGM, in attendance at the Cape Breton Centre District Meeting in Sydney.

IN AND AROUND THE JURISDICTION



V.W. Bro Winston England presenting Ms. Sonya Sauve Principal of the Mulgrave Memorial Education Center with a cheque for \$1,000.00 to assist with the schools breakfast program. Assisting is R.W. Bro Sean Reid and several members of the grade 6 class .



A couple of brothers from Kentville.



Officers of Keith Lodge No. 16 in Bear River pose for a photo in the East and are then joined by visiting Master Masons Gillette (Ontario) and Zimmerman (BC). Officers of Annapolis Royal Lodge No. 33 were also in attendance.



The DDGM's official visit to Laurie Lodge, Springhill, at their temporary location in the United Church. The official visit was well attended with four PDDGMs and visitors from Wimburn and Acadia in attendance. A good time of fellowship was had by all.

Masonic Fellowship Council - Halifax.

On Oct 18 2014, on a rooftop terrace, overlooking the beautiful skyline of Halifax Harbour a group of brothers got together to enjoy a pig roast. The weather was threatening to unleash wind and rain on everyone all week long. Somehow we got lucky come Sat evening it was warm and the sky was clear. setting the stage for a great evening! There were a lot of brothers who had attended past MFC events and a few newbies who were attending for the first time.

What a great night. A great time was had by everyone. A few brothers brought their own homemade BBQ sauce. Music, fun, food and fellowship. We're all looking forward to the next event. Below are a few photos from that night.



Newfoundland may have "kissing the cod" but it seems now Nova Scotia has "kissing the pig"! To avoid an confusion amongst the Craft, the pig is in the silver foil!



Sophia Perennis Lodge, UD, held its October meeting in Stellerton at the Keith Lodge Temple. A number of visitors were in attendance as well as an official visit from Eureka Lodge. After the meeting the festive board was held at a nearby restaurant.



RWBro. James MacKenzie, DDGM, makes his official visit 'under the wands' at Markland Lodge # 99, GLNS.



The Pictou County Masons held their annual Church Service on Sunday, October 19, 2014 at the Pictou United Church. (Photo: R.Meyer)



R.W.Bro. Hiram and W.Bro. Ernest Carver of New Germany have been awarded by the Province of Nova Scotia recognition as the Provincial & Western Region Woodland Owners of the Year 2014. Congratulations from all their brothers. Not only beating out all the woodlot owners in their area but in the whole province!

Remembrance Day - a large turnout across the province.



PGM George Grant, RWB Tom Rodgers, RWB Tony Szucs, VWB Butch Adams, PGM Roy Lively, RWB Gary Beals, Bro Barrington Grant, PGM Carson Jackson, RWB Gary Bernard, RWB Phil Randall, RWB Charles Rutt, RWB Rev. Vincent Ibasz, MWB Paul Frank, RWB Peter Ponsford, Wor.Bro. Ray Simmons, VWB Don Doucette, Bro. Tommy Barter, Wor. Bro. Day, RWB Everald Armstrong, at Freemason's Hall for the dedication of a plaque to the fallen Masons of Nova Scotia in the Great War.

Eureka officers at Sheet Harbour



Brethren from Acacia Lodge No.8 and Alexandra Lodge No.87 parading in Amberst downtown before the cenotaph.



W.Bro. Kelly Hancock, WM Welsford Lodge and RW Bro. Reid Mac Duff, DDGM Hants Co, and Bro. Paul Brown an Entered Apprentice. Bro. Brown is an Afghan vet and accompanied the WM up to the cenotaph and laid the wreath on behalf of Welsford Lodge.

photo: Hants Journal



R.W. Bro. Robert Mertens,
 P.D.D.G.M Colchester,
 Fellowship Lodge No.112

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

Masonic Symbols Quilt. Sotheby's auction, 2008.
 Sold for \$20,000



Next Issue

*Another instalment of the
 History of the Grand Lodge of
 Nova Scotia,*

*Articles on the Black Ball,
 The Oldest Petition and the
 Mystic Tie, as well as news from
 around the Jurisdiction.*

*If you have anything you wish to
 share with the Brethren,
 announcements of upcoming
 events, things you want to
 advertise etc, don't hesitate to
 send them in to the Grand Lodge
 office.*

This is YOUR bulletin!

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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

Please send written submissions as text files.