



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

**The Importance of
Masonic Study**

Innovations

Addressing The East

**Grand
Lodge**

June 6 & 7!

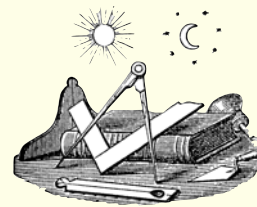
Be There!

From the Editor

The lead article in this issue is entitled “Innovations”. Within our Jurisdiction there have been a large number of changes in the manner in which we conduct our business and ritual within the lodge room. Change is something that is inevitable, and I have no problem with change if the reasons for the change and the reasons for the original are fully understood. In many cases the changes we have made have caused us to make further changes that were not anticipated. It would appear that the reason for many of the changes we have been making is to be “inclusive”; we must not exclude any brother from the full “Light” of Masonry. We are told that Freemasonry is a progressive science and this apparent need to know everything at once is not only limiting the awe and mystery of the Craft but is neglecting our fundamental process of building light upon light. We need to fully understand that we are Ancient York Rite tradition and we have been moving away from that base for a number of years. If we are to make changes then we must be cognizant of the implications, reasons and justifications for altering the way we conduct the business and the art that is masonry.

CONTENT

| | page |
|--|------|
| The Grand Master’s Message | 3 |
| The Grand Master’s Banquet | 4 |
| Innovations | 7 |
| Grand Lodge Election | 10 |
| Notices of Motion | 11 |
| Lessons for Freemasons | 13 |
| 10th Anniversary John Albro & Rising Sun | 15 |
| The Importance of Masonic Study | 17 |
| Addressing the East | 19 |
| Without Scruples or Diffidence | 20 |
| In and Around the Jurisdiction | 21 |



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

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

Please send written submissions as text files.

MESSAGE FROM THE GRAND MASTER

Brethren, we have a very vibrant and active Masonic fraternity throughout this great jurisdiction of Nova Scotia. Thank you for all your help in making my term as Grand Master a successful and rewarding experience. Without your support we could not have accomplished the things that are so important to us over the past year; increasing our visibility through public relations and communication.

As I travelled to as many Lodges as my schedule would permit, I was so proud to witness the enthusiasm of the Brethren as they strive to increase their membership. Increasing membership and awareness in one area, has an effect on other parts of our jurisdiction. For example - many Lodges are now doing degree work; some Lodges have as many as ten new candidates, all at once, going through their first degree. This demonstrates the hard work and dedication to increasing the longevity of the Craft. Because of this increase in membership the great work of our Lodges is becoming known and inquiring about Freemasonry continues.

To those Lodges that I was not able to attend, it was unfortunate that my cable tow did not permit me to do so. However, it is my intention to attend your regular meeting and would be most appreciative if a notice could be sent to me, directly, as I always enjoy the fellowship with my Brethren.

During my term as Grand Master, I have observed an amazing outpour of support for the Craft - Brethren coming together to support one another, through participating in community functions - parades, Ladies nights and the promotion and attending of each others' events. Witnessing the camaraderie and support among the Brethren, made my role as the leader of this great fraternity enjoyable and rewarding. Being on the level with the Brethren and jointly working towards increasing our visibility has made the accomplishments attained this year a joint endeavour; one that we all can be very proud of.

As you would have heard me say in the past, I am proud to be a Mason. Again as I travel to the many Lodges in our jurisdiction and met many Brethren from other districts, I am aware of the pride that you have in being a Mason and wearing the regalia that signifies that we belong to the greatest fraternal organization in the world. I will continue to demonstrate my Pride in being a Mason through the promotion of getting the word out to the public as to

who we are; the charities we support; and actively participating in the upcoming annual parades and community events.

I would like to take this opportunity to thank all of the elected and appointed officers and the Brethren of this great Jurisdiction for their dedication and continued support that was shown to me during my term as Grand Master. I would be remissed if I did not acknowledge the hard work of Sister Helen Szucs for capturing the many special moments throughout the year, through the photos she had taken and shared with many. I must also acknowledge the GDC, Tony Szucs, for always taking care of the necessary business, and clearing his schedule to travel with me; and our Grand Lodge staff - your support was tremendous. Last, but definitely not least, I would like to thank my Lady Winnie for always being there for me and travelling with me to the many functions within and outside of our jurisdiction.

As I step down as Grand Master, I want to wish the incoming Grand Master, Paul Frank, much success and ask that the Brethren support him, as you have supported me, in his future endeavours.

*George A. Grant
The Most Worshipful The Grand Master*



THE GRAND MASTER'S BANQUET



The MWTGM was presented with a framed photograph commemorating his first public event as Grand Master.

The Brethren of Wentworth Lodge No. 108 hosted a banquet in honour of the Grand Master of Masons in Nova Scotia on the 26th April 2014 the event was held at the Ramada Hotel, Dartmouth, Nova Scotia, with 120 Brothers and guests in attendance.

The guest speaker for the evening was M. W.Bro. Grant's son-in-law Dr. Jacob Cooney who spoke on Alzheimer's and the effect this disease has on the infected individual, family members and loved ones. The presentation was delivered and received with audience participation which made for an enjoyable presentation on a subject that has serious health issues.

On completion of the guest speaker the floor was open for the Brethren and guest to address the Grand Master; several Brothers took this opportunity to comment on the Grand Masters year and the way he has promoted the Craft during his year. A special address was read by R.W.Bro. Tony Szucs on behalf of M.W.Bro. Reo Matthews the IPGM.

R.W.Bro. Phil Randall announced that he had several presentations to make to the Grand Master and his Lady Winnie Benton on behalf of the Brethren of Wentworth Lodge.

WBro.Chuck McLellan (Master of Wentworth Lodge) presented MWB George Grant with a collage of pictures from the 275th Anniversary held in Digby, NS incased in a beautiful frame.

A beautiful Silver Tray which read " M.W. Brother George Allen Grant, Grand Master, Grand Lodge of Nova Scotia, Presented April 26th 2014 from the W.M. Chuck McLellan, Officers and Brethren of Wentworth Lodge No. 108 A.F. & A.M. "ON THE LEVEL"

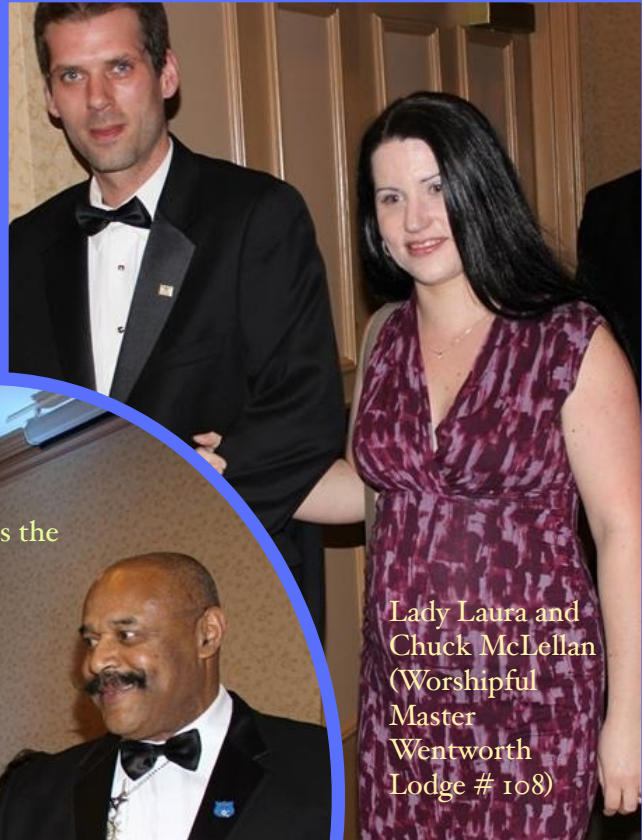
To go with the Silver Tray a set of two Nova Scotia Crystal Scotch Glasses and a bottle of Glen Breton Scotch. Bro. Norm Lewis finished off by presenting a Special box of "Cigars".

Lady Winnie Benton was presented with a beautiful bouquet of flowers from the Lodge.

M.W.Bro. Grant was overwhelmed with all the presentations and stated that he appreciated all the hard work that went into making this evening such a great success for him and his Lady. He thanked his lady Winnie for being at his side and accompanying him on many trips and various events. He then thanked the WM and Brethren of Wentworth Lodge for all their support, and everyone for a wonderful evening.

Lady Helen Szucs

Dr. Jacob Cokey, guest speaker, gave a presentation on Alzheimer's.



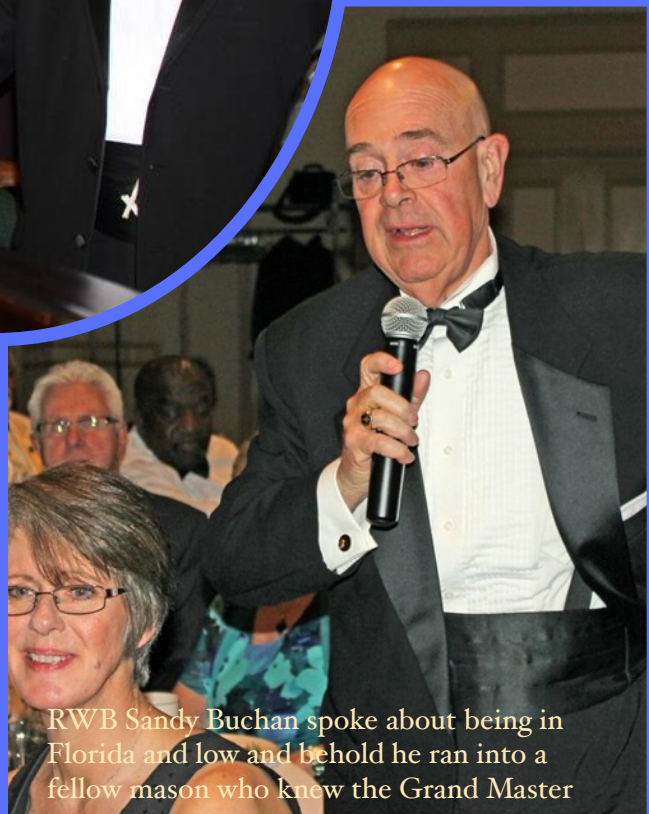
Lady Laura and Chuck McLellan (Worshipful Master Wentworth Lodge # 108)



TMWTGM toasts the piper



Lady Irene Beeler bringing greeting from Queen Esther Chapter # 61 OES to the MWTGM George A. Grant



RWB Sandy Buchan spoke about being in Florida and low and behold he ran into a fellow mason who know the Grand Master

RWB Bert Thompson giving the toast to the Grand Lodge of Nova Scotia



Piping in the Grand Master



MWBro. George Grant and Lady Winnie Benton

Lady Dawn Randall replying to the toast to the Ladies



MWBro. George Grant's special guest, his mother Lady Rose Grant

INNOVATIONS - AUTHOR UNKNOWN

"You admit that it is not in the power of any man or any body of men, to make Innovations in the body of Masonry

Many Grand Masters, many Worshipful Masters must give their assent to this or some similar statement during the ceremony of installation. But nowhere in the installation ceremony, is a definition offered as to the "Body of Masonry" or of "innovation."

There is less dispute over what constitutes the body of Masonry than regarding the nature of an innovation. Usually brethren agree that the body of Masonry is composed of the laws, customs, rules, landmarks, ceremonies, teachings, which make Freemasonry Freemasonry and not something else.

But some brethren include in the body matters which to others are but the mechanics, and it is here that the dispute arises. If ritual is a part of the body of Masonry then no change can be made in it. If the Old Charges are to be literally followed, then any law or practice which runs to the contrary is an innovation.

There is endless dispute as to what is and is not an innovation. What is an innovation to one is to another merely a change which does not affect fundamentals, and vice versa. Our ancient brethren met on high hills and in low vales. Was it an innovation when the operative masons of England began to hold their meetings in the building which later was to give its name to the assembly? Was it still further an innovation when Freemasonry moved from the operative builders' lodges into taverns and alehouses, from these to inns, from inns to hotels and restaurants(as in London) or Masonic Temples, as in America?

The Lesser Lights were originally candles or oil lamps fed with olive oil or fat drippings. Was it an innovation when Lesser Lights were fed from gas mains, and later, as is so universally the practice now, from electric wires? Agreed that the candle with its naked flame is a symbol, and the electric light but a symbol of a symbol; agreed that many an old fashioned Mason delights in the open flickering flame and finds in its shadows and its smoke, its consumption of tallow or wax that the light may be born, a symbol different (and more beautiful) from the symbolism of the Lesser Lights as expressive of Sun, moon and Master-still, few will say that the use

of electric Lesser Light is an "innovation into the body of Masonry." As well say that steam heat, air cooling, an asphalt roof, marble floors, an elevator, a library. cloth aprons for the brethren instead of lambskins, are innovations into the body of Masonry. The times are streamlined. The trappings and the mechanics of living are streamlined. The metropolitan hotel now which does not have running ice water, a radio, electric fan, hot and cold water, private bath, telephone, valet service, room service, maid service, etc., is rare indeed. It is a far cry, to the tavern of simple bed and board of colonial days. Yet then, as now, a man received privacy, shelter, a bed, a meal: the modern hotel gives no more than that, albeit it provides it more comfortably so our ancient brethren who used candles, their modern descendants who use electricity, give but the same thing in a different form: give more comfortably, more luxuriously, doubtless, but give only three lights about an Altar, and as such, offer no innovation.

What, then, is an innovation ?

If some Grand Lodge legislated to use four Lesser Lights, or only, two, there would be a great cry of "innovation." Yet there are Lodges in which the Lesser Lights are not lit except for a degree and there are Lodges where no opening even for business is considered complete without their gentle radiance. At funerals held on a windy day often the candles will not stay lit; if electric candles are used, sometimes the battery burns out. Yet no one cries "Innovation" in such circumstances.

In no two jurisdictions of this nation are the rituals the same, and none of the forty-nine are like the English. Irish, Scottish from one or all of which they have been derived. Changes have crept in. Ritual committees have worked their will with their phrases. Parts have been omitted as too difficult. Parts have been added as "prettier" or "necessary" or "better." Even the printed parts of the ritual, to be found in dozens of monitors or manuals, have not stayed the same in all Grand Lodges, and, what is interesting if not remarkable, some parts of the ritual which are "secret" and "mouth to ear" phrases in one Grand Lodge. are printed as exoteric work in others, and vice versa. . Which Grand Lodge then is the innovator?

All Grand Lodges affirm, and apparently all believe that they possess the best, the only correct ritual, regardless of the fact that any elementary student knows that no ritual can possibly be as old as that which was brought to this country somewhere in or before 1731. Yet no Grand Lodge accuses another of making innovations that its ritual differs the one from the other!

At least two Grand Lodges in the nation have approved the interpolation into a degree of an explanation of the penalties of the obligation. Others have tried to do so and been stopped by ritual committees and by Grand Lodge itself. Yet forty-seven Grand Lodges do not hold that two Grand Lodges have made "innovations" because a rationalistic explanation (which can be found in a hundred books on Masonry) is added to, or sandwiched into, their rituals.

Approximately half the Grand Lodges of the United States either provide, permit, or wink at the possession of, a cipher of the secret work. The other half of the nation objects to the practice; some Grand Lodges regard the possession of a cipher ritual as a Masonic offense, which can subject the offender to Masonic trial and punishment. Yet one half a nation does not cry "Innovation" to the other half which permits the practice.

Freemasonry has a number of national organizations; the Grand Masters Conference, the Grand Secretaries Conference, the George Washington Masonic National Memorial Association, the Masonic Service Association, the Masonic Relief Association of the United States and Canada. Decidedly, these are not innovations. Grand Masters confer---what is a Lodge meeting but a conference of brethren? The Memorial Association builds a Temple; have not Masons always been builders? The Masonic Service Association engages in labors of relief and of education; relief is one of the principal tenets of Freemasonry, and is not education stressed in the Fellowcraft degree? The Relief Association prevents the impostor from working his evil will; have not Masons always guarded against cowans and eavesdroppers?

But plans are constantly being put forward to form new organizations, the membership of which is predicated upon Lodge membership. So many barnacles have tried to fasten themselves on the Masonic ship that many Grand Lodges have legislated against any except a few which are

recognized as belonging to the family. Yet here and there an "Innovation" in the form of a brand new tail to the Masonic kite is permitted, someday, perhaps to become an innovation which may, be distressing

Is a Masonic Home an innovation? The first in this country was in 1867-not three-quarter of a century ago. Kentucky started a practice which the nation as a whole took up -all jurisdictions today have either Home or Hospital or Infirmary or School or Charity foundation or Fund by which Grand Lodges help Lodges in their charity. Was it an innovation or merely a new way of expressing that charity which all Masons are taught?

A very old Grand Lodge has replaced its old rounded corner aprons with modern square cornered ones. Lovers of old ideas and old customs may regret this, but it is emphatically the business of a Grand Lodge to dress as it pleases. If any Grand Lodge did away with aprons and proposed to wear overalls, then in- deed, might the cry of innovation successfully be made. But the essential here is the apron; long, short, skin, cloth, silk, canvas, paper, even a handkerchief tied about the middle: none of these--so be it a symbol of the ancient practice which made the apron an integral part of Freemasonry--Is an innovation.

Unquestionably innovations have been made; equally unquestionably they are being made today. It seems equally, unquestionable that those who propose them, those in Grand Lodge who permit them, are motivated only by the highest desires to do good, and that neither proposers nor acquiescers think that what they do is an innovation.

Change is in the air. It is a changing day and time. The old order giveth away to the new. Restlessness, fear of the future, hope that trouble to come may be avoided, are dinned into Masonic as into secular ears by radio, magazine, newspaper, orator. Even Grand Masters are not immune, arid not infrequently make recommendations which, if adopted, might easily open the door for innovations, if they are not innovations in themselves.

For obvious reasons no specific instances can well be given without, perhaps, hurting some Grand Master's feelings, or seeming to put this publication in the light of criticizing some Grand Lodge, neither of which it either desires or intends to do. If an

noted that there is now and has been for some time, a strong trend toward liberalization of the "doctrine of the perfect youth"---the rule, law, landmarks, call it what you will, that an applicant for Freemasonry must be "hale and sound as a man ought to be"-or without blemish."

Those jurisdictions which strictly interpret the old law refuse the candidate who lacks a finger. Those jurisdictions which are Liberal in interpretation consider that an artificial leg or arm may well serve in place of the natural one.

The strict jurisdictions look upon the liberal interpretation as an innovation. The liberal jurisdictions consider it no more so than electric lights in place of candles.

In some jurisdictions dual membership has always obtained. Others forbid it. Others have legislated for it. Those to whom the idea that a man can belong to but one lodge has the sanction of a landmark, regard those who permit it as innovators. Those who permit it but point to England for their authority. In many Grand Lodges a hard working ritual committee must bring any proposed changes before Grand Lodge for authority to make the change. As a general rule ritual committees are loath to sanction any alterations but now and then some one gets an idea that an archaic expression or word might be plainer if modernized. Some words have changed their meaning since ritual first came into being; "Profane", for instance, which once meant outside the temple" now means "blasphemous; taking the name of God in vain." Yet "profane", meaning non-Mason is good Masonic language. Except in a Lodge, "Mote" for may or might" is no longer used. No suggestion is here made that any attempts have been made to alter these old expressions, but the principle is the same; the expressions some seek to change have equally the sanctity of age. Yet it can hardly be successfully maintained that a change of a word in the ritual which has already suffered so many and such drastic changes in its formation, is an "innovation." Only attempts to put something new, different, un-Masonic into the ritual could be so considered---and such changes when proposed are invariably from the highest motives of patriotism, religion, morals, or, at the least, grammatical accuracy.

There is a constant effort made by the secular world to attach Freemasonry, to some one's high flying kite. We are asked to "join with us in

laying a cornerstone" or to "form part of a procession in honor of our beloved Mayor" or to "contribute to the new hospital."

Masons do not "join" anyone in laying a cornerstone. They lay it. Masons form no part of any processions except their own, at funerals, cornerstone laying or Masonic Occasions. Lodges are forbidden by most Grand Lodges to use their money for non-Masonic purposes, no matter how worthy. Masons as individuals walk in processions, join in secular cornerstone laying, contribute to hospitals; not as an organized Fraternity.

Yet here and there, now and then, some good brother rises to a position of authority without knowing all that he might have learned about old customs, ideas, landmarks, and if we are asked often enough, implored hard enough, entreated with sufficient vigor, sometime, somewhere, some one is bound to assent, and another "Innovation" is made.

It is against this tendency that thoughtful Mason are setting their faces; against including even the good, wholesome, important idea, if it is no part of Masonry. If the proposals to "Innovate" were of non-moral, evil, frivolous character, it would be easy to deny. But when the proposed innovation wears the garb of love of country or of God, or of mercy, or reward to the good and faithful servant. It is but human to want to yield---and sometimes it is accomplished and then we have the innovation, none the less real that it was done with innocence.

This Bulletin will have little point and less effect if cannot be considered as at least a voice crying in the wilderness against all changes which by their interpretation can be considered an innovation.

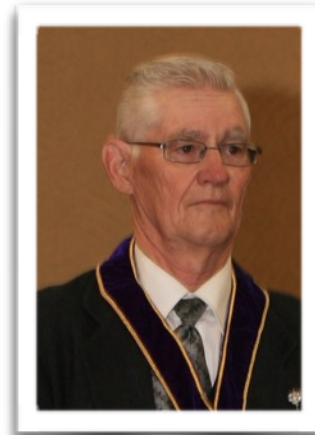
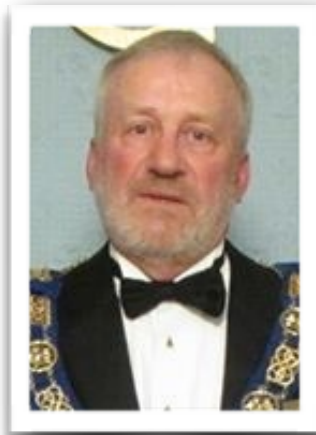
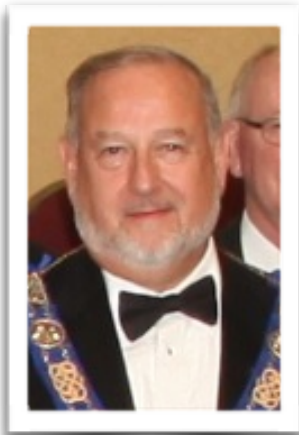
If every brother sets his face inexorably against change which alters fundamentals, he may permit as many electric lights for candles, enjoy as many Temples for inns, wear as many aprons of cloth in place of lambskin as he will, and still permit no "innovations in the body of Masonry."



GRAND LODGE ELECTION

We would like to congratulate the following officers who are standing unopposed and therefore will be installed at the Grand Communication: R.W.Bro. Paul Frank, MWTGM-Elect; R.W. Peter Ponsford, DGM-Elect; and R.W.Bro. George O’Leary, SGW-Elect.

This year there will be three candidates standing for the post of Junior Grand Warden: R.W.Bro. John Cody, Virgin No.3; R.W.Bro. James, Luddington, Harmony No.52; and R.W.Bro. Charles Rutt, Equity No. 106.



My Brothers,

As you are probably already aware, at the 147th Annual Communication, a motion was passed which made **ALL** Master Masons full voting members of this Grand Lodge.

Please remember that you and all of you as Master Masons **ARE** Grand Lodge. It has taken 147 years to get the vote so don't waste it. Come to the Annual Communication and exercise it.

June 6th and 7th will see the 149th Annual Communication of the Grand Lodge of Nova Scotia take place at the Best Western Glengarry Hotel and Convention Centre in Truro. These General Meetings are not only business meetings, they are also an opportunity for all Masons of all ranks and other Jurisdictions to meet and participate in the very important business and social events so necessary for the well being of our great Fraternity.

We will look forward to seeing you in Truro in June.

Fraternally,
 Bob Northup
 Grand Secretary



NOTICES OF MOTION FOR ANNUAL COMMUNICATION

The following will be brought before the 149th Annual Communication of this Grand Lodge as motions to amend the Constitution.

NOTICE OF MOTION 1:

I, Paul Frank, Deputy Grand Master, will move or cause to be moved at the 149 Annual Communication of this Grand Lodge that the Changes to the Constitution of the Grand Lodge of Nova Scotia, as indicated in the Index on the inside cover of the Draft Constitution Booklet distributed to all Lodges with the Summons convening this communication and provided as a handout for all members, be approved as circulated.

EXPLANATION: Many of the changes indicated are of a housekeeping nature and eliminate much unnecessary descriptive text that should be in the Regulations.

NOTICE OF MOTION 2:

PREAMBLE: Constitution of the Grand Lodge of Nova Scotia. Chapter III, Grand Lecturer and Section IV, (a), (b) and (c) – Ritual Committee.

I, Right Worshipful Brother Donald R. MacLeod, seconded by Worshipful Brother Emanuel Lange, a member of St. John's Lodge No.2, shall, at the 2014 Annual Communication of the Grand Lodge of Nova Scotia, or as soon as possible thereafter, move or cause to be moved, the following Motion:

“Inasmuch as the Constitution of The Grand Lodge of Nova Scotia does not delegate authority to the Grand Lecturer, the Ritual Committee, other Grand Lodge Committee or any Individual Brother, for the purpose of amending or otherwise making changes to our Ritual, it is hereby moved that such practice shall henceforth cease.”

(Errors and Omissions Excepted)

NOTICE OF MOTION 3:

PREAMBLE. The present requirements for presenting Motions before Grand Lodge causes misunderstandings and confusion to many Members. This, notwithstanding the fact Notices of Motion are distributed to Lodge secretaries

prior to an annual communication.

I, Donald R. MacLeod, a member of Fairview Lodge #126 and Sackville Lodge #137, seconded by Wor. Brother Emanuel Lange, a member of St. John's Lodge #2 and Fairview Lodge #126, move or cause to be moved that when a Brother or the Board of General Purposes, proposes any change to our Constitution and/or Regulations, the Brother, or his seconder, or the Chairman of the Board of General Purposes, or his designate must, if requested, and prior to the vote, be prepared to stand before the annual communication and fully explain the purpose of the motion and answer all questions from the floor.

Further, if the Brother, Brethren or Chairman of the Board of General Purposes or his Designate, fails to appear before the annual communication of Grand Lodge, the motion shall be deemed to be null and void.

NOTICE OF MOTION 4:

PREAMBLE. Whereas Freemasonry is the Centre of union for brothers from different creeds, ethnicities and walks of life, whereas effective communication and cohesion in lodge supposes the use of languages commonly understood in Nova Scotia, whereas English and French are the only official languages in Canada and whereas some lodges might need in very special circumstances and for educational purposes only to use other languages.

I, Emile Saad, a member of Ad Astra Lodge No. 130 move or cause to be moved that: The authorized languages for Masonic work in Nova Scotia are exclusively English and/or French, the official languages of Canada. On special occasions and for educational purposes only other languages can be used after a request made to the Most Worshipful Grand Master by the Worshipful Master of a lodge on every occasion requiring it.

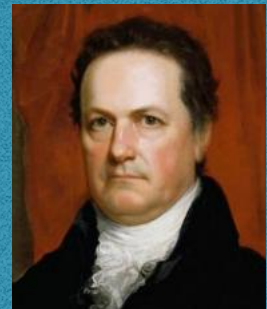
Masonic Centennial Commemorative Note

From my limited experience in meeting and talking to Masons from the Philippines it is obvious that they hold the Craft is high esteem. For them to be a mason is an extreme honour and they take the Craft extremely seriously. First released as a numismatic product containing an uncut sheet of four notes, then released into general circulation. The overprint reads "Grand Lodge of Free and Accepted Masons, Philippines" with the group's logo and "100 Years".



Masonry superadds to our other obligations the strongest ties of connection between it and the cultivation of virtue, and furnishes the most powerful incentives to goodness

Dewitt Clinton (March 2, 1769 – February 11, 1828) was an early American politician and naturalist who served as an United States Senator and was the sixth Governor of New York. In this last capacity, he was largely responsible for the construction of the Erie Canal.



“When I took my obligation as a Master Mason--incidentally, with my three younger brothers -I recalled the value my own father attached to that order. But I had no idea that I would ever be added to the company of the Father of Our Country and 12 other members of the order who also served as Presidents of the United States. Masonic principles -internal, not external- and our order’s vision of duty to country and acceptance of God as a Supreme Being and guiding light have sustained me during my years of Government service. The guidelines by which I strive to become an upright man in Masonry give me great personal strength.”

Bro. Gerald Ford



LESSONS FOR FREEMASONS

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

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

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

The SQUARE will teach us to square all our actions by this gospel rule and line, and to make our whole conduct harmonise with this most salutary scheme. Our behaviour will be regular and uniform, not aspiring at things above our reach, nor pretending to things above our finite capacities, nor to affect things above what our circumstances can possibly bear. In our expenses, therefore, we shall neither ape those that are placed in a more exalted sphere, nor attend so much to the glitter of gold as to sink beneath our proper station; but we shall observe the golden mean,

“And always to our acres join our sense,
Because ‘tis use that sanctifies expense.”

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

The LEVEL should advise us that, since we are all descended from the same common stock, partake of the like nature, have the same faith and

the same hope through the redemption, which render us naturally upon a level with one another, that we ought not to divest ourselves of the feelings of humanity; and though distinctions necessarily make a subordination among mankind, yet eminence of station should not make us forget that we are men, nor cause us to treat our brethren, because placed on the lowest spoke of the wheel of fortune, with contempt; because a time will come, and the wisest of men know not how soon, when all distinctions, except in goodness, will cease, and when death - that grand leveller of all human greatness - will bring us to a level at the last. From hence, too, the sceptic, the shallow reasoner, and babbling disputer of this world, may learn to forbear the measuring of infinity by the dull level of his own grovelling capacity, and endeavour, by way of atonement for his insults upon every thing that tends to mankind, either good or great, to vindicate the ways of God to man.

From your MALLET and CHISEL, you may likewise know what advantages accrue from a proper education. The human and unpolished mind, like a diamond surrounded with a dense crust, discovers neither its sparkling nor different powers, till the rough external is smoothed off, and beauties, till then unknown, rise full to our view. Education gives, what a chisel does to the stone, not only an external polish and smoothness, but discovers all the inward beauties latent under the roughest surfaces. By education our minds are enlarged, and they not only range through the large fields of matter and space, but also learn with greater perspicuity - what is above all other knowledge - our real duty to God and man.

Your TROWEL will teach you that nothing is united together without proper cement: no strict union, nor external polish can be made without it. And, as the Trowel connects each stone together by a proper disposition of the cement, so charity, that bond of perfection and of all social union (which I earnestly recommend to you all), links separate minds and various interests together; and, like the radii of a circle, that extend from the centre to every part of the circumference, makes each member have a tender regard for the real welfare of the whole community. But as some members will be refractory in every society, your Hammer will likewise teach

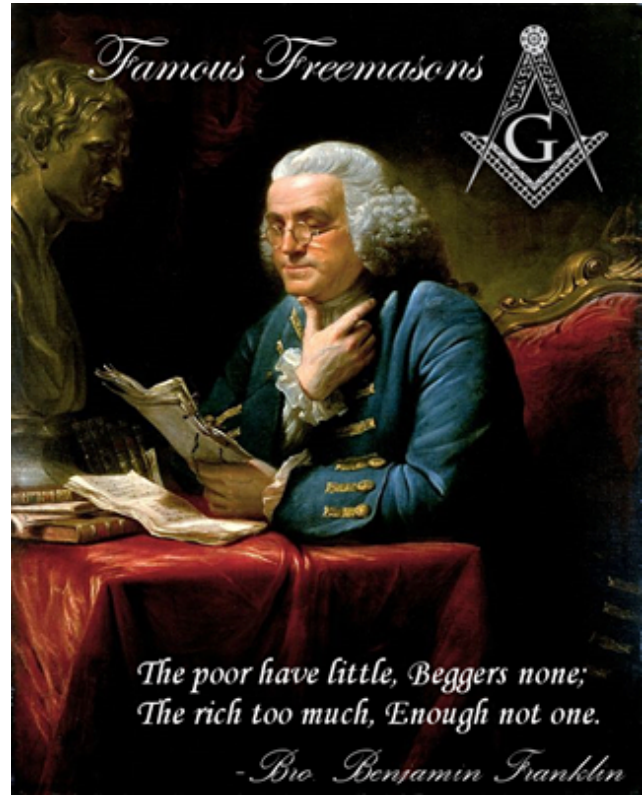
you how to use becoming discipline and correction towards such like offenders. If they will not submit to rule, you may strike off the excrescences of their swelling pride, till they sink into a modest deportment. Are they irregular in their practices? Your Hammer will instruct you to strike off each irregularity, and fit them to act a decent part on the stage of life. Do any affect things above their stations? Your Hammer will teach you to press them down to their proper level, that they may learn, in the school of discipline, that necessary knowledge - to be courteous.

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

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

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

The Spirit of Masonry” - 1843



I met a man the other day and noticed the ring on his finger was that with a square and compass emblazoned in the crest. I stopped immediately and pondered this singular circumstance.

Here was a gentleman that I could tell a lot about on the spot. I knew, for instance; that this person was a man of honor, of good character and well recommended by his Brethren.

I knew if he was married, he was a good and loving husband. If he had children, he was an attentive and caring father.

I knew for sure that he was a law abiding person with a healthy respect for the jurisprudence of his city, state and nation. A patriotic soul who would defend this great country with his life if need be.

I was rather certain that he had that reverential awe for the Creator and held the belief that there is a gift to man yielded to us from above by the power of prayer, a church going type with the opinion that there is a Brotherhood of man through the Fatherhood of God and the soul will continue into eternity.

Here was a man that I could trust to protect my wife, sister, mother or daughter without question, from any harm that might beset them.

I thought of him as a confidant that would give good advice when asked and keep my deepest secrets when told to him as such.

All this came to me as I pondered the square and compass on his ring, then it dawned on me---I didn't even know his name.

Author unknown

10TH ANNIVERSARY OF JOHN ALBRO AND RISING SUN

In 2004, John Albro Lodge #122 accepted an invitation from Rising Sun Lodge #39, Nashua New Hampshire, to make a visit. To make the trip more interesting, it was suggested that we exemplify some degree work. The planning began in 2004, Brothers from other lodges in the jurisdiction were invited to attend and Dispensations were received. On Thursday, May 12th 2005, 33 Masons from 13 Lodges embarked on a 1200km adventure to meet the Brethren and their families from Rising Sun Lodge. The Lodges in attendance from Nova Scotia were John Albro #122, Royal Sussex #6, Eastern Star #51, Cornwallis #95, Equity #106, Wentworth #108, St. Margaret's #118, Woodlawn #131, Timberlea #136, #Sackville 137. There was also a Brother from Rising Virtue #10, Bangor Main and a Brother from Northcliff Lodge 1086. One Brother even took the bus from Montreal to join the group in New Hampshire. There were events on Friday with the Lodge opening Saturday Morning. The Brethren was escorted into the Lodge and each brother was individually introduced and received by the Worshipful Master and the Grand Master of New Hampshire. After all the introductions the Officers of Rising Sun Lodge vacated their stations and the Lodge was turned over to John Albro Lodge. John Albro Lodge with the assistance of the accompanying brothers proceeded to confer the Master Mason degree on Brother John Watson, including the Drama in costume. The day was more

than any Brother could have imagined and was topped off with a table lodge banquet that evening. Thinking back on that day still give me shivers. The friendships that were made on that day continue and new ones have started with each new visitation. Plans were started for a return visit by Rising Sun with the hopes of a continuing relationship. In May of 2006, 68 Brothers and their ladies made the return trip. A Brother was raised and a evening at Hatfield Farms attended by over 100 were some of the highlights. There was no looking back now. The foundation for a long term relationship was well established among the Brethren and their ladies. Since 2005, John Albro Lodge has made 5 trips to new Hampshire. This year will be the 5th visitation by Rising Sun. Every visitation is like a huge family reunion to be shared and enjoyed by all that crave the fellowship that this great fraternity has to offer. As with all visitation, The Brethren of John Albro Lodge extend an invitation to all Brothers and their ladies to join us. Rising Sun Lodge will be making their 5th visit from July 17th to July 19th. On Friday, July 18th, Grafton Street Dinner Theatre has been reserved for Masons and their guest for a private showing of "Farewell to Nova Scotia". Seating is limited to 140 and tickets are \$50 per person. This year all events planned for Saturday will include the Ladies. For more information or to get tickets, contact Rob Hillier, Secretary John Albro Lodge, (902) 449-7225.



Rising Sun Lodge, No. 39 Nashua, NH
Canadian 3rd degree
May 14, 2005

Robert Baer

AN EVENING OF FUN, FOOD AND MUSIC 10TH ANNIVERSARY

Rising Sun Lodge #39



John Albro Lodge #122

An exclusive performance of:



It's total anarchy,
Nova Scotia style,
which means party time!
Nova Scotia is separating from
Canada and you are all invited
to join in the making of a
new country.
Come celebrate our heritage,
our culture, and our music

WELCOME TO ALL MASONS AND GUESTS

FRIDAY, JULY 18TH, 2014
GRAFTON STREET DINNER THEATRE
COCKTAILS 6:00PM (CASH BAR)
DINNER & SHOW 7:00PM

TICKETS \$50.00 EACH
(TAX AND GRATUITY INCLUDED)

FOR MORE INFORMATION OR TO PURCHASE TICKETS
CONTACT ROB HILLIER (902) 449-7225 OR LRH@ACCESSWAVE.CA

Grafton Street Dinner Theatre

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THE IMPORTANCE OF MASONIC STUDY



*Albert Pike of Little Rock (Pulaski County), a military leader and lawyer who played a major role in Arkansas politics prior to the Civil War. Pike was the author of an 1871 book called **Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry**, a voluminous tome that describes the 33 ranks of Freemasonry in*

detail, the stories and teachings associated with each rank, the rituals connected to each rank, and other lodge proceedings.

MASONRY is a succession of allegories, the mere vehicles of great lessons in morals and philosophy.

You will more fully appreciate its spirit, its object, its purposes, as you advance in the different degrees, which you will find to constitute a great, complete, and harmonious system.

If you have been disappointed in the three first degrees; if it has seemed to you that the performance has not come up to the promise, and that the commonplaces which are uttered in them with such an air, the lessons in science and the arts, merely rudimentary, and known to every school-boy, the trite maxims of morality, and the trivial ceremonies are unworthy the serious attention of a grave and sensible man, occupied with the weighty cares of life, and to whom his time is valuable, remember that those ceremonies and lessons come to us from an age when the commonest learning was confined to a select few, when the most ordinary and fundamental principles of morality were new discoveries; and that the three first degrees stand in these latter days, like the columns of the old,

roofless Druidic Temple, in their rude and primeval simplicity, mutilated also and corrupted by the action of time, and the additions and interpolations of illiterate ignorance. They are but the entrance to the great Masonic Temple, the mere pillars of the portico.

You have now taken the first step over its threshold, the first step towards the inmost sanctuary and heart of the Temple. You are in the path that leads up the slope of the Mountain of Truth; and it depends upon your Secrecy, Obedience, and Fidelity, whether you will advance or remain stationary.

Imagine not that you will become a thorough Mason by learning what is commonly called the work, or merely by becoming familiar with our traditions. MASONRY HAS A HISTORY AND A LITERATURE. Its allegories and its traditions will teach you much; but much is to be sought elsewhere. The streams of learning that now flow broad and wide must be followed to their heads in the springs that well up in the far distant past, and there you will find the meaning and the origin of Masonry.

A few trite lessons upon the rudiments of architecture, a few ordinary maxims of morality, a few unimportant and unsubstantiated traditions will no longer satisfy the earnest inquirer after Masonic Truth. Let him who is satisfied and content with them remain where he is, and seek to ascend no higher. But let him who desires to understand the harmonious and beautiful proportions of Masonry, read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that books are vessels which come down to us full-freighted with the intellectual, riches of the past; and that in the lading of these Argosies is much that sheds light upon the history of Masonry, and proves its claims to be regarded as the great benefactor of mankind.



John Albro Lodge #122 - Fashion Show Fundraiser

JOCKEY
Person to person... CALLING ALL DIVA'S LOOKING FOR...



STYLE ...COMFORT ...FUN...

Learn how to get the most out of your wardrobe

GET READY FOR A GREAT TIME !!

- WHERE** Freemason Hall, 167 Coronation Ave, Halifax
- DATE:** Saturday, June 14th
- TIME:** 2:00 PM - 4:00 PM
- TICKETS:** \$10 (includes refreshments & door prizes)

For tickets, contact Donnie or Jane Doucette at:
Phone: 457-1834
Email: donald.doucette@ns.sympatico.ca
Tickets will also be available at the door

Brothers, this is an opportunity for you to say "Thank You"
to your lady and buy her a new outfit or two.

Freemasonry was one of the social practises that transmitted to the continent a vocabulary that put freedom and equality central on the word list Central to masonic identity was the belief that merit and not birth constitutes the foundation for social and political order

We should never under estimate the emotional pull of masonic rituals, the intensity of loyalty they could inspire

Margaret C Jacob, author of *The Origins of Freemasonry, Facts and Fictions* U



ADDRESSING THE EAST

This act is always prefaced by the d.g. and s. in a tyled lodge, never the sign of fidelity, (except open installations, or special presentations of jewels or awards when the lodge is at ease.)

Nothing has changed with the due guard and penalty sign since our initiating, passing and raising. After the obligation in each degree the W.M. told us that “this due guard and sign are always to be given as a salutation to the W.M. on entering or retiring from a lodge, or on rising to address the W.M. in a lodge.”

There is a separate and distinct movement for the d.g. and s. of each degree. They are not done together as one movement. This d.g. and s. is part of how we communicate in Masonry, a sign language. It is a silent but very visible message telling the brother in King Solomon’s chair and all brethren present that we remember our obligation of that degree.

The brother seated in King Solomon’s chair is always addressed first. There are no exceptions.

Regardless of the rank of the WM, he is addressed only as WM, not V.W. Bro. WM or R.W. Bro. WM and certainly not sitting or ruling Master or Worshipful Sir. If the M.W. Grand Master is present and the WM is in the chair, the WM is still addressed first.

When addressing the Chair, the brother is to rise, salute the Chair, say “WM”, “R.W. DDGM” or “MWGM”, and wait to be recognized before continuing. That signal of recognition is when the WM acknowledges a brothers’ salute with the S. of F. [DDGM is always addressed as R.W. DDGM]

The general rule of order to follow is to address the Chair, then most senior GL Officer, distinguished East and brethren. Some common scenarios follow:

Lodge meeting – W.M., most senior G.L. Officer, distinguished East, brethren.

District meeting – R.W. D.D.G.M., most senior G.L. Officer, distinguished East, ruling masters, brethren.

Installation – W.M., most senior G.L. Officer, distinguished East, ruling masters, brethren.

If there are PGM’s present, it is etiquette to recognize them as well:

Lodge meeting – WM, SGW, PGM, distinguished East and brethren.

District meeting – R.W. DDGM, MWGM, PGM’s, distinguished East, ruling masters and brethren.

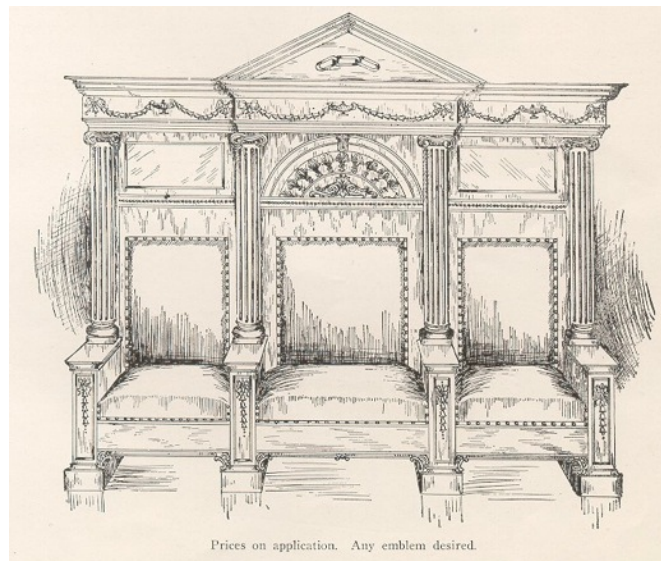
Installation – WM, R.W. DDGM, PGM’s, distinguished East, ruling masters* and brethren.

A brother having the rank of W.Bro., [or any other rank], and occupies an officer’s chair, whether installed in that office or simply filling the office for the evening, is not referred to as W. Bro. As an example, a V.W. Bro. sitting in the South is referred to as Bro. Junior Warden, NOT Very Worshipful Brother Junior Warden. Only the office is addressed, NOT the person sitting in the office.

At any lodge level meeting, when we are referring to a brother or speaking to a brother through the WM, we say Bro. Jones or R.W. Bro. Smith, NOT Bro. Bob or R.W. Bro. Joe. We must not forget that Masonry has always used formality, respect and rules of protocol. If we choose to ignore that fact then we reduce our Craft to the informality that is present in all other community groups. Informality does not have a place in open lodge.

The WM is in control of the lodge and all communication. Therefore all comments should be addressed either to the Chair or through the Chair to another brother in the lodge: e.g. “WM, through you to Brother Secretary...”

It is very important that all brethren familiarize themselves with officer’s titles and the rank that is given to those titles. Almost everyone at some point in their Masonic journey will wish to address the East. It is particularly vital that WM’s know how to address all Grand Lodge Officers since they will have the inevitability of doing so.



Prices on application. Any emblem desired.

WITHOUT SCRUPLES OR DIFFIDENCE

All Masons are aware, of course, that Fellowcrafts received their wages without scruples or diffidence. Very few of them have any idea whatsoever what this might mean. Indeed the usage of these two words is now so far lost that the only way that we can come to an understanding of these words is through the responses we learn in the Fellowcraft catechism.

“Scruples” are doubts or objections to a proposed action on the grounds of morality. We might refuse to join in a scheme to defraud someone on the grounds that it would be immoral; an “unscrupulous” person would have no hesitation in joining. When the Fellowcrafts received their wages “without scruple” does this mean that they were unscrupulous?

The answer shows us that it’s the opposite, actually. They had no scruples because they knew that they had justly earned their wages and that no moral objection could be raised to their receiving them. Just think about that for a moment. How many employees, as they are getting their paycheques, ask themselves, “Did I really earn this money? Or did I slack off or do shoddy work or pretend to be sick when I really wasn’t or do anything else that would make my accepting this money morally tainted?”? Isn’t it much more common to hear employees insist not only on their wage but on extensive fringe benefits while at the same time complaining that their employers want them to do their jobs properly?

The concept of diffidence is even more difficult. It is defined as “self-distrust, lack of confidence, modesty, shyness”. “Without diffidence” means “confidently, boldly”.

When I think of someone receiving wages diffidently I think of a teenage babysitter on the job for the first time. She is so shy about the payment end of the transaction that she will not even mention it if you forget to pay her altogether. She will certainly not raise the question of the amount of her pay. The experienced babysitter receives her wages without diffidence; she knows what she is entitled to and is not afraid to insist. It is experience, of course, that usually helps us overcome youthful shyness and lack of self-confidence. So why does the Work tell us that the ancient Fellowcrafts lacked diffidence because of

“the unbounded confidence they placed in the integrity of their employers.”? Shyness is so often a fear that if one speaks up one will be treated with ridicule or contempt. But if you are confident in those around you those fears do not arise.

I imagine the Fellowcraft counting his pay with a puzzled look on his face and then asking the Warden, “Does this include my pay for working last Tuesday?”. He knows the Warden will give him a straight answer and in a kindly and courteous manner.

How many employers these days would do that?

The payment of wages in Masonry is often a symbol for the benefits we receive from life. God is our paymaster. Our job as human beings is to work not only in the mundane world but also in the spiritual quarries where we are building a temple to His glory. And we receive not only “our daily bread” or the benefits we require for our physical well-being but also spiritual benefits as our wage. How do we receive them? Do we think that “the world owes us a living”; that we can live the high life without doing our share, that we can cheat our way to the benefits that God offers? No, we receive them without scruple. We would not think of accepting the good things of life without doing our part; therefore, we do our job without stinting and earn our wage. Nor are we afraid of accepting the gifts God gives us. We accept that God wishes us to have them and to use them to benefit mankind and glorify Him. We are not diffident about accepting those benefits.

Life can be so good. We are neither ashamed or afraid to enjoy it.

Freemasonry is an order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality

Marquis de La Fayette

IN AND AROUND THE JURISDICTION



(Above clockwise) Ruling Masters being received into lodge for the Annual Installation of Officers of Eastern Light 72 in Guysborough. V.W. Bro. Mike Nicholson is about to place the Masters hat on Wor. Bro. Wayne Simpson. RW Bro Peter J. Ponsford preparing to depart Eastern Light after the ceremony of installation . W.M. Russel Simmons Equity 106 addressing the East.Bro. Russel and 3 other Brothers from 106 journeyed to Guysborough for the Installation Ceremony.

The members of Sophia Perennis Lodge U.D.and their visitors enjoy the festive board at a local restaurant after the meeting. This is an opportunity for the brethren to continue the discussion on the educational presentation and other masonic topics as well as to bond and get to know each other better.



ATTENTION!

The Freemasons of Nova Scotia have entered a float in the 82nd Annapolis Valley Apple Blossom Festival Grand Street Parade on Saturday May 31st, starting at 1:00 PM.

Our float will commemorate the 276th Anniversary of Freemasonry in Canada.

Floats line up on the Cornwallis River Crossing in New Minas starting at 9:30 am. Judging begins at 10:30 sharp. (Entries not ready by 10:30 will not be judged.)

Walkers/Marchers line up at the Kentville Research Station Main Street, Kentville between 10 - 11:00 am.

All who wish to attend should be prepared to bring your own lunch/drink. There should be a concession stand at the entrance to the Research Station but it is too early to confirm same.

Walking Distance from the Research Station to the Kentville Ball Park is approximately 3 kms.

Our float will be able to seat approximately 25-30 Masons.

Traffic entering Kentville from the east is cut off at 12 noon.



The new officers of Loge la France No.138 were installed in the presence of the SGW, RWBro. Peter Ponsford. As usual a festive board played a large part in the evenings events.



Solomon 46 in Port Hawkesbury Bro. JM Leblanc (on the W.M's left) was raised to the sublime degree of a M.M. Assisting the master and members of Solomon 46 in the work were members from Sircom 66 and Eastern Light 72.



2014 Cumberland District Church Parade was held in Pugwash at the St. George's Anglican Church. Despite it being Mother's Day quite a few brothers showed up for the parade, service and luncheon. The Deputy Grand Master, RW Bro. Paul Frank and the Senior Grand Warden, RW Bro. Peter Ponsford made the two hour drive up from Halifax to attend. The Piper for the parade was James Lowerson.



Cumberland Drama Team raised three new brothers at Alexandra Lodge in Amherst. Front Row L to R: RW Bro. George Anderson - Jubelo, MW Bro. Barry Imber - King Solomon, RW Bro. Archie St Peter - Hiram King of Tyre, RW Bro. Alan Linkletter - Jubela, VW Bro. Terry Porteous - 1st Craftsman. Second Row: Bro. Ryan Beattie - 3rd Craftsman, Bro. Travis Saulnier - 2nd Craftsman, VW Bro. Larry Murray - SD, VW Bro. Bill Merriam - Secretary. Third Row: RW Bro. Phil Adams - Marshal and RW Bro. Graeme Bales - Seafaring Man.

INSTALLATION AT STORMONT No. 96 (photos opposite)

1. *V. W. Bro. Mike Nicholson DGDC (Ant-Guys) congratulates R. W. Bro. Alonzo Reddick after his installation as Chaplain of Stormont #96.*
2. *R. W. Bro's Paul Frank D.G.M. being officially received at Stormont #96.*
3. *V.W. Bro. Floyd Grady of Eastern Light 72 took a moment to pose with his longtime friend W.B. Sherm Sangster of Stormont #96 after the banquet held at the Isaacs Hbr. Fire hall. Bro. Floyd was organist for the occasion and Bro. Sherm was installed as Jr. Warden.*
4. *R. W. Bros. Paul Frank D.G.M. and Sean Reid D.D.G.M Ant-Guys in the East at Stormont #96*
5. *R.W. Bro Alonzo Reddick installing Bro. Berkley Flick as Senior Warden.*
6. *R.W. Bro. Bat Wainwright congratulates W. Bro. (Honest) John Pietchze after obligating him as Sec. of Stormont #96.*
7. *The wonderful crew who prepared and served a Superb Roast Beef Dinner to the members and guests of Stormont #96 prior to the installation meeting. These good folk often go unrecognized but their hard work and culinary skills helped the brethren get through the task of obligating and installing the new slate of officers.*
8. *V.W. Bro. Milton Gillie smiles as R.W. Bro Paul Frank D.G.M. presents him with a Meritorious Service Medal from the members of Stormont #96. Bro. Milt is the longtime (lifer) Treasurer of his mother lodge. He's often called upon to be installing officer in a number of outlying lodges. His knowledge of the craft and his humble and gentle manner has won for him the esteem of all who have the pleasure to sit in lodge with him.*



SGW, RWBro. Peter Ponsford being received at Queens No.34 on their Installation Night. (right) RWBro. Ponsford, W.Bro. Russ Mayne, W.M. of Queens 34, and DDGM RWBro. Sean P. Reid





Duke of Kent Installation



Cornwallis Installation



Elmsdale Installation



MWTGM giving the Ancient Charges and (right) RWBro. Luddington presenting WM Bronson with his hat.



V.W.Bro. Alan Edgar Moore, John Albro No. 122

W.Bro.Spyros Koros, Ad Astra No.130

W.Bro. Ronald M. Watson, Ad Astra No.130

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