



The *Nova Scotia* **FREEMASON**

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

A VISIT TO THE PREMIER GRAND LODGE



A VISIT TO THE UGLE

I had the pleasure of attending the Quarterly Communication of the United Grand Lodge of England in London on September 12th. I had visited the building some years ago and toured the lodge rooms and spent time in their museum but this time I was to attend a meeting as the representative of the Most Worshipful the Grand Master.

Having lived in London growing up I was aware of the Masons but had no contact with the organisation and had passed the building in Queens Street on a number of occasions. Freemasons' Hall is the headquarters of the United Grand Lodge of England and the principal meeting place for Masonic Lodges in London. Grand Lodge has been in Great Queen Street since 1775, the present Hall being the third building on the site.

Built between 1927-1932 as a memorial to the Freemasons who died in the First World War, it is one of the finest Art Deco buildings in England, and is now Grade II listed internally and externally. This means that any changes are strictly controlled by the government to protect its heritage. I was told that by the time the construction of the building was completed it had been completely paid for by the Masons of England. In addition to the Grand Temple (seating 1700) there are 21 Lodge Rooms, a Library and Museum, Board and Committee Rooms and administrative offices. The building is fully open to the public, although since my first visit many years ago, the security has been tightened.

The UGLE meets in Quarterly Communication on the second Wednesday in March, June, September and December. The Annual Investiture, which is similar to our own Grand Communication, followed by the Grand Festival, is held on the last Wednesday in April.

The United Grand Lodge of England currently has over a quarter of a million members meeting in over 8,000 Lodges, which are grouped as follows:

Lodges meeting in London (an area generally within a 10-mile radius of Freemasons' Hall), are administered by the **Metropolitan Grand Lodge of London**, which is headed by the Metropolitan Grand Master.

Lodges meeting outside London, and within England, Wales, the Isle of Man and the Channel Islands, are grouped into 47 **Provinces**, whose

CONTENT

	page
A Visit to the Quarterly Communication of the UGLE	1
Concordant Bodies: The Cryptic Rite	5
Freemasonry in Canada: Part 2	7
Living Stones	11
Protocol and Etiquette	12
In and Around the Jurisdiction	14



Lewis slot on a Roman stone, St. Albans, UK.

Below: The interior of the Grand Lodge. The distinguished guests from other jurisdictions were seated to the right of the Pro Grand Master in the East.



boundaries often correspond to those of the old Counties, with each headed by a Provincial Grand Master.

Lodges that meet outside England, Wales, the Isle of Man and the Channel Islands are grouped into 33 **Districts**, with each headed by a District Grand Master, five **Groups** (ie: currently too small to make up a District), with each headed by a Grand Inspector, and 12 Lodges abroad which are directly administered by Freemasons' Hall.

As we know there is one UGLE lodge in Halifax, Royal Standard No.398, which is administered with two other lodges in Montreal, by V.W.Bro. Peter Vacher, the Grand Inspector, whom I had the pleasure of meeting at the Grand Lodge of Quebec this past May.

Prior to the opening of the meeting the guests were gathered together in one of the many lodge rooms. Present were representatives from Switzerland, New Jersey, India, Slovenia and Utah.

After being escorted to our seats and recognised by the members of Grand Lodge we received Grand Honours, and were individually introduced to the members.

The MW The Pro Grand Master, M.W.Bro. Peter Lowndes, who presided at the meeting, addressed the forthcoming celebration of the 300th Anniversary of Masonry:

"Brethren, we are proud to be Freemasons and 2017 is a great opportunity to show that pride not only to our families and friends, but to the non-Masonic community as well. To this end it will also be the natural culmination of the open public relations strategy we have embraced.

I can tell you, even at this early stage, that the main event in June 2017 will be at the Excel Centre, near the Olympic Stadium. This is one of the few locations in the Country that has the necessary capacity and infrastructure to properly enable us to celebrate this once in a lifetime momentous event."

A presentation was made by two brothers on the current state of the Craft and the need to encourage membership growth and retention, issues that are prevalent in all jurisdictions it would seem.



Top down: The antechamber of the Grand Lodge room; preparing to enter the Grand Lodge, standing in the south; the other Grand Jurisdiction representatives showing the mosaic pavement and tessellated border.

The meeting was conducted briskly and although I was cognisant of the fact that this was the premier Grand Lodge the one overwhelming feeling was one of recognition and of being at home amongst brothers.

All the guests were treated with the outmost respect and we were assigned a Deputy Grand Master of ceremonies as our guide. After the meeting we had an opportunity to store our regalia before being hosted to a splendid lunch at the Connaught Rooms. Freemason's Hall is directly connected to the Connaught Hotel which caters for their needs.

I had the honour of sitting at the Pro Grand Master's table with the Grand Master of India and a number of other dignitaries. On either hand were UGLE Grand Lodge officers who acted as our hosts. The usual toasts were given, including the Queen and the Craft. There has been some discussion in the past in Nova Scotia whether the two toasts should be separated. If the UGLE use the combined toast I would assume that this is the most appropriate form to use.

After lunch, all the distinguished guests had the opportunity of meeting with the Pro Grand Master individually at which time I had the opportunity of bringing the greetings from our Most Worshipful Grand Master and the members of the Grand Lodge of Nova Scotia.

Accompanied by the Grand Representative from New Jersey, I then spent a few hours walking the nearby streets before returning to Freemason's Hall for a cocktail party. Queen's Street situated in Holborn is surrounded by a number of well known sites. Just a few steps away is the famous Covent Garden, which historically was the fruit and vegetable market for London. In recent years the open market has been moved and Covent Garden has become a mecca for tourists. The shops and arcades cater for all tastes and street performers entertain all day.

It was a wonderful day and not an experience I would have missed.

*Barry Imber
PGM*



Top to bottom: Covent Garden, the site of the first Punch and Judy show 350 years ago as recorded by Samuel Pepys in his diary; yes, that is a person in the see-through box, one of the many street performers; lastly, a living statue.



Our greatest glory is not in never falling, but in rising every time we fall. - Confucius

CONCORDANT BODIES: THE CRYPTIC RITE: ROYAL AND SELECT



Cryptic Masonry is the term used to denote the second part of the [York Rite](#) system of Masonic degrees, and the last found within the Rite that deals specifically with the [Hiramic Legend](#). The body itself is known as

either the Council of Royal & Select Masters or Council of Cryptic Masons depending on the jurisdiction. Members of his body meet as a Council, and the Council confers three degrees: Royal Master, Select Master, and Super Excellent Master

Council level

A Council is in many ways the same as a Lodge; it has officers and a ritual degree system, which in this case consists of three degrees: Royal Master, Select Master, and Super Excellent Master. The various positions in the lodge are modeled directly after Craft Masonry and though the names are often different the duties are effectively the same.

General Grand Council

Many of the Grand Councils around the world are members of an umbrella group called General Grand Council of Cryptic Masons International, founded August 25, 1880.^[1] It publishes a quarterly magazine called *The Cryptic Freemason* and supports the Cryptic Masons Medical Research Foundation, Inc.

History and development of the Cryptic Degrees

The degrees of Royal and Select Master were not originally combined into one system, each having been conferred by separate parties and initially controlled by separate Councils. As near as may be determined from conflicting claims, the Select degree is the oldest of the Rite. It was customary to confer the Royal degree on Master Masons prior to the Royal Arch, and the Select degree after exaltation to the sublime degree. This accounts for the fact that control of the Cryptic degrees

vacillated back and forth in many jurisdictions, even after the formation of Grand Councils. To this date, the Royal and Select degrees are controlled by Grand Chapter in Virginia and West Virginia, and conferred by subordinate Chapters in those jurisdictions.



The Royal and Select Masters Apron.

The Royal degree appears to have been developed primarily in New York under direction of Thomas Lownds, whereas the Select was vigorously promulgated by Philip Eckel in Baltimore. It is claimed by Eckel that a Grand Council of Select Masters was formed in Baltimore in 1792, while it is definitely known that a Grand Council of Royal Masters (Columbian No. 1) was organized in 1810 in New York. It remained for Jeremy Cross to combine the two degrees under one system, which occurred about 1818, and this pattern was adopted in most jurisdictions as the degrees became dispersed beyond the eastern seaboard.

The degree of Super Excellent Master is not allied to the other two degrees of the Cryptic Rite, so far as its teachings and traditions are concerned. The records of St. Andrews Chapter in Boston indicate that a degree of this name was conferred during the latter part of the eighteenth century. The earliest positive reference to the Super Excellent in connection to the Cryptic Rite is December 22, 1817, when a "Lodge" of Super Excellent Masters was organized by Columbian Council of Royal Masters in New York. The incidents, teachings, and ritualistic format of the Super Excellent degree bear no resemblance in any former degrees so named, which appears to justify the claim that it is American in origin. This degree has been, and to some extent still is, a rather controversial subject. It is conferred as one of the regular Cryptic Rite

degrees in some jurisdictions, whereas the others confer it as an honorary degree only; in some instances, separate Grand Councils of Super Excellent Masters have been formed.

The degree of Royal Ark Mariner is conferred upon Masons who have taken the Super Excellent Master Degree. It is important to note that in the UK this degree is conferred on Mark Master Masons. In both cases the degree is performed in a Royal Ark Mariner's Lodge which in practice is actually a council of Royal and Select Masters with the officers of the Council taking the part of their counterpart officers in the Ark Mariner's Lodge.

The degree relates to the legend of the Great Flood and the principal officers represent Noah and his sons. The material is derived from Biblical sources and the degree is impressive and informative to the candidate.



Royal Ark Mariner Regalia



HELP NEEDED!

Brothers are talking about having the many artifacts from our history as Masons in Nova Scotia properly displayed. A space has been set aside for this but we need help! Showcases need to be refurbished and upgraded, windows covered, and simple display furniture made. This is a grand opportunity to participate in a grand project.

If you would like to help out please contact James Tirrul-Jones, Grand Archivist, or e mail him at grandarchivist@grandlodgens.org. A small budget is available for materials so call soon and be part of this historic project create the first Grand Lodge museum.

Freemasonry is an institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface, in which all men, who are sincere and conscientious worshipers of God, and unexceptionable in moral deportment, may unite, bless each other, and rejoice in practically realizing the sublime sentiment that God hath made mankind one mighty brotherhood, himself their master, and the world his lodge.

Dr J. Burns



Here is the second part of R.V.Harris's writing on the beginnings of Freemasonry in Canada. - Editor



Part Two

THE HABITATION



PORT ROYAL
(From Champlain's diagram)

In the spring of that year (1606) Poutrincourt, who had gone home with DeMonts in the autumn of 1605, induced Marc Lescarbot, an advocate of Paris, to join the colony. They reached Port Royal on July 27th, where they remained until August 28th, when Poutrincourt started on an exploratory voyage down the American coast, as far as Cape Code leaving Lescarbot behind in charge of the colony. We learn from Lescarbot's "New Fiance" that among the settlers were "numerous joiners, carpenters, treasons, stone cutters, locksmiths, workers in iron, tailors, wood sawyers, sailors, etc., who worked at their trades."

In a battle with the Indians at Cape Cod, one of the settlers was wounded. He was brought back to Port Royal and died on November 14, 1606.

At this time the carpenters of France had their own mystery or trade guild, worked on lines somewhat akin to operative Masonry and using the square and compasses as their emblem.

It would seem that the stone marked the grave of a member of a French trade, or craft guild, who died in 1606, and to this extent the stone may be regarded as the earliest known trace of Freemasonry in the New World.

THE SCOTTISH COLONY (1628-1632)

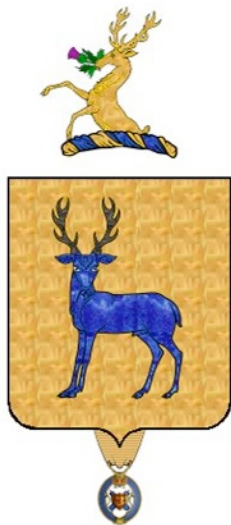
After the destruction of Port Royal by Argall of Virginia in 1614, the inhabitants returned, rebuilt their houses and continued there until the advent of Sir William Alexander of Menstrie and his Scotch colony about 1628.

Alexander became the proprietor and grantee of the colony under a patent from James I (James VI of Scotland) in 1621. His powers and privileges were virtually regal over the territory now comprising the Maritime Provinces and parts of Maine and Quebec, and designated in the patent as "Nova Scotia." Associated with Sir William as "undertakers" were Sir Alexander Strachan of Thorntoun, Sir Anthony Alexander, his son, and William, Earl Marshal. After exploratory expeditions and financial difficulties which threatened to frustrate the venture, Sir William sent out his son, also known as Sir William, with four vessels containing 72 settlers, who took possession of the old French fort in the spring of 1628. After two years of struggle, Sir William, the younger, returned to Scotland, leaving Sir George Home, in charge of the colony. With the Peace of St. Germain-en-Laye in 1632, the whole of Nova Scotia was restored to France and the majority of the settlers returned to Scotland, though some joined the Puritan colony in Boston, Massachusetts Bay, and others are said to have

gone to the French settlement at LaHave, in Nova Scotia. As partial compensation for his losses, the older Sir William was created Viscount Stirling and Viscount Canada. The son thereupon assumed the honorary title of Lord Alexander.

MINUTES OF A LODGE OF EDINBURGH

Invitation of Alexander



*Strachan of Thornton
Coat of Arms*

This bit of history is given by way of introduction to the statement that in the minutes of the Lodge of Edinburgh is found the record, that on "the 3rd day off Joulay, 1634" Lord Alexander, the younger, Sir Alexander Strachan of Thorntoun, and Sir Anthony Alexander, who was at the time "Master of the Work" to Charles I, were "admitted fellows off the Craft." As no other record of Lord Alexander's Masonic career has been found, it has been suggested that he may have been initiated in his Nova Scotia colony. These same craftsmen later took a most active interest in the affairs of the Lodge.

Exhaustive search and inquiry in Scotland has failed to discover a list of the settlers as the basis for further investigation. In support of this theory, however, it should be stated that during the reign of James VI, we find a

recognized connection between the sovereign and the Craft, appointment to the office of Master of the Works, being made by the King's authority. The "Schaw Statutes" of 1599 required that E. A.'s should serve four years before being admitted F.C.'s,

Other than this the theory of Lord Alexander's initiation in Nova Scotia has nothing to support it, and is dismissed by most writers who refer to it as mythical.

THE QUEBEC LODGE OF 1721

Dr. Emmanuel Rebold, last Deputy of the Grand Orient of France, in his "General History of Freemasonry" published in 1860, asserts that, "The activity of the three Grand Lodges of Great Britain, and, above all, of that of London, was not confined to the establishment of lodges in Europe between 1727 and 1740; they had already transplanted Masonry to Bengal, to Bombay, the Cape of Good Hope, New South Wales, New Zealand and Java, and as early as 1721, lodges of Masons were established in Canada." Apart from Bengal, where Masonry had a beginning in 1728, nothing has been found to support the statement.

By "Canada," Rebold undoubtedly meant the present Province of Quebec and Ontario constituting the former Province of "Canada." It is a curious fact that in 1851 nine years before the publication of Rebold's work, Albion Lodge No. 17, Quebec, received a letter from LaLoge Clemente Amitie of Paris, France, which begins with the statement "You have one of the most ancient Temples of Freemasonry, since its erection dates from 1721."

Quebec in 1721 was in the hands of the French. It is of course possible that Freemasonry may have been transplanted into New France by military officers, or the governing or merchant class of whom there was a large number at the

time in Old Quebec. If there is any substratum of fact in the 1721 tradition, the proof must be found in the archives of the Grand Orient of France where rest the unsorted and unclassified records of scores of lodges, civil and military, existing prior to the formation of the Grand Orient. Until an exhaustive examination of these records has been made, the Quebec lodge of 1721 must remain a tradition.

In the same category must be placed the statement of Jean d'Ebrie who, writing in 1883

on "Freemasonry in the Province of Quebec" stated that a lodge of Masons was in existence in Quebec 1755. Nothing to support this statement has since been found.

Next Issue: Part Three: Annapolis Royal and Early Masonry

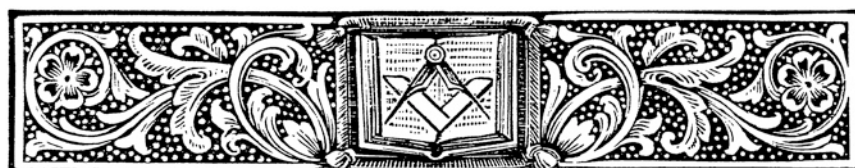
FYI – 275th Firsts

Brothers just a short note as we look forward to June 22nd of 2013 at Annapolis Royal

1. The establishment of the first Masonic Lodge in Nova Scotia
2. The establishment of the first Masonic Lodge in Canada
3. The first Masonic Military Lodge formed in North America (General History of Freemasonry in the United States, chapter 31)
4. The first Lodge to use Anderson's Constitutions of 1738 with all three (3) degrees in Canada (all US Lodges were using the reprint of Anderson's First Constitution done by Benjamin Franklin in 1734, which had only two (2) degrees. There are currently sixteen (16) copies remaining in existence today)
5. The first Lodge in all of North America to use Anderson's Constitutions of 1738 with all three (3) degrees

June 22nd 1738, Erasmus J. Phillips, Annapolis Royal – 275 years of Masonic Heritage

Additional information also provided from the History of Freemasonry by Robert Gould, volume 6, page 410, London, 1877





Any resemblance to any present or past Grand Lodge Officer is purely coincidental - honest!

LIVING STONES

In December 1927 under the direction of W.L.Wilmhurst the Lodge of Living Stones was consecrated in Leeds, in the Province of Yorkshire, West Riding, United Grand Lodge of England, with Wilmhurst as its first Master.

This well known Masonic writer had found that Freemasonry had seemed to have lost its way. He wrote in a letter dated 1923 :

'I cannot...point to any lodge under our constitution where the esoteric side of Masonry receives prominence. The conditions under which Masonry is at present conducted and the virtually indiscriminate admission of new members make it almost impossible for a lodge to be carried on upon ideal lines.'

He wrote later that: ' This lodge [Living Stones] has been formed to meet a demand that nowadays is increasingly heard in the Craft for a fuller understanding and realisation of the latent teachings of our Order than usually obtains. It is our design to try to meet the need of a growing minority of brethren who are not content with the routine formalities and social amenities of their lodges, but feel that the Craft was intended to mean more than this and who are eager to learn what that "more" is.'

For more details concerning this extremely interesting lodge check out <http://www.lodge-of-living-stones.org.uk>.

The reason I mention this lodge and its formation is to note that it appears that all things masonic are continually being reintroduced and that the problems and difficulties we face as a fraternity like the fraternity " existed from time immemorial".

What Wilmhurst found lacking in the Craft is still something that many masons are looking for and not finding. Masons looking for the spiritual connection with Deity and with the brethren have joined all the allied and concordant bodies, even joining the Rosicrucians in an attempt to find an avenue that will allow them to pursue their personal goals and attempts to achieve that enlightenment.

The struggle to attract men and to increase our membership could be seen as counter productive. There is an optimum number of Masons that constitute a lodge. That number should allow each and every mason to be able to engage with his

brethren, all his brethren, at a meaningful and connected level of intimacy and understanding. For us to be able to do this demands that we are committed, educated and able to articulate the reasons we are Masons and what we are personally attempting to achieve through our membership in the Craft.

We have seen the rise of the Traditional Observance movement in North America; writers like Andrew Hammer and Cliff Porter are being read and talked about and there seems to be a greater degree of discussion and movement within the Craft than I have experienced in my 26 years as a mason.

This is a very exciting time for Freemasonry in Nova Scotia. Freemasonry will always be a very personal journey of discovery and enlightenment and it will exist in many forms and characters. All the elements of the Craft will continue to exist: the fellowship; its charity and community involvement; its history and ritual. But there is a greater emphasis on the difficult elements of the Craft, those elements that are only discovered through contemplation, discussion and illumination.

I look forward to the development of greater opportunities for the Masons of Nova Scotia to be able to access the esoterica that is surely the foundation of Freemasonry. Although this approach to Masonry is not for everyone, as I stated membership is a personal journey, such alternate approaches can only lead to greater possibilities for attraction and retention of members, and a strengthening of the Craft.

Barry Imber

Editor



Masonry is an art, useful and extensive, which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of preeminence on its genuine professors, which neither chance, power, nor fortune can bestow.

William Preston

 PROTOCOL AND ETIQUETTE

At a Lodge meeting during the past month a brother suggested that it might be useful for the brethren to be reminded of the contents of the Protocol and Etiquette document approved by the Grand Lodge of Nova Scotia. In coming months selections will be reprinted in the hope that some of our newer brethren will understand some of the traditions and practices in our Jurisdiction - Ed.

Dress

Knowing the proper dress code is a problem for some brothers, but it is important. A knowledge and use of proper dress makes everyone feel comfortable and not out of place, besides lending a great degree of decorum and dignity to an occasion.

Protocol would suggest that, at certain times of the day, a particular form of dress should be worn. Masonic functions sometimes begin in the early afternoon with a function in a lodge room, followed shortly thereafter by a formal banquet. Strict protocol might demand that different attire should be worn on these occasions. It is not the intention of Masonry to make members carry two different suits to a meeting; in these cases, therefore, Present Grand Lodge Officers would wear the dress appropriate to the second event for the afternoon function.

There is a philosophy in dress as in many other things, and the dress proper to Masonic occasion is no exception. Its principle is good taste; its practice is to wear such attire as shows respect to the order (brotherhood) and expresses the dignity of Masonry. Dress

can be a problem. The suggestions given above are to be used as a general guide to the correct dress for certain members on particular occasions. It must be remembered that protocol in Masonry is not designed to make members feel uncomfortable or embarrassed.

If a Present Grand Lodge Officer decides to wear semi-formal dress at a meeting that calls for formal dress, he will not have slighted protocol. He would be welcomed in just the same manner as anyone else. Protocol and etiquette in Masonry go beyond dress and become a matter of personal taste within the limits of a few general guidelines. Far be it from protocol to make a member decide that he would rather absent

himself from a meeting than be considered improperly attired. The occasion is the thing and you attend to do honour to it, this, however, is not to condone laxity in choice of dress or a disregard of ordinary common sense and good manners.

There are several different types of dress that can be worn. The choice of a particular dress code depends not only on the function itself, but on the rank of the member. The following are basic descriptions of the dress used in our masonic circles and continues with the when, where and by whom it should be worn.

Business Dress (S) - is usually a suit or sports jacket and trousers, with a shirt and tie.

Semi-formal Dress (T) - is the traditional black tuxedo suit. Either a black cummerbund or a black waistcoat is usual with a black bow tie. White or coloured shirt with either lie down or wing tip collar. Ruffled fronts are in common use and are therefore quite acceptable at Masonic meetings. As are white gloves.

Morning Suit (M) - is a long cutaway charcoal grey or black coat with tails, grey and black striped trousers with a



pearl grey vest. The shirt should be white, plain pleated with a lie down collar and a grey and black striped tie. A Director's suit is an acceptable alternative.



Formal Dress (F) - consists of a black coat jacket with tails and satin peak lapels, black trousers with a satin side stripe. For the Grand Master the white shirt, white vest and white tie should all be pique. The Past Grand Masters should wear a white shirt with black bow tie and waistcoat.

A Present Grand Lodge Officer is expected to wear proper dress on most occasions. However there are exceptions, for example when attending

his own lodge on a normal evening he could wear a business suit or semi-formal dress. The following will provide guidance as to proper dress for Evening Lodge Meetings (ELM), Daytime Lodge Meetings (DLM), Church Services (CS) and Memorial Services (MS):

	ELM	DLM	CS	MS
GM	F	M	M/S	S
PGM	F/T	M/T	M/S	S
GLO	T	T	S	S
LO	T	T	S	S
Others	S	S	S	S

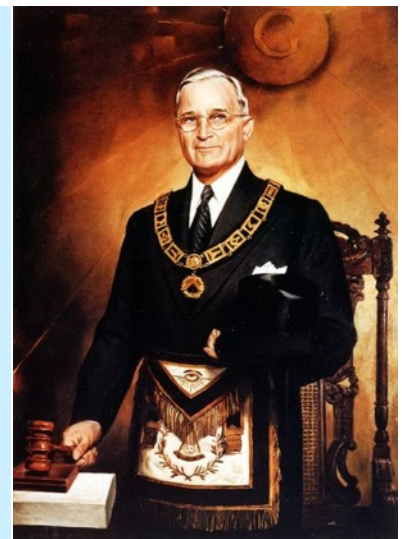
Dress, therefore, is at one and the same time governed by protocol and yet left, in many instances, to the choice of the wearer. There are so many variations of circumstances that it is difficult to list them all. The chief point is that uniformity of dress among the officers, rather than the style, is essential to the dignity of the occasion.

No jewels other than those specified for officers, the jewel of a Past Master, a representative of another Grand Lodge, and any other jewel, button or medal specifically designed and approved by Grand Lodge or presented to a brother by another Grand Lodge, are to be worn in lodge. (the Regulations state the order these jewels are to be worn on the left breast.) It is suggested that the order of precedence for the wearer will be from the centre of the chest to the left shoulder.

We represent a fraternity which believes in justice and truth and honourable action in your community... men who are endeavouring to be better citizens... to make a great country greater. This is the only institution in the world where we can meet on the level all sorts of people who want to live rightly

Although I hold the highest civil honour in the world, I have always regarded my rank and title as a Past Grand Master of Masons the greatest honour that had ever come to me

Harry S. Truman



IN AND AROUND THE JURISDICTION



Above: MWBro. Earle MacDonald & wife Marie celebrating their 60th Wedding Anniversary in Thorburn, Pictou Co. on Saturday evening, September 29, 2012. We wish them many more years of happiness and good health.

King Edward Lodge #86, River Hebert
 King Edward Lodge #86 will be celebrating their 100th year. The event is scheduled for Saturday, October 13th, 2012. A Lodge will be opened at 1:00pm with refreshment at 2:00pm. At this time their time capsule will be opened and a history of the Lodge presented. Lodge Members, Family and Public welcome to the 3:00pm BBQ. This is a wonderful achievement by King Edward and I hope many of you are able to celebrate with them. For additional information, contact their secretary, Scott McNairn <mcnairnscott@hotmail.com>



Left anticlockwise: The Broken Column Memorial; attendees having refreshments after the ceremony; MWTGM, Bro. Reo Matthews addresses the assembled visitors; the attendees were entertained by a jazz quartet



THE BROKEN COLUMN CEREMONY

On October 6th, 2012, Royal Sussex Lodge No.6 in the presence of the Most Worshipful Grand Master, Grand Lodge officers and guests dedicated the memorial to departed brethren and their widows outside of the entrance to Freemason's Hall on Coronation Avenue. This splendid memorial was made possible by a generous bequest from Marion Rockwell.

The ceremony was conducted by the Officers of Royal Sussex lodge with the assistance of the Past Grand Chaplain. R.W.Bro. Rev. Ian MacDonald. After the dedication the Most Worshipful the Grand Master, Bro. Reo Matthews addressed the assembly.

Thirty seven masons were present at the dedication ceremony which was followed by refreshments and entertainment provided by a jazz quartet from Dalhousie University.

THE GRAND MASTER'S ADDRESS

My Brothers, Ladies and Gentlemen, it is indeed an honour for me to participate in this ceremony of remembrance, of our Masonic Widows and those Brothers who have passed to the Grand Lodge Above. It has been through the generosity of Marion Rockwell that this monument has been made possible. The Broken Column.

You may well ask what is a Broken Column? The Broken Column memorializes the end of our earthly life. However, surrounding the Broken Column are Acacia Leaves which symbolizes our eternal life. This symbol appears on Masonic Widow's Pin; this Pin is given to a deceased Brother's Wife as a reminder that she will never be forgotten by the Masonic Brothers.

In Masonry every Brother is considered to be a column for the support of the Masonic ideals. He believes in and practises the three pillars of Masonry; Brotherly Love, Relief and Truth. However, in order for that pillar to be strong and have the ability to withstand the trials and tribulations of this transitory life, it needs support. That support comes from the wives of our Masonic Brothers, who act as the mortar which binds the column to its base. Together they create the character and the spirit of the person interred, and the column becomes the symbol of that unity. Each month our Brothers attend lodge. Each month their wives prepare the clothing necessary by ironing shorts and seeing you are together before you

leave. The Wife prepares the sometimes requested food for after the meeting or for some special event. The Wife attends special Masonic functions with the Brother. She quite often becomes his ritual coach as he prepares for an office, degree, etc. In many instances his partner knows the ritual better than he. She supports him in times of crisis and quite often gives sage advice. She becomes his confidant; his best friend. She understands why he goes to Lodges; why he loves the Fraternity; appreciates the bonds he develops with his Lodge Brothers. Let us face it Brothers, without our wives' encouragement, support and love, we would have missed something beautiful in life. It is for such reasons that we as Masons remember our Widows and attempt to maintain that contact with them. To remind them that they are not forgotten and still are an important part of a lodge. I wish to relate a story which symbolizes support.

The Sound of One Hand Clapping

There is a wonderful story about Jimmy Durante, one of the great entertainers of a few generations ago. He was asked to be part of a show for World War II veterans. he told them his schedule was very busy and he could afford only a few minutes, but if they wouldn't mind his doing one short monologue and immediately leaving for his next engagement, he would come. Of course, the show's director agreed happily.

But when Jimmy got on stage, something interesting happened. He went through the short monologue and then stayed. The applause grew louder and louder and he kept staying. Pretty soon, he had been on stage for fifteen, twenty, then thirty minutes. Finally he took a last bow and left the stage. Backstage someone stopped him and said, "I thought you had to go after a few minutes. What happened?"

Jimmy answered, I did have to go, but I can show you the reason I stayed. You can see for yourself if you look at the front row."

In the front row were two men, each of whom had lost an arm in the war. One had lost his right arm and the other had lost his left. Together they were able to clap and that's exactly what they were doing, loudly and cheerfully.

Tim Hansel

We must remember that at death, it is only the packaging that dies; the spirit lives on in those left

behind. How often in our daily lives do we invoke the Spirit of our departed loved ones? How often do we say.. What would so and so do? What would so and so say? In other words, the Broken Column is only the tangible symbol of our earthly existence. So it is very fitting that Royal Sussex Lodge remembers Masonic Widows and departed Brethren with this memorial because it will rekindle the spirit of those who have moved on. Many times that spirit will become a bridge for us to use in our lives.

It makes a difference to say “Thank you, I care, I remember,” and the three most important words in any language are “I love you!”

I want to leave with a picture.

A mother noticed that the weather had changed dramatically since dropping her five year old son off at school. It was raining heavy, there was thunder and

lightening, heavy winds. She decided to pick her son up from school. As she was driving to the school, the intensity of the storm increased. As she neared the school, she noticed her son walking in the rain and every time there was a lightening strike, he would turn around and smile. When her son got into the car, she asked him to explain his actions. He very happily said that each time there was a flash, he turned and smiled because God was taking his picture.

May God hold each of you in his arms. May He bless you with the bounties he so freely gives each day and may you go forth and share those with others in the spirit of love and remembrance. Thank you.

Reo Matthews
MWGM



Left : The Grand Lodge Officers present at the dedication ceremony.

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

The Nova Scotia Freemason is published electronically bi-monthly, August, October, December, February, April and June

Deadline for submissions is the 15th day of the preceding month

The Editors accept no responsibility for unsolicited manuscripts or photographs

Opinions expressed in this publication are those of the authors and do not necessarily reflect those of the editors or the Grand Lodge of Nova Scotia



Deadline for next issue November 15th

Submissions for upcoming editions can be sent either through the Grand Lodge website or can be sent to the Grand Secretary:

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