



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

The Ruffians p.4

A Glimpse into
the History of
GLNS part 2 -
p.20



**Angelo Soliman -
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From the Editor

The leading article this issue is about the Three Ruffians. The cover illustration is part of a work of the graphic artist and mason, Ryan J. Flynn, from New Hampshire, whose work was featured in an earlier edition of the Bulletin. He produces a series of illuminated works that can be seen on his website <http://www.ryanjflynn.com>. Check it out, he produces an authentic illuminated master mason's patent that would be a wonderful gift.



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MESSAGE FROM THE GRANDMASTER

Greetings

I would like to take this opportunity to thank the Brethren of Nova Scotia for putting your faith in me by electing me your Grand Master for 2014-2015. It is hard to believe that by the time you are reading this message the Masonic year will be 1/3 complete. Although the majority of Lodges don't meet during the summer months there are a few who meet in July and August and are closed during January and February. The Junior and Senior Grand Wardens, Deputy Grand Master, Grand Director of Ceremonies, myself and a few Brethren from Halifax have been making unofficial visits to these Lodges and have been impressed by the quality of work we have seen. We have witnessed degrees taking place, questions and answers for different degrees and regular Lodge business. We have also attended the Quarry Degree in Nictaux in August which was very impressive. We are continuing to make these visits so if you are attending your lodge meeting and you see us there, don't be alarmed, we are only there for a visit. It has been my experience in the past that the only time the Grand Master gets to visit a Lodge is during an installation and does not afford him the opportunity to get a flavor of how the lodge operates. Being able to visit unofficially really allows us to see the status of Freemasonry in Nova Scotia. Those of us who have been doing these visits have agreed that on the whole Freemasonry in Nova Scotia is on a solid footing.

In addition to the visits in our Jurisdiction, I have had the pleasure of representing the Grand Lodge of Nova Scotia during functions at other Grand Lodges. It is during these visits that I get to see how things are done in other Grand Jurisdictions and have some ideas that I would like to try to implement here. The Grand Lodge of Canada in the Province of Ontario meets with the leaders of

all concordant bodies twice a year to discuss common issues and to attempt to coordinate schedules so there are not multiple events happening at the same time. The Grand Lodge of Vermont holds a dinner in Florida every year so members from their jurisdiction can get together to socialize. I thought these two initiatives were something I would like to see happening and have begun the process of making them happen.

Again, I would like to thank you for placing your confidence in me as your Grand Master. I hope to see you in Lodge.

Sincerely & Fraternaly

*Paul E. Frank, GM
Grand lodge of Nova Scotia*



MASONIC OPENING - EAST END STYLE

I found the following on the Masonic Wide World Facebook page posted by Graeme Hall. As a Cockney myself I just had to share this = Ed.

Opening the Lodge the Cockney way:

WM: OK Bruvvers, ere's the brief

WM: Tickle them ivories John.

WM: Bruvvers, 'elp us to open this 'ere gaff

WM: Bruvver..... why do we 'ave to look lively?

JW: To make sure the wood's in the 'ole, Guvnor.

WM: Well, don't just stand there

JW to IG: OK, Bruvver.... you 'eard the Guv

IG to JW: Done, John.

JW to WM: Done, Guv.

WM to SW: The next bit?

SW: To see that the Bruvvers are all in the firm.

WM: Come on, Bruvvers, shake a leg.

WM to JW: 'ow much top brass in this 'ere drum?

JW: Free Guv. You and the two oppo's wiv the cuffs.

WM to SW: Bruvver SW, 'ow many others?

SW: Free John, besides the bouncer, namely the bloke on the door and the two geezers wiv the pool cues.

WM to JW: Where's the bouncer then?

JW: Outside the gaff, all tooled up.

WM: Why's that then?

JW: E's packing a blade in case we're busted Guv.

WM to SW: The bloke on the door?

SW: 'overin abaht a bit

WM: Wot the 'ell for?

SW: To check the tickets, admit new punters and do wot e's told by my oppo.

WM to JW: Where's the JD?

JW: Over there.

WM: Why?

JW: To grass to you, Guv and chivvy 'em all up a bit.

WM to SW: And the other one?

SW: Next to you Guv.

WM: Why?

SW: Errand boy, Guvnor.

WM to JW: Bruvver JW, wot abaht you?

JW: On the sidelines. Guv

WM: Why?

JW: To nip dahn the pub wiv the bruvvers, get some booze and grub, and get em all back 'ere before the last bell.

WM to SW: Bruvver SW, wot abaht you?

SW: Down the shallow end Guv.

WM: Wot the 'ell for?

SW: To let 'em know when its ligh'ing up time and to close down the gaff when all the bruvvers 'ave 'ad their cut.

WM to IPM: Where am I?

IPM: At the sharp end, Guv

WM: Why's that then?

IPM: To keep them lot on their toes, open the gaff and get 'em at it.

WM: Bruvvers, now that we're all 'ere, its eyes down for a full 'ouse, but before we do, lets get the boss in the technical drawing department to tip us the wink so there's no aggro.

ALL: Nice one, Guvnor!

Halifax District 2 District Association Announcement

First meeting of the Halifax District 2 District Association Meeting will take place on Wednesday, 19 November 2014, at 7 p.m. at the Dartmouth Masonic Centre in Woodside. An agenda will be forwarded as we near the date. Principal officers from all ten Lodges in our District are asked to make every effort to attend meetings of the Association.

Annual (Formal) District Meeting on Tuesday, 02 December 2014 hosted by Ashlar Lodge #107 in Smith's Settlement (Musquodoboit).

 THE RUFFIANS

As every Mason knows, at the heart of our mysteries lies a legend, in which we learn how three unworthy craftsmen entered into a plot to extort from a famous Mason a secret to which they had no right. It is all familiar enough, in its setting and sequence; and it is a part of his initiation which no Mason ever forgets.

In spite of its familiarity, the scene in which the Ruffians appear is one of the most impressive that any man ever beheld, if it is not marred, as it often is, alas, by a hint of rowdy. No one can witness it without being made to feel there is a secret which, for all our wit and wisdom, we have not yet won from the Master Builder of the world; the mystery of evil in the life of man.



To one who feels the pathos of life and ponders its mystery, a part of its tragedy is the fact that the Great Man, toiling for the good of the race, is so often stricken down when the goal of his labours is almost within his reach; as Lincoln was shot in an hour when he was most needed. Nor is he an isolated example. The shadow lies dark upon the pages of history in every age.

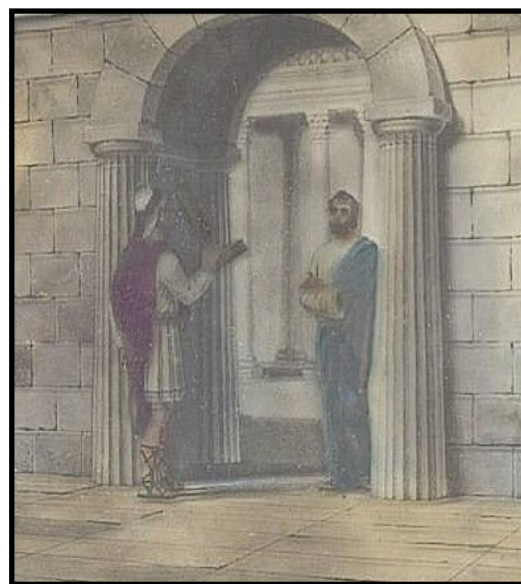
The question is baffling: Why is it that evil men, acting from low motives and for selfish aims, have such power to throw the race into confusion and bring ruin upon all, defeating the very end at which they aim? Is it true that all the holy things of life - the very things that make it worth living - are held

at the risk and exposed to the peril of evil forces; and if so, why should it be so?

If we cannot answer such questions we can at least ask another nearer to hand. Since everything in masonry is symbolic, who are the ruffians and what is the legend trying to tell us? Of course we know the names they wear, but what is the truth back of it all which it will help us to know? As is true of all Masonic symbols, as many meanings have been found as there have been seekers.

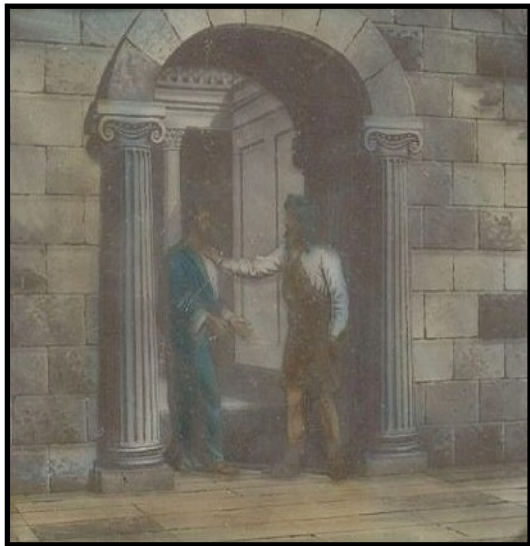
It all depends on the key with which each seeker sets out to unlock the meaning of Masonry. To those who trace our symbolism to the ancient solar worship, the three Ruffians are the three winter months who plot to murder the beauty and glory of summer, destroying the life-giving heat of the sun. To those who find the origin of Masonry in the Ancient Mysteries of Egypt, it is a drama of Typhon, the Spirit of Evil, slaying Osiris the Spirit of Good, who is resurrected, in turn rising triumphant over death.

Not a few find the fulfillment of this oldest of all dramas in the life and death of Jesus, who was put to death outside the city gate by three of the most ruthless Ruffians - the Priest, the Politician and the Mob. Which of the three is the worst foe of humanity is hard to tell, but when they work together, as they usually do, there is no crime against man of which they have not been guilty.



A few think that Masonry, as we have it, grew out of the downfall of the Knights Templar, identify the three Assassins, as they are called in the Lodges of Europe, with three renegade Knights who falsely accused the Order, and so aided King Phillip and Pope Clement to abolish Templarism, and slay its Grand Master. A very few see in Cromwell and his adherents the plotters, putting to death Charles the First.

It is plain that we must go further back and deeper down if we are to find the real Ruffians, who are still at large. Albert Pike identified the three Brothers who are the greatest enemies of individual welfare and social progress as Kingcraft, Priestcraft, and the ignorant Mob-Mind. Together they conspire to destroy liberty, without which man can make no advance.



The first strikes a blow at the throat, the seat of freedom of speech, and that is a mortal wound. The second stabs at the heart, the home of freedom of conscience, and that is well-nigh fatal, since it puts out the last ray of Divine Light by which man is guided. The third of the foul plotters fells his victim dead with a blow on the brain, which is the throne of freedom of thought.

No lesson could be plainer; it is written upon every page of the past. If by apathy, neglect or stupidity we suffer free speech, free conscience, and free thought to be destroyed either by Kingcraft, Priestcraft or the Mob-Mind; or, by all three working together - for they are Brothers and usually go hand in hand - the Temple of God will be dark, there will be no designs upon the Trestleboard, and the result will be

idleness, confusion and chaos. It is a parable of history - a picture of many an age in the past of which we read. For, where there is no light of Divine Vision, the Altar fire is extinguished. The people "perish" as the Bible tells us; literally they become a mob, which is only another way of saying the same thing. There are no designs on the Trestleboard; that is, no leadership, - as in Russia today, where the herd-mind runs wild and runs red. Chaos comes again, inevitably so when all the lights are blown out, and the people are like ignorant armies that clash by night.

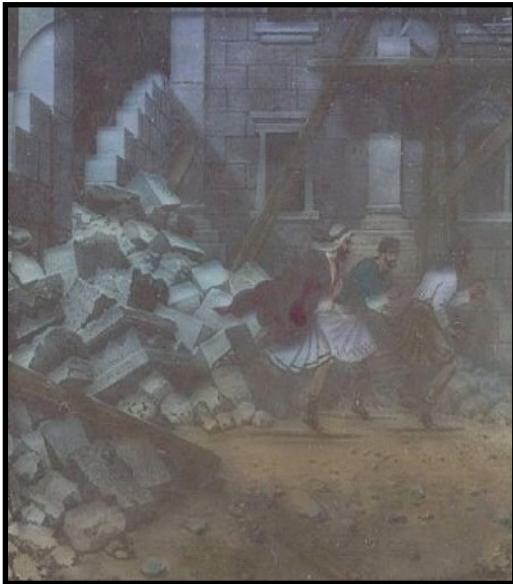
Of the three Ruffians, the most terrible, the most ruthless, the most brutal is the ignorant Mob-Mind. No tyrant, no priest can reduce a nation to slavery and control it until it is lost in the darkness of ignorance. By ignorance we mean not merely lack of knowledge, but the state of mind in which men refuse, or are afraid, to think, to reason, to enquire. When "The Great Freedoms of the Mind" go, everything is lost!

After this manner Pike expounded the meaning of the three Ruffians, who rob themselves, as they rob their fellow craftsmen, of the most precious secret of personal and social life. A secret, let it be added, which cannot be extorted, but is only won when we are worthy to receive it and have the wit and courage to keep it. For, oddly enough, we cannot have real liberty until we are ready for it, and can only become worthy of it by seeking and striving for it.

But some of us go further, and find the same three Ruffians nearer home - hiding in our own hearts. And naturally so, because society is only the individual writ larger; and what men are together is determined by what each is by himself. If we know who the ruffians really are, we have only to ask; what three things waylay each of us, destroy character, and if they have their way either slay us or turn us into ruffians? Why do we do evil and mar the Temple of God in us? Three great Greek thinkers searched until they found the three causes of sin in the heart of man. In other words, they hunted in the mountains of the mind until they found the Ruffians. Socrates said that the chief ruffian is ignorance - that is, no man in his right mind does evil unless he is so blinded by ignorance that he does not see the right. No man, he said, seeing good and evil side by side, will choose evil unless he is too blind to see its results. An enlightened self-interest

would stop him. Therefore, his remedy for the ills of life is knowledge - more light, and a clearer insight. Even so, said Plato; it is all true as far as it goes. But the fact is that men do see right and wrong clearly, and yet in a dark mood they do wrong in spite of knowledge. When the mind is calm and clear, the right is plain, but a storm of passion stirs up sediments in the bottom of the mind, and it is so cloudy that clear vision fails. The life of a man is like driving a team of horses, one tame and the other wild. So long as the wild horse is held firmly all goes well. But, alas, often enough, the wild horse gets loose and there is a run-away and a wreck.

But that is not all, said Aristotle. We do not get to the bottom truth of the matter until we admit the fact and possibility - in ourselves and in our fellows - of a moral perversity, a spirit of sheer mischief, which does wrong, deliberately and in the face of right, calmly and with devilish cunning, for the sake of wrong and for the love of it. Here, truly, is the real Ruffian most to be feared - a desperate character he is, who can only be overcome by Divine Help.



Thus, three great thinkers capture the Ruffians, hiding somewhere in our own minds. It means much to have them brought before us for judgment, and happy is the man who is wise enough to take them outside the city of his mind and execute them. Nothing else or less will do. To show them any mercy is to invite misery and disaster. They are ruthless, and must be dealt with ruthlessly and at once. If we parley with them, if we soften toward them, we ourselves may be turned into Ruffians. Good but foolish Fellowcrafts came near being intrigued into a hideous crime. "If thy right eye offend, pluck it out," said the greatest of Teachers. Only a celestial surgery will save the whole body from infection and moral rot. We dare not make terms with evil, else it will dictate terms to us before we are aware of it.

One does not have to break the head of a Brother in order to be a Ruffian. One can break a heart. One can break his home. One can slay his good name. The amount of polite and refined ruffianism that goes on about us every day is appalling. Watchfulness is wisdom. Only a mind well tiled, with a faithful inner guard ever at his post, may hope to keep the ruffian spirit out of your heart and mine. No wise man dare be careless or take any chances with the thought, feelings and motives he admits into the Lodge of the mind, whereof he is Master.

So let us live, watch and work, until Death, the last Ruffian, whom none can escape, lays us low, assured that even the dark, dumb hour, which brings a dreamless sleep about our couch, will not be able to keep us from the face of God, whose strong grip will free us and lift us out of shadows into the Light; out of dim phantoms into the Life Eternal that cannot die.





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“Freemasonry is not a brand name; it is not Nike, it is not Starbucks. Freemasonry is an ideal, an organization of men who, when gathered together, strive for the absolute best in all of us, and they settle for nothing less. I fervently believe that Masonic works of art should strive to meet the same ideal.

Substance is what drives good art, and it is what drives me to create works that truly honors the Craft that I so love dearly.”

Ryan J. Flynn, Mason and Artist

CHECK OUT THE MASONIC ART WORK AT

<http://www.ryanjflynn.com>



SO MOTE IT BE

How familiar the phrase is. No Lodge is ever opened or closed, in due form, without using it. Yet how few know how old it is, much less what a deep meaning it has in it. Like so many old and lovely things, it is so near to us that we do not see it.

As far back as we can go in the annals of the Craft we find this old phrase. Its form betrays its age. The word MOTE is an Anglo-Saxon word, derived from an anomalous verb, MOTAN. Chaucer uses the exact phrase in the same sense in which we use it, meaning "So May It Be." It is found in the Regius Poem, the oldest document of the Craft, just as we use it today.

As everyone knows, it is the Masonic form of the ancient AMEN which echoes through the ages, gathering meaning and music as it goes until it is one of the richest and most haunting of words. At first only a sign of assent, on the part either of an individual or of an assembly, to words of prayer or praise, it has become to stand as a sentinel at the gateway of silence.

When we have uttered all that we can utter, and our poor words seem like ripples on the bosom of the unspoken, somehow this familiar phrase gathers up all that is left - our dumb yearnings, our deepest longings - and bears them aloft to One who understands. In some strange way it seems to speak for us into the very ear of God the things for which words were never made.

So, naturally, it has a place of honor among us. At the marriage Altar it speaks its blessing as young love walks toward the bliss or sorrow of hidden years. It stands beside the cradle when we dedicate our little ones to the Holy life, mingling its benediction with our vows. At the grave side it utters its sad response to the shadowy AMEN which death pronounces over our friends.

When, in our turn, we see the end of the road, and would make a last will and testament, leaving our earnings and savings to those whom we love, the old legal phrase asks us to repeat after it: "In The Name Of God, AMEN." And with us, as with Gerontius in his Dream, the last word we hear when the voices of earth grow faint and the silence of God covers us, is the old AMEN, So Mote It Be.

How impressively it echoes through the Book of Holy Law. We hear it in the Psalms, as chorus answers to chorus, where it is sometimes reduplicated for emphasis. In the talks of Jesus with his friends it has a striking use, hidden in the English version. The oft-repeated phrase, "Verily, Verily I Say Unto You," if rightly translated means, AMEN, AMEN, I say unto you." Later, in the Epistles of Paul, the word AMEN becomes the name of Christ, who is the AMEN of God to the faith of man.

So, too, in the Lodge, at opening, at closing, and in the hour of initiation. No Mason ever enters upon any great or important undertaking without invoking the aid of Deity. And he ends his prayer with the old phrase, "So Mote It Be." Which is another way of saying: "The Will Of God Be Done." Or, whatever be the answer of God to his prayer: "So Be It - because it is wise and right.

What, then, is the meaning of this old phrase, so interwoven with all our Masonic lore, simple, tender, haunting? It has two meanings for us everywhere, in the Church, or in the Lodge. First, it is assent of man to the way and Will Of God; assent to His Commands; assent to His Providence, even when a tender, terrible stroke of death takes from us one much loved and leaves us forlorn.

Still, somehow, we must say: "So it is; so be it. He is a wise man, a brave man; who, baffled by the woes of life, when disaster follows fast and follows faster, can nevertheless accept his lot as a part of the Will of God and say, though it may almost choke him to say it: "So Mote It Be." It is not blind submission, nor dumb resignation, but a wise reconciliation to the Will of the Eternal.

The other meaning of the phrase is even more wonderful; it is the assent of God to the aspiration of man. Man can bear so much - anything, perhaps - if he feels that God knows, cares and feels for him and with him. If God says Amen, So it is, to our faith and hope and love; it links our perplexed meanings, and helps us to see, however dimly, or in a glass darkly, that there is a wise and good purpose in life, despite its sorrow and suffering, and that we are not at the mercy of Fate or the whim of Chance.

Does God speak to man, confirming his faith and hope?

If so, how? Indeed yes! God is not the great I Was, but the great I Am, and He is neither deaf nor dumb. In

Him we live and move and have our being - He Speaks to us in nature, in the moral law, and in our own hearts, if we have ears to hear. But He speaks most clearly in the Book of Holy Law which lies open upon our Alter.

Nor is that all. Some of us hold that the Word Of God "Became Flesh and Dwelt Among Us, Full Of Grace and Truth," in a life the loveliest ever lived among men, showing us what life is, what it means, and to what fine issues it ascends when we do the Will of God on earth as it is done in Heaven, No one of us but grows wistful when he thinks of the life of Jesus, however far we fall below it.

Today men are asking the question: Does it do any good to pray? The man who actually prays does not ask such a question. As well ask if it does a bird any good to sing, or a flower to bloom? Prayer is natural and instinctive in man. We are made so. Man is made for prayer, as sparks ascending seek the sun. He would not need religious faith if the objects of it did not exist.

Are prayers ever answered? Yes, always, as Emerson taught us long ago. Who rises from prayer a better man, his prayer is answered - and that is as far as we need to go. The deepest desire, the ruling motive of a man, is his actual prayer, and it shapes his life after its form and color. In this sense all prayer is answered, and that is why we ought to be careful what we pray for - because in the end we always get it.

What, then is the good of prayer? It makes us repose on the unknown with hope; it makes us ready for life. It is a recognition of laws and the thread of our conjunction with them. It is not the purpose of prayer to beg or make God do what we want done. Its purpose is to bring us to do the Will of God, which is greater and wiser than our will. It is not to use God, but to be used by Him in the service of His plan.

Can man by prayer change the Will of God? No, and Yes. True prayer does not wish or seek to change the larger Will of God, which involves in its sweep and scope the duty and destiny of humanity. But it can and does change the Will of God concerning us, because it changes our will and attitude towards Him, which is the vital thing in prayer for us.

For example, if a man living a wicked life, we know what the Will of God will be for him. All evil ways have been often tried, and we know what the end is, just as we know the answer to a problem in

geometry. But if a man who is living wickedly changes his way of living and his inner attitude, he changes the Will of God - if not His Will, at least His Intention. That is, he attains what even the Divine Will could not give him and do for him unless it had been effected by His Will and Prayer.

The place of Prayer in Masonry is not perfunctory. It is not a mere matter of form and rote. It is vital and profound. As a man enters the Lodge as an initiate, prayer is offered for him, to God, in whom he puts his trust. Later, in a crisis of his initiation, he must pray for himself, orally or mentally as his heart may elect. It is not just a ceremony; it is basic in the faith and spirit of Masonry. Still later, in a scene which no Mason ever forgets, when the shadow is darkest, and the most precious thing a Mason can desire or seek seems lost, in the perplexity and despair of the Lodge, a prayer is offered. As recorded in our Monitors, it is a mosaic of Bible words, in which the grim facts of life and death are set forth in stark reality, and appeal is made to the pity and light of God.



It is truly a great prayer, to join in which is to place ourselves in the very hands of God, as all must do in the end, trust His Will and way, following where no path is into the soft and fascinating darkness which men call death. And the response of the Lodge to that prayer, as to all others offered at its Altar, is the old, challenging phrase, "So Mote It Be!"

Brother, do not be ashamed to pray, as you are taught in the Lodge and the Church. It is a part of the sweetness and sanity of life, refreshing the soul

and making clear the mind. There is more wisdom in a whispered prayer than in all the libraries of the world. It is not our business to instruct God. He knows what things we have need for before we ask him. He does not need our prayer, but we do - if only to make us acquainted with the best Friend we have.

The greatest of all teachers of the soul left us a little liturgy called the Lord's Prayer. He told us to use it each for himself, in the closet when the door is shut and the din and hum and litter of the world is outside. Try it Brother; it will sweeten life, make

its load lighter, its joy brighter, and the way of duty plainer.

Two tiny prayers have floated down to us from ages gone, which are worth remembering; one by a great Saint, the other by two brothers. "Grant Me, Lord, ardently to desire, wisely to study, rightly to understand and perfectly to fulfill that which pleaseth Thee." And the second is after the manner: "May two brothers enjoy and serve Thee together, and so live today that we may be worthy to live tomorrow." SMIB.

Anyone can carry his burden, however hard, until nightfall.
 Anyone can do his work, however hard, for one day. Anyone can
 live sweetly, patiently, lovingly, purely, till the sun goes down.
 And this is all that life really means.
 - Robert Louis Stevenson (1850-1894)

A LETTER FROM AUSTRALIA

Fraternal greetings

I was fortunate enough to have the 3rd Degree performed by The Lodge of St Mark 38, whilst I was serving in the Sixth Submarine Squadron in Halifax.

As per the attached Date / File /date, I have achieved 50 years in Freemasonry.

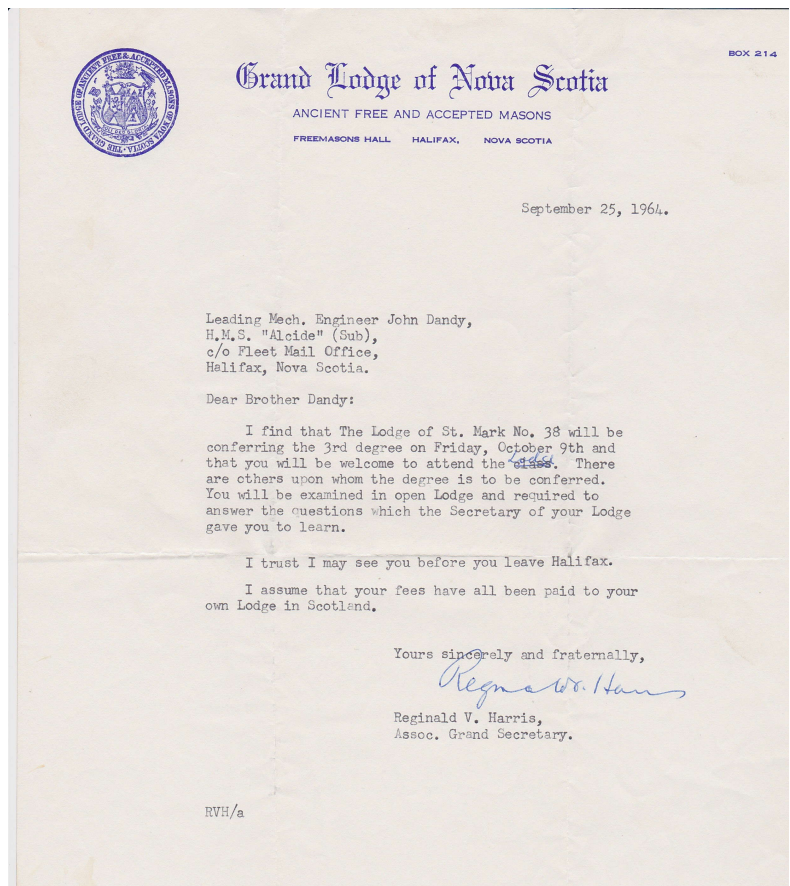
I did my first and second in Scotland 3rd in Canada the Mark in Scotland I am now resident in Australia affiliated to Lodge Midland Junction SC 972.

Also, I did married a Canadian Wren and we live in Perth WA. I would like again to thank The Lodge of St Mark 38 and extend my fraternal

Greeting to all my brothers in Canada.

Regards

John



A NOTE OF THANKS FROM THE GRAND WARDENS

Brothers:

It is with great gratitude that I accept the office of Senior Grand Warden and to thank you for your continued support.

I would like to inform you of the upcoming meetings of the Long Range Planning Committee, in the various districts of our jurisdiction. Since this is your Grand Lodge, I feel that it is very important to get as much input as possible from the membership. In speaking with members through the jurisdiction, I keep hearing the members concerns about not being heard. Brothers, this is an invitation and a duty incumbent upon all of you to make your voices heard, thus giving the committee a chance to mould the future of our Grand Lodge to the will of the majority.

In the last few years, it appears that being out in the public eye has improved on how the public regards us. Our Long Range Planning Committee can give the Grand Lodge Officers and Members a positive direction. It will put us in a better light with the general public.

Sincerely and fraternally;

George O'Leary

Senior Grand Warden

My Brothers: I wish to express my thanks for the honour bestowed upon me at the Grand Lodge proceedings held last June. I am truly honoured by my election as Junior Grand Warden.

Just where do the Line Officer's come from who present themselves at Grand Lodge each year for your consideration as elected members? In my case, I joined the RCN in 1963 as a Pilot. I flew Sea King Helicopters from the Aircraft Carrier HMCS Bonaventure, and almost all of Canada's DDH's. After Staff College in Toronto in 1979, I was sent on exchange with the US Navy in Washington DC. I served as the Chief of Staff Operations for the west coast fleet in Esquimalt BC from 1991-1993, and then the Wing Commander at 12 Wing Shearwater from 1993-1995. Along the way I served two tours in Ottawa at NDHQ, and after retirement as the WCOMD at Shearwater I entered into the business world as the General Manager at General Dynamics Canada's software support centre in Halifax. I retired from GDC in September 2013 after 11 years in that chair and I have not looked back.

My Masonic career has been almost as interesting. I joined Virgin Lodge Number 3 in Halifax in 1969, and I was Master there in 1975. Virgin Lodge practices the English Emulation work, which is why you may notice that some of the signs I use are slightly different from the standard ones you practice. I was appointed DDGM in Halifax District 1 in 2010-2011, which truly piqued my interest in running for Grand Lodge office.

Your Grand Lodge Line Officers have been travelling during the summer, visiting among other places the Lodges at Bear River and Annapolis Royal. It was good to see some old friends and to meet new ones in those two Lodges and to see that things are alive and well in the deepest parts of the valley. My wife was quite ill for a couple of weeks in August which prevented some travels, including I regret to say a visit to Western Star Lodge and the Quarry Degree done in Nictaux on the 16th of August, which I understand was very well done and well attended indeed.

The schedule for the rest of the year is steady, allowing the line officers to visit several Lodges we don't normally get to, prior to the commencement of the very busy Installation season. I look forward as we all do to meeting new friends at our stops along the way. Please do take the opportunity to say hello to as many of us as you can, as we learn from you at every stop along the way.

Sincerely and fraternally,

John M. Cody

Junior Grand Warden

ANGELO SOLIMAN: CHAMBERLAIN AND FREEMASON



Born around 1721 in sub-Saharan Africa, enslaved as a child, Soliman was sold to a Sicilian family before entering the service of Field Marshal Prince Lobkowitz as personal attendant, soldier and confidant. From 1753 he lived in Vienna, where he played an important role in the household of Prince Liechtenstein: Soliman was chamberlain and tutor to the prince's children, but he also served as an exotic "showpiece" in courtly ritual. A freemason, he knew Mozart and the preeminent scholars and scientists of the day.

Angelo Soliman (born Mmadi Make c. 1721, probably in present-day northeastern Nigeria/northern Cameroon; he died on November 21, 1796, in Vienna). Taken to Europe as a slave, he was freed and achieved prominence in Viennese society and Freemasonry.

Angelo Soliman probably belonged to the Kanuri ethnic group. His original name, Mmadi Make, is linked to a princely class in the Sokoto State in modern Nigeria. He was taken captive as a child and arrived in Marseilles as a slave, eventually transferring to the household of a marchioness in Messina who oversaw his education. Out of affection for another servant in the household, Angelina, he adopted the name Angelo and chose to celebrate September 11, his baptismal day, as his birthday. After repeated requests, he was given as a gift in 1734 to Prince Georg Christian, Fürst von Lobkowitz, the imperial governor of Sicily. He became the Prince's valet and traveling companion, accompanying him on military campaigns throughout Europe and reportedly saving his life on one occasion, a pivotal event responsible for his social ascension. After the death of Prince Lobkowitz, Soliman was taken into the Vienna household of Joseph Wenzel I, Prince of Liechtenstein, eventually rising to chief servant. Later, he became royal tutor of the heir to the Prince, Aloys I. On February 6, 1768 he married Magdalena Christiani, the widow of Harrach'schen, sister of the French general François Etienne de Kellermann (1770-1835), General of Napoleon Bonaparte, Duke of Valmy and Secretary of Anton Christiano.

A cultured man, Soliman was highly respected in the intellectual circles of Vienna and counted as a valued friend by Austrian Emperor Joseph II and Count Franz Moritz von Lacy. In 1783, he joined the Masonic lodge "True Harmony", whose membership included many of Vienna's influential artists and scholars of the time, among them the musicians Wolfgang Amadeus Mozart and Joseph Haydn as well the Hungarian poet Ferenc Kazinczy. Lodge records indicate that Soliman and Mozart met on several occasions. It is likely that the character Bassa Selim in Mozart's opera *The Abduction from the*

Seraglio was based on Soliman. Eventually becoming the Master of that lodge, Soliman helped change its ritual to include scholarly elements. This new Masonic direction rapidly influenced Freemasonic practice throughout Europe.

During his lifetime Soliman was regarded as a model of the assimilation and perfectibility of Africans, but after his death he literally became a specimen of the "African race". Wigger and Klein distinguish four aspects of Soliman – the "royal Moor", the "noble Moor", the "physiognomic Moor" and the "mummified Moor". The first two designations refer to the years prior to his death. The term "royal Moor" designates Soliman in the context of enslaved Moors at European courts, where their skin color marked their inferiority and they figured as status symbols betokening the power and wealth of their owners. Bereft of his ancestry and original culture, Soliman was degraded to an "exotic-oriental sign of his lord's standing" who was not allowed to live a self-determined existence. The designation "noble Moor" describes Soliman as a former court Moor whose ascent up the social ladder due to his marriage with an aristocratic woman made his emancipation possible. During this time Soliman became a member of the Freemasons and was considered almost equal to his fellow Masons, but he continued to face a thicket of race and class prejudices.

Beneath the surface appearance of integration lurked Soliman's remarkable destiny. Though he moved smoothly in high society, the exotic quality ascribed to him was never lost and over the course of his lifetime was transformed into a racial characteristic. The qualities used to categorize Soliman as a "physiognomic Moor" were set forth by pioneering Viennese ethnologists during his lifetime, framed by theories and assumptions concerning the "African race". He could not escape the taxonomic view that focused on typical racial characteristics, i.e., skin color, hair texture, lip size and nose shape. Neither his social standing nor his membership in the Freemasons could prevent his posthumous exploitation, leading to his ultimate status as the "mummified Moor".

Instead of a receiving a Christian burial, Soliman was – at the request of the director of the

Imperial Natural History Collection – skinned, stuffed and made into an exhibit within this cabinet of curiosities. Decked out in ostrich feathers and glass beads, this mummy was on display until 1806 alongside stuffed animals, transformed from a reputable member of intellectual Viennese society into an exotic specimen. By stripping Soliman of the insignia of his lifetime achievements, ethnologists instrumentalized him as what they imagined to be an exemplary African "savage". Soliman's daughter Josefine sought to have his remains returned to the family, but her petitions were in vain. During the October revolution of 1848, the mummy burned. A plaster cast of Soliman's head made shortly after his death of a stroke in 1796 is still on display in the Rollett Museum in Baden.



Freemasonry embraces the highest moral laws and will bear the test of any system of ethics or philosophy ever promulgated for the uplift of man

Douglas MacArthur

CELEBRATIONS IN DIGBY

Canada Day in Digby was the regular day for the July meeting of King Solomon #54 but it was far from ordinary. It started with a barbeque prior to the meeting put on for the recipients of awards from the Shared Funds program and visiting brethren from other lodges. After everyone was fed eleven cheques were presented by King Solomon #54, with assistance from Annapolis Royal #33, to the different groups who were then invited to say a few words about their activities.

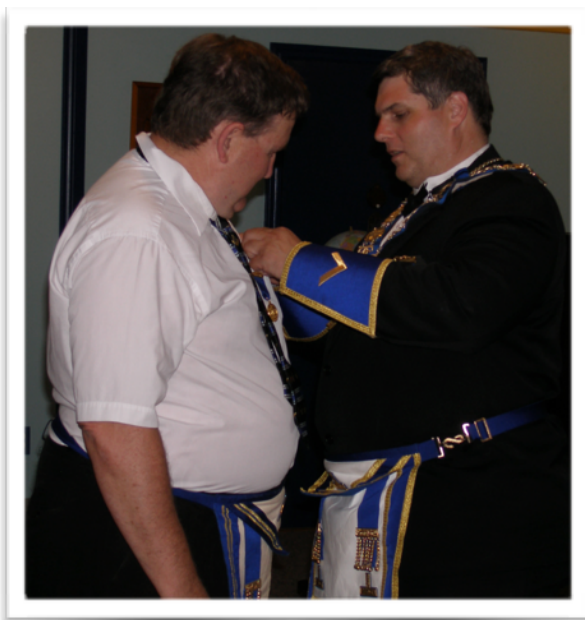
The regular meeting started after the BBQ and after business was concluded Bro. Bob Eisener (the cook) entered the lodge and was surprised by Bro. Graham Schaufenburg, Worshipful Master of Unity #4, Lunenburg, with the presentation of his 25 year pin as a Master Mason. King Solomon #54 started last year meeting all twelve months and Unity #4 meets the same day of the month (and went into darkness the same two months) and the opportunity for visitations between the two lodges were rare. Bro. Eisener thanked the brothers of his Mother Lodge for making the trip and requested Unity #4 be recorded with an Official Visit.

Bro. Charles Walker of Markland #99 was conducted to the Altar and presented King Solomon Lodge with an apron given to him in Liverpool that had belonged to Wor. Bro. Reginald H. Lockward, Master of King Solomon #54 in 1932, and presented with this apron in 1934. It is to placed in the display case inside the lodge room.

After comments were heard from around the room the last word was given to the IPGM, Most Worshipful Bro. George Grant, who was invited with his Lady Winnie to attend the BBQ and view the plaque that had been mounted outside the lodge building to commemorate the unveiling of the Digby Academy cornerstone contents ceremony he took part in on New Year's Day. The stone had been originally laid by The Most Worshipful The Grand Master Most Worshipful Bro. Lieut. Col. Charles J. MacDonald in 1891.

After the meeting lots of stories were exchanged around the refreshment table before the evening came to a close. A good evening was had by all who attended.

Larry Black



Bro. Graham Schaufenburg, WM Unity #4, presenting Bro. Bob Eisener with his 25 year pin, July 1, 2014 at King Solomon Lodge, Digby.



IPGM MW Bro. George Grant and Lady Winnie Benton, Digby, King Solomon #54.



Above: 2014 King Solomon #54 Shared Funds recipients.



Left: MW Bro. George Grant, RW Bro. Bill Hilden (#54), Bro. Guntber Achatz (#33) beside Academy cornerstone monument.



Right: Bro. Charles Walker, Markland #99, presenting PM W. Bro. R.H. Lockward's 1932 apron to Bro. Larry Black, WM, King Solomon #54,

THE ANNUAL JOHN ALBRO - RISING SUN MASONIC VISIT

What started out as an idea by two brothers (Walton & Gullett) and their wives has become something bigger than them, bigger than all of us. Over the years it has grown. Not only brothers from John Albro and Rising Sun have visited each other but brothers from many Lodges (representing many districts) and on both sides of the border have made the journey.

We have put on many Lectures for each other. We have conducted a lot of Degree Work for each other. We have learned much from each other. And yes, we have borrowed ideas from each other. Now, we look forward to the next 10 years to and to see what they will bring.

There is a phrase that gets passed around quite a bit. We've all heard it, we've all said it: many, many, many times. If an event ever deserved to have this saying describe it. This is certainly it.

I think we can all agree that... This Truly Is What Masonry Is All About.

B r o t h e r s , It's been an amazing ten years.

We are Masons,
We are Travellers,
Where ever we travel
Fellowship and
Brotherly Love
Will surely follow.

Masons will fill up any empty room.

Not only with themselves

But also with their gifts.

This year it was casual. No official business, Masonic or otherwise. We had social / family / fun events everyday. It gave our guests from Nashua a chance to rest and relax after a long drive. It was held on the Rooftop Terrace of The Huntington Located at 58 Holtwood court. This year it was a 100% social event. Which meant that John Albro had to work harder to make it a success. Once again, we had a great weekend.

Friday provided an opportunity for a game of golf before the brethren and wives attended the Grafton Street Dinner Theatre.

Saturday was also a day of performances.

The Brothers from Rising Sun and their Ladies both put on a short play for us. We also carried out another great tradition. Actually this was not something great and grand. It was normal

and ordinary. We had a meal together. What better way to spend a Saturday than to hang out with friends, enjoy some entertainment and have a bite to eat.

The first play put on by our Brothers from south of the border was a small, unremarkable story set in the Civil War period. About an incident that was by itself also small and unremarkable What made it special was Courage. The courage it took for an individual to do the right thing in the face of all adversity. It was nice to be reminded of one of the qualities that makes us Masons. We do not always travel the easy path.

The next play we saw... it was different... how many times have you seen a group of Ladies make fun of you? And you liked it. As a matter of fact you loved it.

Every month we go to our meetings and leave our Ladies at home. As time goes by they begin to wonder what we really do in our 'little' meetings. Who hasn't been asked by his wife "Honey what exactly do you and your friends do in your meetings?". Usually our answer is something like this. "Oh! You know honey, Masonic Stuff". Well the ladies got together and put together everything they thought they knew about what we do. Put it into a play and they were there to perform it for us.

The Pink Ladies (they called themselves) proudly presented their version of what Masons do. They were hilarious. They were also spot on, somehow they got it right.

They were also very right with their motto; It's Hip To Be Square.

Wow, has it been 10 years? We've been having so much fun over the years that it almost snuck up on us. This began with Brothers visiting each other and exchanging ritual work. We've become more than just brothers. We have become friends. We have become family. Here's to another 10 years.

*Sid Chedrawe
PM, John Albro No.122*

These masonic exchanges are open to all masons in the Jurisdiction. The next planned trip to New Hampshire is for the Installation of Officers on January 31st, 2015. followed by the biennial trip for the weekend of May 22nd, 2015. - Editor



Photos taken during the weekend of Rising Sun Lodge visit to Halifax, July 17th - 20th, supplied by R.W.Bro. Sid Chedrawe.



IN AND AROUND THE JURISDICTION



Above: Loge La France No.138 met in Guysborough at Eastern Light Lodge No. 72.
 Right: R.W.Bro. Robert Meyer described the symbolism of the Loge La France Logo which was created by a French brother.

Below is R.W.Bro. Alonzo Reddick who has continually claimed over the years that the tea in his lodge is the best in the province. Why not pop down and see if he is right. (He's not but don't tell him - Ed.)



R.W.Bro. Bob Meyer and Bro.Dr. Martin Henckel of Ludenscheid Germany chatting before lodge opened in Guysborough.. Dr. Henckel has a summer home in West Bay on Cape Breton Island and usually attends Solomon No. 46 in Port Hawkesbury when vacationing in Canada.



The Natal Day Parade in Halifax August 4th. MWTGM, MWBro. Paul Frank waiting besides his transport for the parade. The DGM, RWBro. Ponsford, with the JGW, RWBro. John Cody, and MWBro. George Grant . MWBro. George being greeted by a "fan" along the route.



The Masonic contingent marching in Guysborough on Saturday July 26th.



The Degree Drama team for the Annapolis/Kings Quarry Degree at Nicktaux on August the 2014. It was a smaller turn-out than in other years, but 4 new brothers were "raised" and everyone enjoyed themselves.





The Oak Island Tour organized by W.Bro. Kelly Hancock.



The Travelling Gavel (Ant-Guys Dist) presentation. W.M. Bro. Wayne Simpson (left) Temple Lodge, Guysborough, receiving from W.M. Bro. Darrell Langille of Stormont 96, also V.W. Bro Darrel Grant S.D. Protem and DDC. (right)



Peter Buschmann, W.M. of Solomon Lodge 46 in Port Hawkesbury is shown here presenting a cheque for \$2000.00 to Patrick Lamey of the Port Hawkebury Rotary Club who spearheaded a campaign to raise funds for a splash park. Assisting with the presentation L to r, are R.W. Bro W.W. Charlton; Bro John Langley, Pat Lamey, Rotary Club president; W.B. Buschmann presenting; Bro Gordon Langley and R.W. Bro. Cline Bourinot. The supporting cast of children who will certainly benefit from this park are all Langleys, possibly a new mason or two in years to come. The funds were part of the Masonic Shared Funds Program from G.L. Photo credit V.W. Bro John P. Davis.

Rt. Wor. Bro. Robert Crawford at Sunrises No.116's altar before being taken to the East. A good turnout of brothers were present for Bro. Crawford's 1st official visit in the Antigonish- Guysborough Masonic District.



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

Part 2 of 5

by

Brian C. Loughnan

PGH, PGL



CHAPTER II

Falling Memberships - Rising Costs

1976 -1985

This was a time of concern for the Craft in Nova Scotia. Membership numbers continued to decline and the inflationary spiral was adversely affecting the operations of lodges throughout the jurisdiction. Building maintenance costs were increasing dramatically, resulting in higher annual dues for members. There was a glimmer of hope, however, that legislation would be enacted to ease the tax burden on non-profit organizations.

GRAND LODGE OFFICE OPERATIONS

The highly respected Grand Secretary, Hugh W. Sipprell, passed away suddenly in December, 1976, in his nineteenth year in office. He was succeeded by Reginald A. Coombes of Composite Lodge, No. 105.

Within two years, Grand Secretary Reg Coombes found it necessary to retire and W. Harvey Francis of Duke of Kent Lodge, No. 121, was appointed in his place in June, 1978.

Grand Treasurer Albert E. Nichols retired in June, 1979, after serving the office since 1966. He was reappointed in July, 1981 to replace G. E. Burnham who retired after only two years of service.

Concern was raised, in 1977, that Grand Lodge could not be termed a good employer when it paid less than the going rate for stenographic services and, making matters worse, had no form of pension or retirement plan for its employees.¹

As in preceding years, the problem of establishing a fully functional library became a focus of attention. Renovations in the area of the library were on-going and extensive cataloguing of the holdings was far from completion. New plans

for an extensive library surfaced in 1981, and hopes were raised once more for a successful conclusion to the saga of the elusive dream library. Funding was approved the following year for the work; but it was earnestly hoped that volunteers would step forward to assist in the endeavour.

At the close of this ten year period, the library and museum had still not reached a state of completion. Much had been done, including the sorting of the accumulated material. In the meantime, the ever present fear of loss by fire prompted the Advisory Board to deposit many valuable documents in the Provincial Archives for safe keeping under proper atmospheric conditions.²

FINANCIAL SITUATION

The Advisory Board, already a sizeable body, was further expanded in 1976, by constitutional amendment, to include all members of the Board of Finance. Thereby adding more weight at the table to approve recommendations respecting financial matters.

A motion to amend the Constitution to set the annual dues to Grand Lodge at \$3.00 per member and dues to the Nova Scotia Freemasons' Home at \$2.50 per member, was itself subjected to a further amendment to set dues to Grand Lodge at \$2.75. When the questions were called, both the amendment and the original motion were defeated. This action was a clear indication that the members of Grand Lodge were in no mood to dig into their own pockets to relieve the financial ills of the Grand Lodge.

By the end of 1976, Grand Lodge expenses exceeded revenue by \$196 and it was projected that this would rise to \$1,300 the following year.

As if to emphasize the point, the Advisory Board published the following figures in 1977:

Annual Dues During the Past 15 years

Year	Dues to Grand Lodge	Dues to Freemasons' Home
1962-67	\$2.00	\$2.00
1968-70	\$2.50	\$2.00
1971-74	\$2.25	\$2.25
1975-77	\$2.50	\$2.50

Having laid out the financial predicament, two separate motions were made to amend the Constitution. The first, to raise dues to Grand Lodge to \$3.50 and the second, to raise dues to Freemasons' Home to \$3.00. Fortunately for Grand Lodge, both motions were carried by the requisite majority.

Notwithstanding the recent difficulty in raising dues, the Grand Lodge sought a further increase four years later (1981). This time it was approved to set the dues to Grand Lodge at \$4.50 and to Freemasons' Home at \$4.00. Either owing to inflation, or reduced revenue from a declining membership, the dues for Freemasons' Home were further increased to \$6.00 per member, in 1983, and the dues to Grand Lodge were subsequently raised to \$6.00, in 1984.

The need for a Grand Lodge reserve or capital fund was now apparent and gave rise to the establishment of the **Capital Fund**, in 1982. The goal was to attain a total of \$100,000, with each lodge in the jurisdiction contributing a sum of \$500 over a period of five years, payable in increments of \$100 per year. The Capital Fund was to be administered by the Board of Finance. By 1985, the Fund had grown to \$24,023. Seventeen lodges had paid the full amount of \$500. Certificates were presented to all lodges that made the full \$500 contribution.

THE MASONIC FOUNDATION OF NOVA SCOTIA

With investments of approximately \$35,000, the Fund relied on the interest earned to provide the source for charitable donations and relief. Through

reasonable interest rates, the annual donations to charities and the funds expended in relief averaged \$3,000 per year during this ten year period.

Donations to charitable organizations far exceeded the funds disbursed for the relief of the distressed. Taylor Lodge, No. 62, received a grant to re-establish themselves after the fire, in 1975. Small donations were made to a variety of charitable organizations. For example, the list of various charities assisted in the year 1982 alone, is as follows:

- The Nova Scotia Chapter Cystic Fibrosis
- Nova Scotia Home for Coloured Children
- Sir Frederick Fraser school for the Blind
- Nova Scotia Division of the Girl Guides of Canada
- Nova Scotia Division of the Boy Scouts of Canada
- Cornwallis Street Baptist Church - Hot Meals for Needy Children
- The Salvation Army - Christmas Cheer Fund
- The Goodfellows Club of Nova Scotia
- Izaak Walton Killam Hospital for Children
- Canadian Red Cross - Nova Scotia Division
- Canadian Cancer Society - Nova Scotia Division

MASONIC EDUCATION AND WORKSHOPS

Prompted by falling attendance at District Meetings and at certain designated workshops, a committee looked into the advisability of continuing the practice of holding these meetings and workshops. The recommendation was that the meetings were indeed valuable and should be continued. It was agreed that three workshops per year, using the same program, would be held under the direction of three Past Grand Masters with the assistance of the District Deputy Grand Masters of the districts where the workshops were to be held. The Grand Lecturer was to be in attendance to provide input at Questions and Answers sessions. It was further recommended that there should be an afternoon session followed by a banquet and a further two hour session after the banquet.

The workshops promoted by the Board of Education were only partially successful. Attendance varied from a couple of dozen to what was described as "well attended".

To promote participation and encourage

visitation, the Board of Masonic Education urged lodges to consider putting on Masonic plays and follow the lead of **Fellowship Lodge, No. 112**, in Truro.

“The Nova Scotia Freemason” was created, in 1978, to replace the popular Grand Secretary’s Bulletin, once distributed through the Grand Secretary’s office. The new publication was placed under the control of the Board of Masonic Education with input anticipated from Lodge Secretaries and Historians. However, a permanent editor was not named until 1982, when the Grand Master appointed Lawrin C. Armstrong editor with instructions to publish four issues per year.

The Kings County District Masonic Education Committee published, **“Designs upon the Trestle Board”**, a collection of talks and lectures given from 1978 -1981. While the committee admitted most of the material was not original, the objective was “to generate interest in Masonry through education”. Three years later, a second and larger volume was published containing a selection of the papers of the late R. V. Harris. This was considered a positive step in promoting Masonic Education.

RITUAL AND CEREMONY

It was evident the quality of ritual work in lodges had deteriorated significantly. The lack of proficiency was even apparent in the openings and closings of lodges. To rectify the situation, District Deputy Grand Masters were encouraged to hold schools of instruction for incoming Masters and Wardens.

The Boards of Ritual, during this period, were occupied in furnishing the answers to questions on ritual matters and entertaining suggestions to improve the Ritual. Despite numerous directions, the excessive use of the Sign of Fidelity was a concern that could not, and would not, be resolved easily. In response to a question regarding the acceptability of Wardens conferring degrees, or parts thereof, it was made abundantly clear that only Masters or Past Masters may do so, or indeed, administer any lectures associated with the various degrees.³

Efforts were made to produce lodge layouts, showing suitable locations for lodge officers and alternate positions for the lesser lights not covered by previously adopted floor plans. The proper

manner of carrying Stewards’ and Deacons’ staves continued to be a controversial issue. It was reiterated in 1976 that staves or wands should be carried perpendicularly. However, three years later, the matter was reconsidered and the decision was made to carry the stave under the right arm, inclined forward at an angle of 30 degrees from the vertical.

The Board of Ritual, in 1980, recommended the use of a new **“Memorial Service for Departed Brethren”** for use in the lodge room and also recommended the use of a much needed **“Presentation of the Master Mason Dress Apron”** lecture. New ritual was written for a short form lodge closing and was distributed to the lodges with the stipulation that it only be used, “when it is considered wise to do so”.

In 1985, Grand Master Ronald Finnie formed a committee to determine whether this Grand Lodge had ever possessed a banner or standard. He directed the committee to present suggested designs and estimates of the costs, for consideration.

HISTORY

The **Canadian Masonic Research Association** had long been supported by the Grand Lodge of Nova Scotia and in particular by Reginald V. Harris. Since his passing, interest in the Association and its work had waned and there was a distinct possibility that operations would cease altogether, unless dedicated Masons came forward to take up the reins. The early history of Masonry in Canada had been recorded, but now there was a need to research and document the more recent history of Masonry.

Grand Master Fred Hayter related a touching story in his address to the Annual Communication, in 1979. He had presented a Seventy Year Bar to a Captain William MacLeod, at his daughter’s home, in Halifax. The presentation had a very personal significance to the presenter. In Grand Master Fred Hayter’s own words, “ He was the First Mate on my father’s ship that was lost in July, 1911, off Beaver Harbour, with eleven men, my father included. He was the only one saved out of the twelve aboard.”

Grand Historian Edwin T. Bliss passed to the Grand Lodge Above on 16 January 1982. He had served as Grand Historian from 1965 till the time of his death. His comprehensive annual reports reflected the extent of his feelings on every aspect of Freemasonry in Nova Scotia.

CONSTITUTION AMENDMENTS

The following amendments to the Constitution, not already mentioned, have been edited as necessary for brevity while still retaining the intent.

A special committee formed, "to make careful study of the whole matter of jewels and awards", submitted its findings in 1976. The report concerned the:

- Erasmus James Philips Medallion
- Meritorious Service Medal
- Fifty Year Jewel
- Past Master's Jewel
- Secretary's Long Service Medal

Also considered was a proposed Twenty Five Year Honourary Jewel.

No change was recommended to regulations governing the Past Master's Jewel or the Secretary's Long Service Medal. The proposed Twenty Five Year Honourary Jewel was deemed unnecessary as a Twenty Five Year lapel pin already existed.

In 1977, the changes to regulations for the Erasmus James Philips Medallion, Meritorious Service Medal and Fifty Year Jewel were included as amendments to the Constitution. The amendments were approved with the exception of the former, respecting the Erasmus James Philips Medallion.

Sweeping changes were made to the regulations governing the Meritorious Service Medal. Whereas the medal was originally conceived as recognition of commendable service of a member who could never become a Master of the Lodge; it was now open to all members, regardless of rank.

The Erasmus James Philips Medallion was originally adopted in 1921 and bears the words, "**Masonic Lodge of Research**" which was active at that time. The medallion was intended to be awarded to Grand Masters and Past Grand Masters, to the Grand Historian and Past Grand Historians. It could also be awarded to "distinguished brethren from other jurisdictions who had contributed to the history, literature or jurisprudence of British North America and in special cases to those of other jurisdictions".

The new proposal would eliminate the Grand Historian as a recipient and also those who had made contributions described above. In the case

of the latter, the reason offered was, "since little attention is being paid to them". The votaries at the Annual Communication had no doubt recognized the hypocrisy of a resolution that would eliminate the original intent of a medallion struck in the name of the Masonic Lodge of Research. The very next year, the motion to change the qualifications of recipients reappeared in a modified form, stipulating that the medallion would be awarded, upon recommendation of the Advisory Board and approval of Grand Lodge, to brothers of this jurisdiction who had distinguished themselves in any field of masonic activity. In this form the motion was accepted.⁴

There were several administrative amendments passed in 1978. One of which forbade lodges to meet on a Sunday for the purpose of conferring a degree.

In 1981, several housekeeping motions were adopted. Also adopted was a motion to permit candidates to be balloted upon 'en bloc'.

A motion to permit Wardens to confer degrees, with the exception of the obligation, and to permit Master Masons to present the working tools, present the lambskin and deliver the charge was defeated. As if undaunted, two more motions effectively endeavouring to achieve the same ends, were presented and defeated at the next Annual Communication.

An attempt to save either postage or printing costs, prompted a motion to permit a lodge to send out one notice containing information for an entire year to members. Yet another motion was presented to permit lodges to mail notices of two meetings in one envelope. Both motions failed to pass.

DISTRICTS

In 1976, there were no workshops held and the need to hold District Meetings at all came under the scrutiny of a committee formed to examine the situation. Following the committee report, the Advisory Board emphasized the value of District Meetings. To improve attendance at workshops and encourage participation, a comprehensive agenda was to be put into practice. A minimum of three workshops per year would be held, with the Grand Lecturer in attendance at each. In the first year, all workshops would follow an identical format and would be changed in subsequent years.

The format of District Meetings was the subject of frequent scrutiny. The importance of incorporating a question and answer period was stressed and District Deputy Grand Masters were encouraged to include such features in their meeting agendas. Lodges would be advised of the need to submit questions in writing to the Grand Secretary, at least one month prior to meeting dates. Forewarned, suitable responses could then be prepared by appropriate committees.

Despite a desire to boost attendance at District Meetings, the same routine of handing out certificates and providing answers to previously solicited questions continued to be the norm through to the end of 1985.

Halifax County District, in 1982, consisted of fourteen constituent lodges covering a large area from Port Dufferin in the East, to Head of St. Margaret's Bay in the West. There had been frequent calls in the past for the District to be divided. Given the complex geographic situation of the lodges, there were several possible options to be considered. A Special Committee appointed to assess the feasibility of splitting the Halifax County District determined there was no need for a split. However, a motion was approved to set up an independent committee to study the same question and the possibility of merging the lodges on the west side of the harbour with those of Halifax City 2 District.⁵

SUBORDINATE LODGES

Sadly, two lodges found it necessary to surrender their warrants: **Golden Fleece Lodge, No. 120**, Port Maitland, on 31 January, 1984, and **Cabot Lodge, No. 109**, Cape North, on 12 March, 1985.

An Emergent Meeting of Grand Lodge was held in Bridgewater on April 13, 1985, for the purpose of dedicating the new lodge hall of **Acacia Lodge, No. 39**.

The following lodges were recognized and added, as per the Constitution, to the list of 100 Year Lodges during the period 1976 - 1985:

- Corinthian Lodge, No. 63**, Great Village
- Wallace Lodge, No. 76**, Wallace
- Wimburn Lodge, No. 75**, Oxford
- Hudson Lodge, No. 77**, Thorburn

There were now over fifty lodges on the list of 100 Year lodges.

New Caledonia Lodge, No. 11, Pictou, celebrated its 175th Anniversary, in 1985. **St. Andrew's Lodge, No. 1**, **St John's Lodge, No. 2** and **Virgin Lodge, No. 3** all attained the status of 200 year lodges.

MEMBERSHIP STATISTICS

Membership levels continued their slow decline and by the end of the year 1985 had slipped back to the level of membership at the end of 1944.

Only three lodges maintained a membership in excess of 200 - **St. John's Lodge, No. 2**, and **Burns Lodge, No. 10**, in Halifax and **Keith Lodge, No. 23**, in Stellarton. Each of the three lodges had a membership of about 206.

Membership totals for the years 1976 - 1985 are shown below:

Year	Number of Lodges	Membership
1976	116	11,155
1977	116	11,001
1978	116	10,861
1979	116	10,722
1980	116	10,556
1981	116	10,444
1982	116	10,281
1983	116	10,106
1984	116	9,898
1985	114	9,711

An interesting statistic was supplied by the Grand Secretary, based on figures available in the year 1978:

- 65 lodges set dues levels in the \$20 - \$25 range.
- 35 lodges set dues at \$15 - \$18.
- 2 lodges only \$9 and,
- one lodge set dues as high as \$40.

Everything is relative and the cost of living and average incomes of those times plus geographic locations must be considered. Nevertheless, it is difficult to grasp how a lodge with annual dues of nine dollars was able to pay their 'per capita' assessments and still have sufficient funds remaining to cover all the other necessary expenses.

GRAND MASTERS SUMMONED TO THE GRAND LODGE ABOVE 1976 - 1985

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

Jeptha Seth Munro	GM 1954-1955	Died 22 May 1981
Gordon Morrison	GM 1973-1974	Died 23 April 1983
Earnest L. Eaton	GM 1971	Died 29 Oct. 1984
Harry M. Standish	GM 1950-1952	Died 15 July 1983
Kenneth L. Crowell	GM 1956-1957	Died 6 April 1984
Frederick C. Hayter	GM 1977-1978	Died 15 Jan. 1985

Of these Past Grand Masters, one stands out as the exemplar of the Masonic virtue of Charity. Fred Hayter was not a man of great academic standing or intellectual repute. He was a big man with an even bigger heart. Perhaps his greatest claim to fame was that he became Maritime Heavy Weight Wrestling Champion, in 1934, and retired undefeated in 1945. In contrast, this soft spoken, friendly man, had a genuine interest in visiting shut-ins and those who were sick in hospitals and nursing homes. His dedication earned him the Queen's Silver Jubilee Medal for Humanitarianism, in recognition of his many visitations. Fred once admitted, "Giving eighteen hours a day to Masonry, the sick and shut-ins was not enough for me".

YOUTH and DEMOLAY

W. Marshall Black, the Executive Officer for Nova Scotia to the Supreme Grand Master, submitted his resignation effective May 1976. At that time, Crusader Chapter, sponsored by **The Lodge of St. Mark, No. 38**, was the lone Demolay chapter in Nova Scotia and was in danger of losing its charter. Which it subsequently did for a short time. Notwithstanding the setbacks, the resigning Executive Officer recommended continuance of the program.

Members of **Burns Lodge, No. 10**, resurrected Crusader Chapter of Demolay with twenty members registered. These young men were active and even carried out a clean up of St Paul's Cemetery. Despite this flourish of activity, by 1985 no further Demolay activity was recorded anywhere in this jurisdiction.

NOVA SCOTIA FREEMASONS' HOME

In a move to be more equitable, the requirements for admission to the Home were changed from demanding 90% of a prospective guest's assets to a more reasonable 50%. In 1976, there was a total of 38 guests in residence, 9 men and 29 women. Three years later, the figures reflected 55 guests in residence, 13 men and 42 women, a sizable increase and closer to the maximum capacity.

Costs of heating and utilities were escalating, placing an ever increasing burden on the operating budget. Insulation was added to the older section of the home and carpeting installed in an effort to reduce heating costs.

The Home received donations of small appliances from different sources, including from the Order of the Eastern Star and individual Masons donated wheel chairs. One anonymous donor contributed a Mason & Reich piano. While some lodges donated money and books. All contributions were very much appreciated by the residents and staff.

By June 1983, the driveway into the Home had been re-paved and emergency lighting installed in the buildings. Ever more safety conscious, the Fire Marshall's Office had demanded additional improvements. Solid core doors on all rooms, fire-resistive ceiling in some sections of the Home and a completely new fire alarm system were now required.

An initiative taken to increase employee wages to a level more in line with comparable nursing homes, only inflated operating costs. Further improvements were implemented in 1984, including a new fire escape on the old wing and the installation of a new emergency generator. The improvements were sufficient to obtain "fully licensed" status from Social Services for the Province of Nova Scotia.

The home was now operating with near capacity occupancy with about 60 residents. In the meantime, the Endowment Fund increased substantially during this period and in 1985 exceeded \$2,150,000.

BROOM AND GAVEL CUP

Past Grand Master Reg Harris had donated the trophy known as the Broom and Gavel Cup in 1933, as a challenge cup. After teams had initially competed for the Cup and a winner determined, the Cup thereafter became a challenge cup. Any

lodge team could challenge for the Cup once a season, provided they could assure that, in the event of winning the Cup, curling facilities would be available for a defense of the Cup in the area where the lodge was located. The regulations governing the Broom and Gavel Cup were laid down in the Constitution.

In 1978, it was decided to establish an entirely new format by establishing a bonspiel involving winning teams from playoffs in each district. Support for the concept was slow in coming and the various districts were approached a second time. Kings County District hosted the first bonspiel at Wolfville, in February 1979. Ten districts sent teams and six other teams were recruited to provide the required sixteen teams. The bonspiel was a great success and it was hoped to pursue it as an annual event. The winner of the Broom and Gavel Cup was **St. George's Lodge, No. 20**. Winner of the "B" Event was **Acacia**

Lodge, No. 39, and winner of the "C" Event was **Scotia Lodge, No. 31**.

The Broom and Gavel Cup Curling Bonspiel was held annually in various parts of the jurisdiction and, in 1983, the 50th Anniversary of the Cup was celebrated. A rink of Past Grand Masters participated in the competition. The rink comprised: Alan Jackson, Dave Waterbury, J. G. "Mike" Veinot, and Cyril Collins.

Notes

1. **Proceedings** 1977, Pg. 32.
2. **Proceedings**, 1984, Pg. 39.
3. Extensive report of the Board of ritual on these matters. Pg. 34.
4. **Proceedings** 1978, Pg. 44
5. The original 4 man committee was reduced to 2. One resignation revealed an apparent difference of opinion that led to the call for an independent review to be conducted by those outside of the District. **Proceedings** 1983, Pg. 46.

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Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.



Bro. Charles Edward Clarke, 65 Dear Jewel Holder, Cornwallis No.65

V.M.Bro. Theodore Roderick "Rod" Reeves, P.D.G.C, Berwick Lodge No. 90

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