

Nova Scotia **FREEMASON**

OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

A NEW LODGE IN NOVA SCOTIA



**Sophia Perennis Lodge No. 139 Constituted and
Consecrated**

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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Thanks to all who have contributed over the past year to the *Bulletin*. I hope you have a Merry Christmas season and a Happy New Year. *Ed*

THE GRAND MASTER'S MESSAGE

Christmas Message



Brethren,

As Christmas is fast approaching I would like to take this opportunity to thank the lodges and Brothers for all they do for our craft. As I have traveled around the jurisdiction I have felt so very much at home and welcomed in all the lodges.

It is refreshing to see how many petitions and new Masons are joining our gentle craft. The degree work and enthusiasm of the new brothers and the brothers mentoring them demonstrates the love of Masonry and our ritual. It is my hope that this trend continues.

The love of Christmas is beyond lighted candles and the tradition of a tree.

It is being together as families, the laughter of children, and the love of all those around you. Christmas is the flame of faith, and the hope of peace. So keep Christmas, keep it in your hearts so that you may be kept in its hope.

Both my Lady Anna and I wish all the Brethren and their families a Merry Christmas and a Happy and Prosperous New Year and I look forward to meeting many of you in 2019.

May the Grand Architect bless you and keep you safe in all your travels over the Holiday season.

Sincerely and fraternally

James A Luddington
Grand Master, GLNS

A handwritten signature in black ink that reads "James A Luddington". The signature is written in a cursive style and is positioned to the right of the typed name and title.

Most Worshipful Brother Alan Sidney Jackson
Grand Master 1972 – 1973
July 22, 1925 – November 2, 2018

It is with heartfelt sadness that we announce the passing of MWBro. Alan S. Jackson age 93, on Friday, November 2, 2018 at the Northside General Hospital. Raised in Royal Albert Lodge No. 19, November 21, 1955, and served his Lodge as Master (1962), secretary, and treasurer. His services to the Craft also include chairman of the Cape Breton Centre District Masonic Scholarship foundation and secretary of the Past Master and Secretaries' Association. He was elected Deputy Grand Master in 1969 and M.W. Grand Master in 1972. He was the Grand Representative of the Grand Lodge of Alberta near this Grand Lodge. Exalted in Victory Chapter No. 18, Royal Arch Masons, May 14, 1959, and served as High Priest in 1963. Consecrated in Cape Breton Preceptory No. 42, Knights Templar, September 19, 1959. Created Noble in Philae Temple A.A.O.N.M.S., November 7, 1959. MWBro. Jackson was the oldest and most senior living Past Grandmaster of the Grand Lodge of Nova Scotia, A.F. & A.M..

Born in Upper North Sydney, July 22, 1925, Alan was the son of the late Sid and Pearl (Chislett) Jackson. Alan was a lifelong resident of Upper North Sydney, he was a dairy farmer by profession and had a passion like no other for Holstein cows. He was highly respected by dairy farmers for his ability in the selection of champion cows. He was an active community member having served on the Board of Directors of Eastern Dairy Foods of Eastern Nova Scotia, President of the local Federation of Agriculture, Board of Directors Artificial Breeders Association of Nova Scotia, received in May of 1975 at the Holstein Breeders Association spring show the award for champion cow, was manager of the Cape Breton Farmers Exhibition for ten years, Chairman of the Board of Directors United Farmers Co-op, was a member of the municipal water commission, member of Board of Directors Lakeside Cemetery. Alan was in younger years an avid hockey player and referee, was awarded a medal in 1944 as the most graceful skater, he enjoyed fly fishing, ballroom dancing, curling at the Seaview Curling Club.

Alan is survived by his son Neil (Sheila) Jackson, daughter Alana (Tom) Hartigan, his grandchildren Neil (Susan) Wilkie, Alana (Jason) Belgrave, Dennis Jackson, Kate Hartigan (Mitch Sutherland), Jack Hartigan (Rebeccah Slaunwhite), Jenna Hartigan (Jordan Galbraith), great grandchildren Owen and Rory Wilkie, Chase Hartigan and Banner Belgrave, his sisters Norma (Roy) Hemming, Bette Crewe, Esther (Sandy) Evans, brother Lyman (Tingy) Jackson, a number of nieces and nephews. Also left to mourn are special friends Elaine MacNeil and Joel Dunn.

Besides his parents Alan was predeceased by his wife Lovey (Eleanor Nugent) Jackson and by his brother-in-law Ross Crewe.

May it be his portion to hear those words

“Well done, thou good and faithful servant”



**Most Worshipful Brother
Alan Sidney Jackson
Grand Master 1972 – 1973**

A NEW LODGE: SOPHIA PERENNIS NO.139

On Saturday October 13th at the Truefel Masonic Hall in Bible Hill a new lodge was constituted and consecrated and its officers installed. Over 78 masons were in attendance at the opening of the Grand Lodge and the MWTGM, MWBro. James Luddington performed the ceremonies with the aid of his officers.

The forming of a new lodge is not a common occurrence. In this Jurisdiction it has been over nineteen years since Loge la France No. 138 was brought into existence.

Not only masons from Nova Scotia were present but also a large delegation of Templum Phoenix Lodge from Dorchester, New Brunswick, headed by their Worshipful Master, RWBro. Ed Burridge. Templum Phoenix is a Traditional Observance lodge and was only consisted and consecrated this past August.

Sophia Perennis Lodge has been formed by masons from different districts who wanted to attend a lodge whose sole focus was participatory education. Each member in turn is responsible for preparing a masonic lecture which is then discussed by all the members of the lodge. Originally the intent was to form an educational lodge but the Charter granted recognizes the lodge as a regular lodge which will be allowed to raise masons after one year of existence and once the membership has risen to 20 active members. It is hoped that masons with an interest in masonic education and research will apply to affiliate with the lodge.

After the lodge had been opened by the officers of Sophia Perennis UD it went to refreshment. The MWTGM proceeded by his Grand Lodge officers entered the lodge room and opened the Grand Lodge in Ample Form.

The Worshipful Master of Sophia Perennis, Bro. Barry Imber, requested that the Grand Master proceed with the ceremony and presented the dispensation and minute book for inspection. The Grand Master then consecrated the lodge with the corn, oil and wine, with the assistance of the Grand Lodge officers.

After the closing of the Grand Lodge the installation of officers took place. The installing officer was RWBro. Rob Hillier. The MWTGM gave the Charge to the Worshipful Master;

RWBro. Jim MacKenzie, GDC, charged the Wardens; and RWBro. Alan Jarvis, JGW, gave the Charge to the Brethren.

The Worshipful Master after thanking the installation team for an excellent ceremony, called upon members present to bring greetings or comments. After many positive comments concerning the afternoon the MWTGM addressed the assembly.

The WM invited everyone to the adjoining room for refreshments and then closed Sophia Perennis No.139 for the first time, having invited the MWTGM to close the Great Lights.

Sophia Perennis meets the second Monday of September, October, November, April, May and June at 7:00pm. at the Masonic Centre Bible Hill. All are welcome to visit.







ANNUAL ESSAY COMPETITION RUNNER UP

In Vol.8 Issue 1 of the NSFM the winner of the Annual Essay competition was published. In the last issue was one of the two runners up. Here is the last essay "The Effects Of The Lack Of Music on the Lodge"

The lack of Music within a Masonic Lodge is comparable of attending a Church service without musical accompaniment for the singing of hymns. The service would be rather monotonous, causing the congregation to quickly lose interest and become bored. Now correlate that to a Masonic Lodge when singing is required during regular meetings, degree work and more especially, Masonic Installation ceremonies. I'm sure we have all at one time or another endured Brothers struggling to stay in tune with one another in an uncoordinated effort at singing Masonic songs without musical accompaniment. It is not a very appealing sound to the ear and it discourages Brothers from active participation. On the other hand, Masons who have partaken in the joyful singing of "Amazing Grace" at a funeral, accompanied by a Bagpipe player, surely have felt the hair stand up at the back of their neck in response to the sensations sent through the body by the emotion generated by that tune. Clearly our emotions are effected by the rhythm and sound of music. The lack of Music in a lodge room negatively impacts on the mood of the Brethren, leading to some becoming disinterested.

Music, being one of the seven Masonic liberal arts and sciences taught to all Masons throughout modern history, is explained in the Grand Lodge of Nova Scotia Sixth Edition, Manual of Authorized Work, as follows:

"A language of delightful sensations, far more eloquent than words. It breaths to the ear the clearest of intimations, it touches and gently agitates the agreeable and sublime passions; it wraps us in melancholy and elevates us in joy."

The fact that Music has long been recognized by the Masonic Order as having a positive effect on

the mind and body, is all the more reason why it should play an important role in our Lodge meetings and ceremonies.

Scientific studies have discovered that when listening to music you experience an emotion which makes you feel good. In a review of "the psychological functions of music listening", published by the US National Library of Medicine (2013), it was revealed that: "People listen to music to regulate arousal and mood, to achieve self-awareness, and as an expression of social relatedness." ⁱⁱ This is also supported by Oliver Sacks, Scientist, Neurologist, Educator, Psychiatrist, in his audio book, "Musicophilia", (1933-2015) in which he states: "Music can move us to the heights or depths of emotion. It can lift us out of depression when nothing else can." ⁱⁱⁱ As music has such a positive impact on the human mind, it stands to reason that it can also contribute to the general atmosphere within a Lodge as an energizer, placing the Brethren in a cheerful mood and encouraging them to become actively involved.

Throughout history music has played an important role in the military. It has been utilized by Armies to send signals on the battlefield, set the cadence when marching and to regulate the daily activities of soldiers through the sound of the drum or bugle, as well as entertaining the troops. Military Commanders have also long realized the value of music as an incentive to boost morale and incite patriotism among their soldiers, stirring them on to victory. Jonathan Pieslak states in his book "Sound Tracks: American Soldiers and Music in the Iraq War" that:

"All soldiers he interviewed for this book said that they listened to music for various reasons; personal enjoyment, remembrance of loved ones, relaxation, religious purposes, to stave off boredom or to heighten their aggressiveness." ^{iv}

Music not only entertained our troops during wartime but also motivated them to win.

Troops marching off to war also routinely sang popular songs of the era to eliminate boredom, sooth their nerves and elevate their spirits.

Popular songs that British and Canadian soldiers sang while moving up to the front lines were: There Will Always Be An England; Lili Marlene; The White Cliffs of Dover; and We'll Meet Again.^v Such songs were favored during WWII and are still sung by the troops of the British Forces for the same reasons as they were during previous wars.

The United States Army Commander's Guide to Army Bands specifies the Operations mission of United States Army Military Bands to be: "Provide music throughout unified land operations to instill in our forces the will to fight and win, foster the support of our citizens, and promote America's interests at home and abroad." ^{vi} The fact that music can aid in the development of the mental state of soldiers in preparation for war, it follows that it will undoubtedly contribute to Brothers being more relaxed and attentive during Lodge meetings.

Motivated by the loss of life through acts of war and/or terrorism, American musicians have written and produced many uplifting and patriotic songs; such as: America The Beautiful by Katherine Bates (1859 - 1929) sang by Ray Charles and Barbara Streisand ^{vii}; God Bless America written by Irving Berlin in 1918 during WWI and made famous by the late singer, Kate Smith ^{viii} and;

God Bless the USA written and sang by Lee Greenwood, Released in 1992.^{ix}

These songs are known to unite the people in the face of adversity, instilling patriotism and pride throughout the population.

Anyone who has watched Kate Smith on TV singing God Bless America prior to the commencement of a Philadelphia Flyers NHL Hockey game back in the 70's can remember how she rallied the fans and the players alike, with her rendition of this song.

"The Flyers would post a 19-1-1 record whenever "God Bless America" played over the next three seasons versus 31-38-28 following the Star Spangled Banner." ^x

This song, among others, not only serves to unite the people but they elevate their spirits, encouraging them to believe in themselves, forging a strong relationship between them and their Country.

Undoubtedly, the effects of the "lack of music" upon the Lodge are generally negative. Some Brothers may arrive at a Lodge meeting tired, tense and irritable and generally stressed out after a difficult day at work, even displaying a general lack of respect towards one another. However, the soothing sound of an organ playing patriotic and Masonic music in the background as Brothers gather for Lodge meetings and occasionally, throughout the meeting when appropriate, will create a relaxing atmosphere, instilling camaraderie and generate interest throughout. Having endured several Masonic Installation ceremonies where there was no musical accompaniment I can attest to just how much out of tune we all were in attempting to sing "O' Canada", let alone singing the Masonic songs during circumambulation. A lack of music in a Lodge sets the tone for dreariness, inciting boredom, leading to some Brothers becoming discontent and disinterested. Such members will eventually become disillusioned with Masonry and it will only be a matter of time before they lose interest altogether and cease attending their Lodge. After all "A happy Lodge is a friendly Lodge!"

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*Melvin Pittman
Sackville Lodge No.137*



Our Ladies before, during and after dinner

LADIES NIGHT AT SOLOMON NO.54

Thursday, Oct. 18 was a special evening set aside for the Ladies of the brethren of King Solomon Lodge No. 54, Ladies of the Order of the Eastern Star, St. Mary's Chapter No. 35 and special guests. The Junior Grand Warden RW Bro. Alan Jarvis and his Lady Gail were also in attendance.

After Grace and toasts to the Queen, Grand Lodge (response by Bro. Jarvis) and the Ladies an excellent four course dinner prepared by VW Bro. Gunther Achatz and his Lady Tilly was served to the ladies and guests by the brethren of the Lodge.

After the meal the Junior Grand Warden congratulated and presented W Bro. Charles Haliburton with his 55 year bar and brought greetings from TMWTGM MW Bro. James Luddington and Grand Lodge. Everyone then retired to the Lodge room's more comfortable chairs for conversation with their tea and coffee.

An enjoyable informal evening for the Ladies, especially being served by the Brothers.

*Larry Black
WM, King Solomon Lodge 54*



W Bro. Charles Haliburton being presented his 55 year bar by RW Bro. Alan Jarvis;

Comment

Continuing on from last month's article on dress by WBro. Logan there is an interesting article in Freemasonry Today, the magazine of the UGLE.

"When Freemasonry began to look at ways of attracting younger men into the Craft 20 years ago, a regular comment was that formal dressing for lodge meetings would be seen as evidence of Freemasonry being somewhat 'fuddy duddy' and for older men. Surprisingly, the opposite has proved to be the case. Talking to many of those who have come into the organisation in the past few years, one of the attractions for them was the idea of formality both in meetings and dress, which is something they do not otherwise meet with in their daily lives."

<https://www.freemasonrytoday.com/features/jobnamill-the-history-of-formal-dress-in-freemasonry-and-its-appeal-for-younger-masons?>

There is a need for us to determine exactly what it is we hope to provide to the new masons who come into our lodges. We are special - we are unique - and the lodge experience should be a unique experience, something that is divorced from the everyday. If the lodge is a place of reflection and education, steeped in tradition and allegory, we need to keep its special quality. One needs only to look at the Traditional Observance movement and such writers as Andrew Hammer so see one side of the argument. It is true that we have seen a relaxation of dress codes in churches; some might say as a way of encouraging attendance, but it does not seem to be working with less people attending church than before. We are a formal organization with codes of conduct, speech and behaviour. We should retain a formal sense of dress.

What do you think?



Why is there an edict in the 3rd degree?

"The Second Section of the Master Mason Degree should implant in the mind of the candidate a deep and lasting impression of the fundamental teachings of Freemasonry. Anything which distracts his attention from the reception of these ideas is foreign to the purpose of the work in hand. Undue roughness, acting in a manner to arouse the amusement of the Brethren, or audible laughter from the sidelines cannot fail to produce such distraction. It is the direction of the Grand Lodge that the work be conducted with a dignity and decorum that the ritual envisages and that the candidate has a right to expect."

The Edict that is read before the Drama in the Third Degree is very explicit in directing the brethren present to treat the following ritual with the reverence it, and the candidate, deserve.

Why is it that some members of the Craft, even those participating in the drama itself, feel it permissible to treat the experience as some kind of comic relief?

If one of the actors is playing the fool, the WM of that lodge should make sure he either smartens up or vacates the role to someone who can conduct himself in a serious manner.

Most of us may find ourselves for the first time in our lives in an acting dramatic role. Embarrassment may be a reason for the behaviour but it is no excuse. The Ritual is not something to be taken lightly. We are trying to convey to the candidate an important lesson. Becoming a Master Mason can be a life changing event and we should not allow the trivialization of this important step in a man's life.

This problem is one that has been around for a long time as can be seen by the need to put the Edict in the Ritual in the first place.

So please, treat the drama as a solemn and important event. As part of the audience, try and look at the lessons it teaches us and as a participant, don't play to the audience, play to the candidate.

EDITOR'S COMMENT

As we approach the holiday season I have seen a number of postings on social media declaring that for the poster the greeting for the season should be Merry Christmas and not Happy Holidays and they don't care who is offended by this "fact". Who actually is offended? I have never seen or heard of any group stating that they are offended by someone wishing them good things.

If a Jewish friend wishes me Happy Hanukkah do I take offence? It would only be a small minded bigot who would take umbrage at such a salutation. We are a fraternity that encompasses many faiths and for those masons who believe that their God is the only one and that the path to him is only accessible through their doctrine and faith practice, they should seriously consider their relationship to the Craft. Mutual respect is an essential tenet of the Fraternity. We all believe in one Supreme Being and he is called by many names by many people. If we cannot respect other people's truth, their beliefs and practices we are definitely falling short of the masonic ideal.

While I have my pen in hand, or rather fingers on the keys, there is another topic that I would like to address. In the last issue WBro. Logan wrote concerning the mode of dress employed in the lodge and whether we are too formal in our demands. There are a couple of points I would make: we would never, I hope, turn away a brother who coming straight from work or a previous engagement has not had time to change into his suit or tuxedo. However there are perfectly good reasons for demanding of brothers a more formal code of dress when attending lodge. The Lodge room is a sacred place which demands a level of respect and reverence. If you cannot be bothered to wear proper attire to the lodge you are not only demeaning the experience for yourself but also for others. One only has to look towards the growing jurisdictions to see that they demand the highest levels of conduct and demeanour. We may be one of the last bastions that demand a smart and respectful attire but that is no barrier to younger members joining. Just look to the Masonic Renewal movement. We are special. We are Freemasons. We should be proud of that fact and dress accordingly. The argument that going to church no longer demands a jacket and tie. And we know the churches are packed to the rafters.

Recently I was in lodge and heard two disparate views concerning parades. One stated that we were not presenting ourselves in a positive light in an attempt to gain more members.

The other view stated that wearing white stetsons emblazoned with the S and C, with formal regalia and tuxedos was just fine. They were proud to be masons and proud to show the masonic emblem on their attire.

I am not sure of any positive benefit of parades except to bring the Craft to the eyes and ears of the public. What I would maintain is that we need to think carefully about how we present ourselves. Wearing full regalia is impressive when combined with banners and flags. Just look how the UGLE has presented itself publicly over the past year celebrating its 300th Anniversary. Deviations from the accepted mode of dress however may open us up to ridicule. No one wants to look like a bunch of clowns! (Unless you are marching with the Shrine).

Ed

HAPPY Holidays

As the holiday season quickly approaches, people everywhere are preparing for their celebrations. While, for many, just one holiday comes to mind when thinking of the December season, there are many other reasons for all people to celebrate this time of year.

Mawlid al-nabi
December 11-12
This Islamic holiday honors the birth of the Prophet Muhammad, who founded Islam. Sunni and Shiites celebrate by reading the prophet's teachings.

Hanukkah
December 24-January 1
This holiday is the eight day Jewish celebration of lights. A candle on the menorah is lit each night of the eight days to celebrate.

Christmas
December 25
One of the most well known of the winter holidays, Christmas celebrates the birth of Jesus Christ in the Christian religion. To celebrate, many attend church services, spend time with loved one, and exchange gifts.

Kwanzaa
December 26-January 1
A celebration observed by many members of the African American community to recognize their cultural heritage and traditional values.

FROM THE SENIOR GRAND WARDEN



I recently received a copy of a research project entitled “CMI – Freemasonry in the 21st Century” conducted by Prof. Kennyo Ismail, MSc which aimed to know the opinion of regular Masons of Brazil about Freemasonry today and the perspectives of it in the rest of the 21st century.

Reading the report made me realize that the concerns addressed therein are very similar to those addressed by the Long-Range Planning Committee.

As a basis of comparison, I offer one of the conclusions of the research:

Freemasons do not know what Freemasonry is:

Apparently, only a low percentage of Masons know what Freemasonry is according to the most used concepts and definitions.

A comparative exercise illustrates the consequences of this problem. Everybody knows what a hospital is: an organization dedicated to solving health problems. There are uncountable organizations that any common man knows how to conceptualize. So, when a Mason who has many years in the Order is asked to define Freemasonry and he stutters and hesitates this is a serious problem. And if you ask two experienced Masons the definition and get two utterly different answers, the problem is even worse.

When there are members who do not know how to define the organization to which they belong, there is an organization in a situation like a boat adrift with no favourable wind simply because it does not know where it should go.

What is the actual dimension of this problem? If you consider that the members who do not know how to define their own organization are those responsible for the invitation, scrutinization, initiation and instruction of new members in the Order the problem becomes gigantic. It is a vicious circle.

The researcher then goes on to offer a definition of Freemasonry – which is worthy of consideration:

The most common definition of Freemasonry in use throughout the world is that of Freemasonry as a “beautiful system of morality, veiled in allegory and illustrated by symbols.” (ZELDIS, 2012). This definition is derived from another given by William Preston, who considers Freemasonry as “a regular system of morality, concealed in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer” (PRESTON, 1867).

The reliable Coil’s Masonic Encyclopedia gives a definition that presents a realistic view, and at the same time, a philosophy of Freemasonry: Freemasonry, in its broadest and comprehensive sense, is a system of morality and social ethics, a philosophy of life, of a simple and fundamental character, incorporating a broad humanitarianism and, though treating life as a practical experience, subordinates the material to the spiritual; it is moral but not pharisaic, it demands sanity rather than sanctify, it is tolerant but not supine; it seeks truth but does not define truth, it urges its votaries to think but does not tell them what to think, it despises ignorance but does not proscribe the ignorant, it fosters education but proposes no curriculum; it espouses political liberty and dignity of man but has no platform or propaganda; it believes in the nobility and usefulness of life, it is modest and not militant; it is universal and so moderate as to permit each individual to form and express his own opinion, even as to what Freemasonry is or ought to be, and invites him to improve it if he can. (Coil’s Masonic Encyclopedia, Coil & Brown, 1961, p. 159).

This definition, as well as the first that is more commonly quoted, presents Freemasonry as a system of teaching morality.

Christopher Hodapp, in his famous “Freemasonry for Dummies” affirms that Freemasonry “is a philosophy and a system of morality and ethics and is very basic in it” and also that it “teaches lessons of social and moral virtues based on the symbolism of the working tools and

in the language of the ancient craft of construction”.

According to Jay Kinney, in his famous book “Mason Myth, the United Grand Lodge of England” states what Freemasonry is:

It is a society of men concerned with moral and spiritual values. We are taught its precepts by a series of ritual dramas, which follow ancient forms and use stonemasons’ customs and tools as allegorical guides (UGLE apud Kinney, 2010).

Thus, according to the precepts and definitions presented it is possible to state that Freemasonry is:

1. **A system of morality:** “beautiful system of morality”, “regular system of morality”, “system of morality and social ethics”, system of morality and ethics”.
2. **that is taught and learned;** “inculcate”, “urges its votaries to think”, “foster education”, “teach lessons”.
3. **through its own teaching method:** “veiled in symbols and illustrated by allegories”, “by the symbolic application of the working tools of stone cutters and by allegories, lectures and obligations”, based on the symbolism of the working tools of the ancient craft of construction”.

If the membership does not know what it is, they do not know what they should do, which can deviate the organization from its right way at any moment, taking it from its legitimate objectives and its own reason to exist as an institution.

Following this thought it becomes evident that Freemasonry can be greatly influenced by the demands of society which may become pseudo-masonic objectives when introduced in the broad and flexible generic objective of “making humanity happy” which can cause the true

masonic objective; teaching morality, making good men better to be devalued, ignored and forgotten.

Thus, only by starting with a comprehension of what Freemasonry is and what its true mission is, is it possible to choose information, methods and efforts to define and achieve its organizational objectives in an effective way and thereby accomplish its mission.

The above comments although directed at Freemasonry in the Grand Jurisdictions within the country of Brazil have a great deal of meaning and relevance for us. We can take comfort in the realization that we are not alone in our concerns and at the same time commit ourselves to moving forward with the tasks that have been identified to carry our jurisdiction into the future.

*Brethren, as we approach the Holiday Season and the New Year let us pledge ourselves to a renewed effort to advance our beloved institution, take the time to extend a helping hand to those in need, let us truly try to **make a difference** in our Lodges, our Families and our Communities. May all of us be blessed with Health, Peace and Prosperity during the coming year.*

Fraternally and Respectively Submitted;

John Dollimont

Grand Senior Warden



MEANINGFUL EDUCATION

In a previous article I mentioned "Meaningful Education". What is that? Over the years I have seen a lot of educational presentations and most were very interesting and informative. Within the context of my previous article, Who Do New Masons Look Up To (Masonically speaking), many of those presentations were far too cerebral and of little interest to newer Masons. Education must be tailored to the audience. Newer Masons, at least initially, have little interest in the parentage of Haggai or the origins of the Holy Grail. In my opinion, new Masons are more interested in the logic behind our current ritual and practices. Why are there rough and finished Ashlars? They need to be enlightened in the deeper meaning of the degrees they have just experienced. They have a need to understand the workings of their lodge and of their Grand Lodge. They need to be shown the benefits of visiting other lodges and jurisdictions. They need to know why we attend lodge as "Participants" NOT as spectators and what this implies. They need to have an appreciation for Protocol and Etiquette when in open lodge. They need to understand the importance Freemasonry can, and should be, in their lives. There are many more examples. I had the pleasure of visiting a lodge recently and the educational portion was an excellent example of what I am referring to. In this case it was on the symbols of the three degrees. We were given an explanation of a symbol and asked to name that symbol. Now, I am no genius, but I have some general Masonic knowledge and I was amazed at how little I knew about this subject. My point is, and it was pointed out in general, that we need to continually review and research to improve our own Masonic knowledge for our own Masonic journey and, in part, so we can answer the questions of our newer brethren or at least be able to instruct them on where to find the answers they seek.

The point I am making is that meaningful education can, and I think will, greatly improve the retention of newer Masons. Every lodge should set meaningful education as a priority. The trestle board must always allow time for education. The minutes, the bills and degree work at every meeting quickly become very tedious for newer

Masons. There is no point in conferring degrees if the new brethren don't stay. To get them to stay requires real effort on behalf of the lodge and the brethren within the lodge. We cannot simply raise and forget them! New Masons must be engaged and involved in their lodge. Involved could look like having the new Masons set up and retire the lodge furnishings. We should ensure new Masons are included in all lodge activities. EAs and FCs should be encouraged to participate in refreshment after the meetings even if they were unable to participate in the meeting. Teaching them the symbolism of the different collars worn by the officers and what each one represents. Having newer Masons prepare and present papers in lodge. The Mentor Program is not perfect but it is an excellent beginning in helping new Masons make sense of what they are experiencing. We should help new Masons understand their obligations and how they can apply them in life today, both in and out of lodge.

I have related my vision of what meaningful education should or could be and I acknowledge the fact that I have only scratched the surface and there are as many interpretations as there are Masons. The important thing is that every Mason and every lodge look at this subject and determine for themselves what they should do. The only thing we cannot afford to do is nothing!! Masonic education is like CPR, a little CPR is a lot better than no CPR and so it is with Masonic education.

*Respectfully submitted by:
Gerald B. Settle
Grand Historian - GLNS*



 LOGO CONTEST

The Public Relations Committee of the Grand Lodge of Nova Scotia continues to look for a new Logo for the GLNS and Nova Scotia Freemasonry as the entries submitted last year either, did not meet the requirements as outlined or could not be reduced in size and be recognizable.

Once again, this contest is not going to replace the Grand Lodge Seal or the Square and Compass circumscribing the letter "G" as official emblems of the Grand Lodge of Nova Scotia. We are looking to add a new updated logo that can be used for the promotion of Nova Scotia Freemasonry with a new simple logo that has both a Nova Scotian and Masonic component.

In doing so we are encouraging the brotherhood to design this Logo. The design Contest is open to all Masons, of the Grand Lodge of Nova Scotia regardless of degree, time in masonry or drawing experience. The design concept when chosen will be professionally refined by a graphic designer before production.

Our plan is that the newly selected logo will be used on items such as: Clothing (Jackets, Golf Shirts, Polo Shirts, T shirts), Stickers and Crests, for an official Nova Scotia government issued Masonic License Plate which we are currently working on, Lodge Building signs, Community-welcoming Lodge road signs, Lodge promotional material, brochures, event posters, social media and websites.

The reason we are looking for a New Logo is that the current Grand Lodge Seal although beautiful, truly distinctive and has both a Nova Scotian and Freemasonry component it cannot be used as a general logo as it can only be utilized to validate authorized and legal documents generated by the Grand Lodge of Nova Scotia.

The Square and Compass as described in the Regulations of the Grand Lodge of Nova Scotia, while copyrighted to the Grand Lodge of Nova Scotia, has no Nova Scotia identifier to show we are Nova Scotian Freemasons. The use of the Square and Compass on the red maple leaf is the Logo of the Grand Lodge of Canada in the Province of Ontario, and not an official GLNS

logo. Therefore we are looking for a Nova Scotian Masonic logo to brand and standardize our Provincial Fraternity.

How to Enter the Contest

The contest begins on December 1, 2018

Submissions will be accepted until **February 15, 2019** and must be submitted through the office of the Grand Secretary and forwarded to the Grand Lodge of Nova Scotia PR Committee.

The contest is open to all masons registered under the Grand Lodge of Nova Scotia regardless of their degree and time in the craft. Winners will be announced via the Grand Lodge website, social media websites and by direct contact to the winner's email account. In order for your entry to be submitted and reviewed by our judges, all entries must be:

1. Submitted directly to Grand Lodge of Nova Scotia electronically or by post by February 15, 2019
2. Submitted in their original source file, electronically, or the original drawing by post or courier, and
3. Logo is to be submitted without catch phrases or brand statements, the only design wording and slogans will be determined by the GLNS Public Relations Committee.

Logo Requirements:

Professional: This logo may be featured on our website, our social media platforms and other mediums (stationary, pamphlets, t-shirts etc). As a result, while we want the logo to be eye-catching, it must still be legible.

Theme: Logo must promote the Grand Lodge of Nova Scotia and Nova Scotia Freemasonry.

Color: There are limitations of the colors that may be used. No more than 3 colours the GLNS PR Committee will assign final color hues of the Logo chosen. Use of neon, intense hues, or abstract blending in the design will be eliminated. However, the logo must look good in color or black and white.

Simplicity Logos should have a simplistic design, excessive details and complex designs cannot be

scaled properly for branding items. The goal is a clearly identifiable yet simple logo identifying Grand Lodge of Nova Scotia.

Integrity: Logos cannot contain copyrighted material. Logos must have been created and edited by the contestant(s). Logos may not include copyrighted or licensed images that have been previously published. Must be easily reproducible and scalable for large and small formatting.

Contest Details:

Winners will be selected by the Grand Lodge of Nova Scotia Public Relations Committee.

Contestants agree that Grand Lodge of Nova Scotia may publish their logo and name(s) and may use both for advertising campaigns and/or marketing materials in the future.

Contestants assign all ownership rights, including all intellectual property rights to the logo, to the Grand Lodge of Nova Scotia. Additionally, The Grand Lodge of Nova Scotia may alter, modify or revise the logo as it sees necessary to achieve the goals of the Grand Lodge of Nova Scotia and the Fraternity.

The Grand Lodge of Nova Scotia Public Relations Committee reserves the right to not select a winner if, in its sole discretion, no suitable entries are received.

Prize:

The winner of the Logo design will win Two Tickets to the Grand Lodge of Nova Scotia’s Annual Communication’s Saturday Evening Banquet and be presented a framed professional graphic print of their logo.



**GRAND LODGE OF NOVA SCOTIA
LOGO CONTEST ENTRY FORM**

First Name: _____

Surname: _____

Name of Lodge: _____

Address: _____

Postal Code: _____ **Date of Submission:** _____

Telephone Number: _____

E-mail Address: _____

The proposed Logo should accompany this entry form!

I agree to all of the contest rules listed above and that Grand Lodge of Nova Scotia may publish the logo and the name of the contestant(s) and may use both for advertising campaigns and/or marketing materials in the future.

I further agree to assign all ownership rights, including all intellectual property rights to the logo, to the Grand Lodge of Nova Scotia. Additionally, The Grand Lodge of Nova Scotia may alter, modify or revise the logo as it sees necessary to achieve the goals of the Grand Lodge of Nova Scotia and the Fraternity.

I further agree that the Grand Lodge of Nova Scotia Public Relations Committee reserves the right to not select a winner if, in its sole discretion, no suitable entries are received.

Signature of contestant: _____

(Office use only) Date

Received: _____

A MESSAGE FROM LOUISIANA

Whilst scanning through the many pages on social media dealing with freemasonry I came across the following statement from the Deputy Grand Master of the Grand Lodge of Louisiana and thought it was worth sharing.
Ed

What is the purpose of your Lodge? The reply is usually, “to raise Master Masons”. True, however what then? Our real purpose has been to educate, but beyond our ritual of opening and closing and possibly a degree conferral, our Lodge meetings are not different than those of any other organization. Masonic enlightenment has been forgotten or at least has been pushed aside for expediency. It is foolish to think any member will understand all of the mysteries and real secrets of our Fraternity merely by being raised a Master Mason. When the candidate is told he received all of the instruction available in a Blue Lodge, it should only apply to the instruction during the degree and not be taken literally. History or historical figures don’t populate the questions of younger Masons. They want to know about our symbols, philosophies, and ceremonies and then reflect on what each of these is to teach them.

Today we have an insatiable desire for members, which causes our candidates to be overly accommodated. Ritual, once the crowning jewel of our order, is shortened and their lessons go largely unexplained. Candidates are told, during explanatory lectures, symbols are beautifully explained in the Monitor, which he can read at his leisure. Rarely are the symbols ever mentioned during a regular meeting. The numbers of orphaned candidates are a result of the lack of instruction; as is the fact we don’t require the candidate to invest anything – not their time nor their finances. Many times, there is a lack of commitment on behalf of the Lodge and candidate. The mentors, once the superstructure of the Lodge, have been ravaged by father time. The Masonic Experience, and those able to provide for it, has been lost to accommodation.

A friend and dear Brother, I hold in high regard, recently told me, “The design of Masonry is a

pathway to self-improvement through study, reflection, and practice. There are those who seek to better themselves by attacking and smearing the reputations of their brothers. Masonry teaches against these practices, but if you do not study and accept what Masonry teaches, how can you practice Masonry?” However, if we don’t teach Masonry, how can we expect men to learn? To learn, to subdue, and to improve are the reasons for someone to join the Craft. The directive is not to be better than your brother, but to be better than yourself. We are taught to have charity for those who differ in opinion; charity for their faults and errors; and charity for their wrongs and injustices. The individual lodges are a place to harmonize opinions and subdue passions.

The young Masons are seeking the same Masonic experience, not just of our fathers, but of our grandfathers and early adopters. They are willing to give of their time and financial resources if there is a value to be gained. They do not want to be accommodated or seek instant gratification. They certainly do not want to be just a number, which is, unfortunately, the driving force within our Craft. If the experience is meaningful, poignant, and impressive, then the right of initiation will be a significant achievement and not instant gratification. The young men, knocking on our Lodge doors, need to find inside the mystical and legendary society they have read about. They will also maintain their membership if what they seek is made available to them.

There are many well-meaning brethren working overtime to make Freemasonry something other than Freemasonry. Masonry is not all inclusive and certainly not for everyone who seeks admission. We are not common. We are Freemasons. We aren’t supposed to blend in but are to stand out. Let’s restore and maintain Masonic education and instruction in our Lodges.

Faternally,
R.: W.: *Steven A Pence*
Deputy Grand Master
Grand Lodge of Louisiana

WIDOW'S SON LODGE NO.48 150TH ANNIVERSARY

On Oct. 13th the Widow's Son Lodge #48 hosted a roast beef supper as part of their 150th year celebrations. There was a very good turn out of brothers, their guests and widows of brothers to enjoy the meal and company.

The event took place at the Collingwood Community Hall which is part of the Collingwood Fire Station. While waiting for the meal to begin, W Bro. Bruce Stewart gave a very interesting talk on the history of the Widow's Son Lodge #48 and how it was instrumental in bringing into existence other lodges in our district.

After the meal the MLA for Cumberland South, the Hon. Tory Rushton, made a presentation to the worshipful master of the lodge, W Bro. Robert Carter, recognizing the 150 years that the lodge has been in existence.

The MC for the event was RW Bro. Bill Merriam, secretary of Widow's Son Lodge #48, who kept things rolling with introductions, instructions and light hearted comments. Entertainment was provided by Mr. Drew Moore of Amherst on his guitar.

The meal was catered to by the Parkview Restaurant in Oxford. Those in attendance greatly enjoyed themselves and the food was very good. The light blueberry dessert was to die for!



Hon. Tory Rushton & W Bro. Robert Carter



W Bro. Bruce Stewart



A BEAUTIFUL FRIENDSHIP: FREEMASONS AND BEAVERS

I became a Master Mason in St. George's Lodge No. 20, Wolfville in June of 1995. I have many times been asked a question that has left me struggling to answer adequately: "What do Masons do?" I often gave the usual, "We study friendship and morality, we give a scholarship, we practice fellowship and so on."

I now confidently and proudly answer that question. "Freemasons are symbolic builders. We build ourselves, our brothers, and our community." Every thriving lodge needs a purpose. I ask each lodge to adopt a community youth group and help build your respective communities. Let me share with you St. George's Lodge's journey to becoming a community builder.

In June of 2013, as a parent-helper, I attended a Scouting mini-Alert – a gathering of all Cub groups in Kings County at Blomidon Provincial Park. My son Benjamin (who is 13 and counting the days until he can petition St. George's No. 20 as a Lewis) was nine and a Cub with Scouts Canada's First Wolfville Group. Scouters Ian MacDonald and Stephen Lowney approached me and told me that Scouter Stephen, an Acadia University student at the time, and another Scouter wanted to restart the first Wolfville Beaver Colony that had closed a couple of years earlier due to a lack of volunteers. Their plan: they needed a Scouter who was over the age of 21 to serve as Primary Contact Scouter. I realized that at 39 I qualified and was being volunteered to help out. Beavers is a Scouting organization for youth aged five to seven.

First issue: I needed to complete the new Scouter training – Woodbadge 1 – which I did over that summer. Second issue: First Wolfville Beavers needed a meeting space, home, and supporters.

As a proud past master of St. George's No. 20 in Wolfville I had an idea. I approached the brothers and asked if the Beavers could have a weekly meeting at St. George's Lodge. Freemasons are builders. St. George's Lodge saw an opportunity to build something great and fully welcomed three Scouters and six Beavers to meet below stairs on Wednesday nights. The brothers provided storage space and even began to donate supplies like paints and markers. R. W. Bro. Ron MacNeil handmade many 'wood chips' to feed the beaver in our Colony (or Beaver Lodge) opening ceremony. Six boys had a

newfound joy and made close friends. We made crafts, went for hikes, camped, had sleepovers, read stories, played games, and learned to get along, respect each other, and work as a team.



Unexpectedly, I found myself having conversation with parents that always followed the same theme: "I had heard of the Masons but didn't know anything about them. What a great group!" or "My grandfather was a Mason – I didn't know what he did at the meetings. I am so glad the Masons are helping the Beavers." And so on. The quiet but growing goodwill toward the Craft was surprising.

I was inspired by this and decided to take this goodwill a step further. After the opening of the April 2014 meeting of St. George's, the lodge was set at Ease and a five year old Beaver made an alarm at the outer door. The Worshipful Master ordered the Junior Deacon to admit the First Wolfville Beavers, their Scouters, and their parents. I wore my Masonic Regalia and medals proudly over my Scouts Canada uniform. We formed up at the altar, introduced ourselves and, with a shout of "Riverbanks!" First Wolfville Beavers performed our colony opening. We then sang for the members of St. George's Lodge, did a couple of our campfire skits, and each Beaver said why they were thankful to be a Beaver. The acting Senior Deacon (in my stead) then conducted the Worshipful Master, R. W. Bro. Gary Smith to the altar to shake hands (left handed as per Scouting tradition) with each Beaver and received a large handmade thank you card from the Beavers. The Worshipful Master then surprised the Beavers by presenting each Beaver with a friendship badge that he had purchased. We then

did our colony closing and invited the Masons present to join the Beavers below stairs. The craft was called from labour to refreshment. The Beavers served cake and juice to the Masons and enjoyed a time of conversation and fellowship. The Beavers and parents then went home and lodge was called back to labour with me back in the Senior Deacon's Chair in my Scouting and Masonic regalia.



The next year, during our now annual visit to St George's Lodge we unveiled our Colony crest: the Masonic Square and Compasses with the shield of St. George particular to St. George's lodge surrounded by the words: "St. George's No. 20 Home of First Wolfville Beavers". Every youth and Scouter proudly displays this crest on the back of the First Wolfville necker. It is the only North American Scouting crest with a Masonic connection that I have been able to find. Our group grew to sixteen that year. Parents continued to grow in admiration for the craft.

We are now in our sixth year and average twenty youth per year. St. George's hosts weekly Beaver meetings, and provides meeting space for Scouter training, meetings, and other needs. All of this is provided at no charge allowing much more of the funds raised to be used to the benefit of the youth rather than to pay rent.

St. George's Lodge No. 20 has been featured in the local newspaper with Freemasons in full Regalia interacting with very happy Beavers in Scouting uniform. There has been much positive discussion of the craft in the community.

Freemasons are symbolic builders.

I have a brotherly and fraternal request, or even challenge to each lodge in the jurisdiction: approach a community youth group – a school, Scouting, Guiding, 4H, a tutoring programme, choir, youth band, or other youth organization. Invite them to use your lodge's social space at no charge. Where reasonably possible provide some storage space. An extra couple of hours per week with the lights and heat on is a small price to pay for positively influencing those who will come after us to be leaders of the community. The regular cars in the parking lot look a lot more positive than a building that is dark except for 3-4 hours a month.

Today's youth are tomorrow's doctors, teachers, mechanics, prime ministers, volunteers, Lions, Rotarians, and maybe, just maybe, Brother Masons. When asked what do Freemasons do, for many years I struggled to answer that question. Now, I proudly say, "Freemasons are symbolic builders. We build ourselves, our community, and our knowledge and values. At St. George's Lodge we do this by providing an opportunity for young boys and girls to learn to be great citizens."

Invite the youth in to use your space. Host a social for them once a year. Attend their fundraisers. Maybe volunteer to help at or host their fundraisers. Have a 50/50 at meetings and donate the proceeds. The possibilities are endless. Most critically, invite them to enter into a meeting of your lodge and connect with the brothers. Be a builder, be a brother, be a friend, be a Freemason and build goodwill. Build the community. Build the future.

*Floyd Priddle, PM St. George's Lodge
Also known as Scouter Floyd or Hawkeye*



It is time again to start thinking about submitting your thoughts to paper and entering the Grand Lodge Essay Contest. Here are the forms you need and the Essay Contest Rules. Good luck!

**GRAND LODGE OF NOVA SCOTIA
ESSAY CONTEST ENTRY FORM**

Theme for 2018-2019 – “The Importance of Symbology / Symbolism to the future of Freemasonry!”

First Name: _____

Surname: _____

Name of Lodge: _____

Address: _____

Postal Code: _____ **Date of Submission:** _____

Telephone Number: _____

E-mail Address: _____

The Essay must accompany this entry form!

I agree to all of the contest rules listed below and that Grand Lodge of Nova Scotia may publish the essay and the name of the contestant. I further agree to assign all ownership rights, including all intellectual property rights to the Essay, to the Grand Lodge of Nova Scotia.

I further agree that the Grand Lodge of Nova Scotia Public Relations Committee reserves the right to not select a winner if, in its sole discretion, no suitable entries are received.

Essay Contest Rules 2018-2019

1. The contest is open to all Master Masons in Nova Scotia, defined as a brother who is in good standing in their lodge for the 2018/2019 year.
2. The Theme of the essay is “The effects of the lack of music on the Lodge.”
3. An essay can have only one author, and any prizes will be awarded to that author.
4. Essay must be between 1,000-1,500 words, not including references.
5. Entry must be a single document. Essay entry must include a cover page, with the name of the author, mailing address, phone number, and e-mail address. Entries will be submitted to the Grand Secretary’s Office no later than March 15th of each year the contest is held. Submitted entries will be numbered as received and only the numbered essays will be forwarded to the judges for evaluation.
6. Entries must be submitted online or by mail.
7. Online submissions must be in Word doc. Rich Text or PDF format and use readable 12pt font and double spaced.
8. Hand written submissions must be legible and double spaced.
9. Entries may only be submitted once. Further submissions with revisions will not be accepted.
10. Entries must include references cited from sources. Any academically acceptable referencing style may be used.
11. Internet sources must include a working hyper link, for verification purposes.
12. Failure to follow these rules may lead to disqualification from the contest.
13. Entries will be judged on originality, clear expression of ideas, and understanding of the Masonic Theme.
14. All entries and ideas become the property of the Grand Lodge of Nova Scotia. In addition to receiving prizes, chosen essays may be published in Nova Scotia Freemason and other Masonic Literature once they have gone through the review process.
15. The winning essay will be read at the Grand Lodge Communication either by the author or designated reader and prizes for best essay will be awarded at the Annual Communication.

Signature of contestant: _____

(Office use only) Date Received: _____

BROOM AND GAVEL BONSPIEL

The 87st Anniversary of the **Grand Lodge Broom & Gavel Curling Bonspiel** will be held February 15 and 16 at the Brookfield Curling Club, Brookfield, NS. John Albro #122 will be the Host Lodge for this event with all Bonspiel information and Team Applications available through the Lodge Secretary; Bro Rob Hillier at robh122@bellaliant.net or Bro Tom Rogers at tomprogers1@gmail.com

This year we will be using a new format, we are hoping that it will bring more teams into the event. We are also hoping that teams from as far away as Yarmouth and Sydney will return to the event, to do this we are making this a two day event, and a one day event for the teams from a far.

The Broom and Gavel offers a great deal of fellowship during the event, A few of the teams will stay at the Willow Bend Motel in Truro which offers affordable, clean rooms. They can be reached at (902) 895-5325 and when you make your reservations, mention that you are a Masonic Broom & Gavel Curler for any discounts available. one of the lodges puts on a tail gate BBQ on Friday.

The cost is \$200.00 per team, which will include curling at least 4 games (4 ends per game), plus the Bonspiel Banquet on Saturday evening. Lodges may enter more than one team with at least 3 players per team. There will be 4 Draws starting on Friday evening, then curling all day Saturday and the Championship games on Saturday evening. Team members should belong to the same lodge with a minimum of three players; spares can be picked up where necessary. The Banquet is scheduled for 8:00 pm Saturday evening and is open to non-curlers at \$20.00 per person. Curlers without a team may register as spares and curl with any team.

For those that have curled in the past, we encourage you to invite other members of your lodge to experience a great weekend of fun and fellowship., lots of refreshments during the curling schedule, and great prizes for everyone after the banquet. Sponsors would be greatly appreciated for either “sheet sponsors” or prizes

The first 24 spots will be reserved for lodges until January 1, after that date, lodges wishing to put in a second or even a 3 team will be given the go ahead. If you can't get a lodge team together, maybe you could enter a district team or members of your lodge that interested to join with another team. The cost of the event is 50 dollars for each curling (200 dollars a team) and this will include a ticket for the banquet. A ticket for the banquet alone will be 20 dollars.

Please let us know either way as to what your lodge is doing; as the quicker we know the easier it is to make our plans. We do know that the Grand line officers are entering a team into the event.

In the last 40 years, out of 87 lodges in Nova Scotia. 17 have won the Broom and Gavel.

Please send your registration forms in as soon as possible or contact the undersigned.

Sincerely and Fraternally,

Tom Rogers,

*Chairman, John Albro Lodge # 122: Curling Committee
902-434-1885 or cell: 902-456-4895 tomprogers1@gmail.com*



WENTWORTH LODGE ANNUAL REMEMBRANCE LECTURE

At November Regular Meeting of Wentworth Lodge No.108, we presented a joint lecture on the Korean Conflict to the 44 lodge members present. A Past War lecture is annually given to commemorate Remembrance Day and our fallen brothers. VWBro. Harold Morash is a valuable member of Wentworth Lodge and also a veteran of the Korean War. We dedicated this presentation to him with an account of the land & sea based elements. Harold was with the heavy artillery regiment fighting on the front lines. His story was told through a pictorial display of flags, maps, weapons used, medals earned and battle scenes. The naval side was told through an engagement between a North Korean shore battery and HMCS Iroquois. The latter being shelled and struck killing 3 sailors and injuring many more. During one enemy shell exploding on deck, the ships' bell was struck and destroyed. The attached story will tell that story.

At the conclusion of the lecture, the poem "In Flanders Fields" was read after a moment of silence for the fallen. Worshipful Master Quentin Hardy requested VWBro. Harold Morash to join him in the EAST where MWBro. George Grant accorded him the "Grand Honors of Masonry" for "His Service" to his country. The lodge was put at ease for the brothers present to thank him personally. VWBro. Morash thanked all for the respect shown to him.

THE KOREAN CONFLICT 1950 – 1953

At the end of WW2, Japans' empire was dismantled, and the Soviet Union had occupied North Korea. The Soviets and Americans eventually left but not until a Communist government was established in North Korea and a Democracy government established in South Korea. Tensions between the 2 Koreas grew to a climax until on June 25th, 1950, the military forces of North Korea crossed the 38th Parallel invading South Korea.

The United Nations was created to resolve conflict between member nations primarily

through dialogue and negotiations but also had the flexibility to use force where necessary, in the pursuit of peace.

The situation in Korea required armed intervention. 16 nations, including Canada, would contribute military forces under a United States Command.

In mid – February 1951, units from Canada, Great Britain, Australia, New Zealand and India joined to form one Commonwealth Force, as part of the northeastern advance toward the 38th parallel, a line of Latitude dividing the country of Korea in half. By the end of March, Canadian troops were in Kapyong Valley, northeast of Seoul and in mid-April, IN Forces were again north of the 38th parallel.

In late April 1951, new Chinese and North Korean troops attacked. An aggressive Chinese advance forced US Troops to retreat or risk being overrun. Canadian and Commonwealth troops entered the battle in the Kapyong Valley and helped the Americans to withdraw to safety.

Earl in July 1951, ceasefire negotiations began but would drag on for 2 more years of fighting until the signing of the Armistice at Panmunjom

On July 27, 1953. The Truce left Korea a divided country, yet the first UN intervention in history effectively stopped the aggression. More than 26,000 Canadians served in the Korean War.

The Korean War marked a new stage in Canada's development as a nation. Between 1953 and present day, Canada has contributed to multiple military operations around the world in an effort to promote international freedom and maintain world peace.

25th CANADIAN INFANTRY BRIGADE

Formed in 1950, the Brigade (CIB) served with brigades from Australia and United Kingdom as part of the Commonwealth Division. There were 3 complete troop rotations during the war. These contained 3 infantry battalions, an armored division, a field artillery regiment and support

units. The CIB fought from 25 June 1950 until July 1953 and Units were replaced in rotation from Canada throughout the war. 516 Canadian Brigade troops were killed in action while 1,042 were wounded.

“THE SASEBO BELL”

On October 2, 1952, HMCS IROQUOIS was ordered to conduct operations along the east coast of Korea south east of Sonjin. In company with USS MARSH, IROQUOIS was attempting to keep a portion of the rail line blocked. On a previous patrol HMS CHARITY had successfully bombarded a train thus blocking the “caravan” of supplies moving up and down the coast. While IROQUOIS was tasked to proceed in close to shore to keep this supply line blocked, she came under attack from shore gun batteries when opened fire. During this engagement IROQUOIS was stuck both forward and aft. Three people were killed in the engagement including one officer and one seaman who were killed instantly and another crewman whose died shortly after due to his injuries. Despite the damage inflicted in the attack, IROQUOIS managed to effectively return fire and silence the shore guns. In the exchange of fire, IROQUOIS bell was struck and shattered. As sailors are quite superstitious, it was thought that it was bad luck for a ship in commission to not have a bell.

After being relieved by HMCS CRUSADER, IROQUOIS proceeded to Sasebo, Japan for a dry dock period to repair the battle damage. Japan, still being governed by the US Military following the Second World War, was under strict rationing orders. A Sasebo foundry was approached to cast a new ship’s bell but was unable to obtain brass in post-war Japan. Resourcefully, IROQUOIS provided enough empty brass shell casing from her previous engagements to cast a new bell. Unbeknownst to the Canadians, Japanese bells bear no resemblance to IROQUOIS former bell. Naturally, the new bell was cast in the form of a traditional Japanese bell, normally rung by striking one of the two flat

circles on either side by a piece of wood. Since 1952 was the year of the dragon in Chinese zodiac calendar, a dragon was engraved on the bell along with the ship’s name and the name of the city in which it was cast. It is believed that IROQUOIS is the only Canadian Warship ever to have a non-naval bell and is most certainly the only one to have had a Japanese bell.

*Phil Randall
Historian*

Wentworth Lodge No. 108



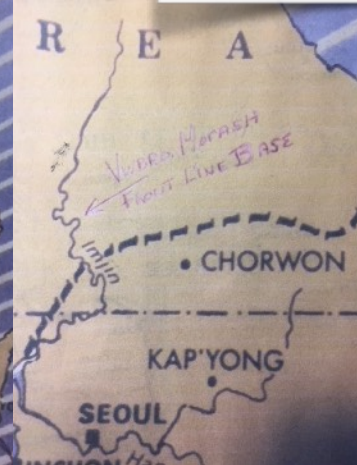
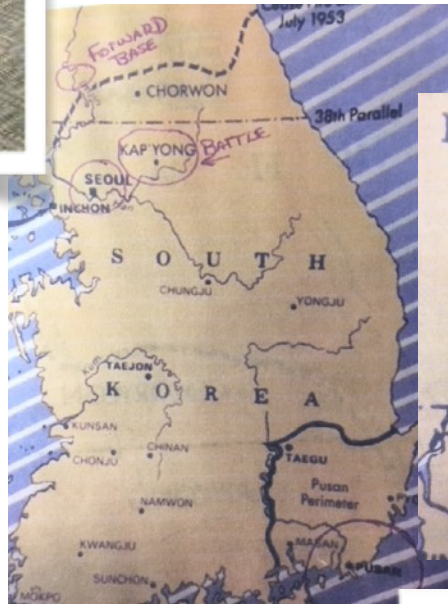
The Sasebo Bell which was graciously loaned to the lodge through lodge chaplain Bro. Scott Morrison.



VWBro. Harold Morash receiving a personal copy of the evenings presentation on the Korean Conflict from the Deputy Grand Master, RWBro. George Grant



Korean War and United Nations war medals earned by VWBro. Harold Morash



Bro. Scott Morrison presenting the naval account of Korean action



A REMEMBRANCE DAY STORY AUTHOR UNKNOWN

He was very old now but could still hold himself stiffly at attention before the monument. His war, the one to end all wars, now just a fading part of history. Very few could remember, first-hand, the savageness of the ordeal that had sent millions of young men to their deaths. Cannon fodder, they'd called them, sent before the guns to be mown down -- blown apart by chunks of metal which had decimated their frail bodies. The cream of a generation; almost wiped out. He was haunted by the faces of the boys he'd had to order into battle, the ones who'd never come back. Yet one nameless ghost was able to bring a measure of comfort to his tormented mind. At the sound of the gun signaling the eleventh hour he was mentally transported back to the fields of Flanders.

The battle had raged for over two hours, with neither side gaining any advantage. Wave after wave of soldiers had been dispatched from the muddy trenches and sent over the top. So many had died already that day that he decided he could not afford to lose any more men before reinforcements arrived. Perhaps they'd give the remnants a few more days of life. There came a slight lull in the battle due to the sheer exhaustion of the men on both sides.

During this interval, a young soldier came up to him requesting that he be allowed to go over the top. He looked at the boy who couldn't have been more than nineteen. Was this extreme bravery in the face of the enemy or was the soldier so scared he just needed to get it over with?

"Why would you want to throw your life away soldier? It's almost certain death to go out there."

"My best friend went out over an hour ago, captain, and he hasn't come back. I know my friend must be hurt and calling for me. I must go to him, sir, I must." There were tears in the boy's eyes. It was as if this were the most important thing in the world to him."

"Soldier, I'm sorry, but your friend is probably dead. What purpose would it serve to let you sacrifice your life too?"

"At least I'd know I'd tried, sir, he'd do the same thing in my shoes. I know he would."

He was about to order the boy back to the ranks, but the impact of his words softened his heart. He remembered the awful pain he'd felt himself when his brother had died. He'd never had the chance to say goodbye.

"All right soldier, you can go." Despite the horror all around them, he saw a radiant smile on the boy's face, as if a great weight had been lifted from his shoulders.

"God bless you, sir," said the soldier.

It was a long time before the guns fell silent for the last time and each side was allowed to gather their dead and wounded. The captain remembered the young soldier. He looked through the many piles of bodies. Young men. So many as to give an unreal quality to the scene before him.

When he came to the makeshift hospital, he looked carefully through the casualties. He soon found himself before the prone body of the soldier, alive, but severely wounded. He knelt down beside the young man and gently laid a hand on his shoulder.

"I'm so sorry, son. I knew I was wrong to let you go."

"Oh no, sir. I'm glad you did and I'm glad you're here now so I can thank you. You see sir, I found my friend. He was badly wounded, but I was able to comfort him at the end. As I held him dying in my arms, he looked me in the eyes and said: "I knew you'd come."

The young soldier faded between consciousness and oblivion for some time before he finally slipped away. The captain stayed by his side until the end, tears streaming quietly down his cheeks. Only in war could the happy endings be so terribly sad.

As the bugle sounded "Last Post", the old captain envisioned once again the young soldier's face. Looking up, he could almost hear the stone monument calling out to him: "I knew you'd come."

Sunday Masonic Paper No 899

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Another good turn out at the cenotaph in Kentville for Remembrance Day service. Bro. Bill Denyar represented Kentville 58. Brother Greg White was the Master of Ceremonies this year.



Ad Astra Lodge #130 was well represented at the Fairview Legion Remembrance Day ceremony



As is the custom the MWTGM accompanied by Grand Lodge officers and masons participated in the Remembrance Day Parade in Halifax. On behalf of the Grand Lodge he laid a wreath at the Cenotaph. Although cold and blustery the day was bright and clear for this 100th anniversary of the end of World War I.

After the parade the masons adjourned to Freemason's Hall where a brief Remembrance Ceremony was held for the freemason's who had made the ultimate sacrifice for their country.







A Masonic Christmas Card



*Twas the Night before Christmas,
 And down at the lodge
 Not a gavel was stirring,
 And in the hodge podge
 Of aprons and jewels
 And chairs East and West
 You could savour the silence,
 Most gladly divest
 All metal and mineral,
 It mattered not,
 Since Christmas was nigh
 And the coals were still hot
 In the hearth of your home place,
 All Masons abed,
 As visions of trestleboards
 Danced in their head;*

*When up on the roof there arose such a clatter
 Our Tyler jumped up to see what was the matter!
 He picked up his sword and ran fast to the door,
 Three knocks shook the panels - he wondered "What for?"
 He answered the knocking with raps of his own,
 And once the door opened he saw, with a moan
 Of delight, it was Santa, all jolly and red
 Except for one notable feature instead!
 Upon his large finger he wore what we knew
 Was compass and square on a background of blue!
 "Why Santa!" he shouted and lowered his blade,
 "I see you're a Mason!" the Tyler relayed.*

He looked toward the Master's most dignified chair
And said, voice near trembling, "Most Worshipful there
Is a Gentleman properly clothed at the gate!"
The Master replied, "Let's allow him - but wait!
You tell me a Gentleman, but I don't see
His apron beneath that red suit. Can it be
Our visitor hasn't been properly raised?
Must we offer a test that is suitably phrased?"
"I do beg your pardon," ol' Santa said quick
As he pulled up his coat and displayed not a stick
But a cane with engraving, two balls did appear
And oh, what an apron, he wore and held dear!
Adorned like the Master's, complete with a sign
Of "Lodge Number One, the North Pole" on one line!
"Now let this man enter," the Master declared,
And once in the Lodge room, the Brethren all stared,
For Santa was wearing a jewel not seen
For many a century - there in between
The fur of his coat and the splendid red collar
Gleamed two golden reindeer that shone like a dollar!
"It's Donner and Blitzen, who I must confess
Are actually images brought from the West
By my Warden, a craftsman like none in the world!"
And with a great laugh from his bag he unfurled
An ear of fine corn, and some oil from the East,
"My friend I have plenty. Tonight we will feast
On all that is good! We are Masons, kind sir!"
A murmur went throughout the Lodge, quite a stir,
As presents and promises flew from his sack!
This Santa, a Mason, showed he had a knack
For making this Christmas the best you could glean,
And soon even Deacons were laughing. They'd seen
On this very night only happiness reigned!
This jolly Saint Nicholas quickly explained
That only a Mason could be so inclined
To make all kids happy, make all people find
A Christmas so special. Yes, Santa was right!
Merry Christmas to all, and to all a good night!

Author: Clayton L. Wright

IN AND AROUND THE JURISDICTION



Two new friends. WB Robert MacDougall, (left), Worshipful Master of Sackville Lodge, along with several Brethren from that Lodge, visited the Brethren of Kentville Lodge No 58 on Tuesday past. Here he is conferring with the Master of Kentville Lodge, Worshipful Brother Craig MacMullen.



Before constituting & consecrating Sophie Perennis Lodge No. 139, the Most Worshipful the Grand Master gathered several Brethren to assist in the presentation of a 65 year bar to V.W.Brother Donald Sutherland in Truro.



Truro Lodge #43, Past Masters Night, Oct 1, 2018



The Most Worshipful the Grand Master enjoyed a rainy morning in Uniacke, for the Hants District meeting on November 10th. He presented RW Roger Bronson (1) with his past DDGM jewel (2017-18), along with Grand Lodge Certificates to: RW Rick Crawford(2), RW Laurie Parker(3), RW Robert Bond(4), VW Scott MacAskill(5), VW Jody Dodge, and VW Darcy O'Connell.(6)



Ad Astra on October 17th was proud to host not only our DDGM, RW Bro Don Evans, on his official visit, but also welcomed members of 292 Air Cadet Squadron (Fairview), also on the annual visit. Finally, we were honored to celebrate the birthday of one of the Lodge's longest serving members, RW Bro Earl Banks, who turned a spritely 99 years young.



A pleasant reunion. Here pictured is an old friend of Kentville Lodge, RWB D.W. (Bud) Gillrie chatting with RWB Alan Jarvis, Jr Grand Warden. Bud was raised in Kentville Lodge No 58 in 1957 but, being a career soldier was called away to serve his country. He currently lives in Fredericton and is the Grand Historian for the Grand Lodge of New Brunswick.



Another century. The Most Worshipful, the Grand Master was pleased to present two Fifty Year Jewels in King Edward Lodge (River Hebert)..





Colchester Co. District, Church Service, Oct 28, 2018



*Halifax District #2 Annual Meeting,
Nov 14, 2018*



The Most Worshipful the Grand Master and the District Deputy Grand Master were very busy at the Valley District meeting tonight. A 50 year jewel presented to V.W. Brother William (Bill) Bridgen (below); along with Grand Lodge certificates to (clockwise) R. W. Ron MacNeill, R. W. Alan Jarvis, R. W. James MacKenzie, R. W. Gary Patterson, V.W. Steve Trenholm, V.W. Kirk MacLellan, and V.W. Floyd Priddle.





Great day at Pictou District Meeting at ADE Lodge Hall in New Glasgow. Here pictured L-R VWB Sandy Reid, DGDoC, RWB Lloyd MacKay, PDDGM, RWB Ken Langille, DDGM, and RWB Alan D Jarvis, JGW, on the occasion of the presentation of a 50 year long service Jewel to RWB Lloyd MacKay. A good meeting followed by a great meal.

Celebrating the 103rd Birthday of Bro. Brent MacDonald with members of Ad Astra and St. John's Lodges



V.W. Bro. Henry "George" Lynch ,
Welstord Lodge No.26
R.W. Bro Raymond Walter Hyslop ,
Corinthian Lodge 63 ,

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