



The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



"FREEMASONRY IS AN ORGANIZATION OF LIKE-MINDED MEN WHO ACCEPT A LIFESTYLE BASED ON A UNIVERSAL SYSTEM OF MORALITY DEDICATED TO THE SELF-IMPROVEMENT OF ITS MEMBERS AND THEREBY CONTRIBUTING TO THE BUILDING OF A BETTER COMMUNITY."

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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Please send written submissions as text files.

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In this issue we begin a new series of essays written by members of Sophia Perennis Lodge No.139. At each lodge meeting a member presents an original paper which is then discussed by the lodge. If you are looking for an interesting evening check out one of their meetings at Truefel Hall in Bible Hill, the second Monday in April, May, June, September, October and November. See page 18. -Ed

THE GRAND MASTER'S MESSAGE



A Christmas Message:

On behalf of the Grand Lodge of Nova Scotia, the Festive Season is fast approaching. There will be lots of activities and we should exercise caution, as there are so many things that can happen over the Holidays. The Festive Season should be a happy time and we should be mindful of those Brothers who have passed on to the Grand Lodge above and their significant others; some who will be home alone during this time. Therefore if you know of any Brothers or widows that will be alone, please reach out to them and invite them for some Festive cheer.

Looking forward to 2020 and may our Lodges be bursting at the seams with new members. I would like to close by saying Merry Christmas, Happy Kwanzaa, Happy Hanukka and Happy New Year.

*Most Worshipful the Grand Master
George A. Grant and Lady Winnie*



ANNUAL ESSAY COMPETITION 2ND RUNNER UP

"The Importance of Symbolology I Symbolism to the future of Freemasonry!" The Grand Lodge of Nova Scotia Essay Contest 2018-2019

We feel it is appropriate to examine this subject in the context of the use and recognition of symbols on a world wide basis.

The common dictionary definition of symbolism in brief is "the practice or art of expression by using symbols that stand for or suggests something else by reason of relationship or association. A visible sign of something such as a concept or institution that is invisible"

Reflecting on the foregoing it is obvious that our lives are impacted daily by symbolism. One of the world's most widely used symbol is a countries flag. It is said that battles are fought over the flag and citizens lay down their lives for the flag. It is not of course for the flag per se but for the flag as a symbol of the patriotism and love of country that it represents.

On an even more personal level than the flag we find the widely used symbols of the wedding and engagement rings. The earliest examples of the wedding ring dates back to ancient Egypt more than 3000 years ago. The western practice for wedding rings dates back to ancient Rome and Greece. The ancient Romans are also credited with starting the practice of engagement or betrothal rings.. This was often more about ownership than love and signified "hands off; this person will become my main squeeze" (Wikipedia.Org.)

In addition to the world wide use of the symbols mentioned above the following are some of the other areas in which the use of symbols are prominent.

RELIGION

Concentrating only on the Christian religion we believe this and Freemasonry to possibly be the longest groups served by well recognized symbols.

The Christian religion traces its beginning to Jesus Christ and the cross as its principal symbol. The cross was the instrument of the crucifixion of Jesus and its adoption as

Christianity's symbol arises from this and in part from Jesus commission to his disciples "to take up your cross and follow me " Surprising, however, it was not until some three centuries after Christ's crucifixion that the emperor Constantine decreed that the cross should become the symbol of Christianity and used in worship. (Columbia Encyclopedia)

Christ's death is marked by another major symbol in the religious calendar namely the observance of Easter. The observance of Easter is reported to have started in 325AD and comprised both sorrow for the crucifixion and celebration of Jesus' resurrection.(Britannica Encyclopedia)

As the cross and Easter are symbols of Christ's death so is Christmas a symbol and celebration of Christ's birth. As the Christmas season approaches the symbols of Christianity through the celebration of this event are in evidence in great volume. It is the story of Christ's birth that gives rise to the events associated with the present day celebration of Christmas.

The giving of gifts recalls the story of the three wise men. Even the practice of returning home for Christmas could be said to bear a relationship to the fact that Joseph and Mary ,obeying a Royal Degree were returning to their home area to be taxed. (not the reason we would most favour today)

And finally the Christmas Tree. The Christmas Tree symbolizes the spirit of the Christmas season and to Christians the everlasting life and sacrifice of Jesus. Once again the first historical mention of the Christmas Tree is some centuries after the birth of Jesus and is said to be in Germany in the early 1500's. From Germany it spread to the remainder of Europe and then to America. The first Christmas Tree was erected in Canada by a German immigrant in 1781 in Sorel, Quebec. (www.bing.com)

The lights and decorations on the tree represent the wonder and glory associated with the birth and resurrection of Jesus.

The Christian religion boasts many powerful symbols as does other religious denominations.

COMMERCIAL ENTERPRISES

It is this group that has taken symbols to an entirely new level. We refer here to the creation of Trade Marks and Company Logos in the operation of business and other enterprises.

A Trade Mark usually includes a Company name, Logo or design that identifies or distinguishes a Companies goods in its business trade. A Logo is a unique mark or design that in or of itself also identifies or distinguishes a Companies goods or services. A Logo may be incorporated in the Trade Mark or qualify as a Trade Mark in its own right. In either case it is protected by basic Trade Mark rights. (www.quora.com.)

Trade Marks are registered with the appropriate Government Dept. Registration provides a legal presumption of ownership and its exclusive use. Any infringements or use by unauthorized parties of the Trade Mark and/or Logo can lead to legal consequences.

It is said that the carvings and drawings on cave walls in ancient Egypt and Europe were the first Trade Marks and consequently the use of symbols. The Parliament of England passed legislation concerning Trade Marks in 1266 called "The Bakers Law". This was extended to Silversmiths in 1363. The first Trade Marks in 1266 called record of Trade Mark legislation in the US is in 1791. (www.bing.com).

FREEMASONRY

Freemasonry has been described as "A system of morality veiled in allegory and illustrated by symbols"

An allegory is a writing or event in which the characters are symbols for something else." An allegory usually makes some moral or religious point. In this manner are the lessons of Freemasonry conveyed /I dedicated to the fraternities objective of making good men better men"

It can be seen, therefore, that wide use is made of symbols within the craft. Whether it is

it's symbolic beginning at the building of King Solomon's Temple or the use of Stone Masons tools to illustrate upright conduct.

From the public perspective the symbol of the square and Compass, interspersed with the letter G is recognized and symbolizes Freemasonry. This has been evident over the centuries as the following incident in Nova Scotia has proven.

The year 2013 marked the 275th anniversary of the founding of the Masonic Fraternity in Canada at Annapolis Royal in Nova Scotia. Major Erasmus J. Phillips of the English 40th Foot Regiment serving in New England arrived with a warrant and established the very first lodge in Canada at Annapolis on June 20,1738.

In June 2013 the Grand Lodge of Nova Scotia commemorated this event with a number of activities in Annapolis Royal. The Public Relations Committee of Grand Lodge under the chairmanship of Past Grand Master, MWB Roy Lively arranged for the placing of a replica of the Masonic Stone of 1606 at the Cenotaph at the Fort Anne Grounds. A replica of the Masonic Stone was presented to the masons of Nova Scotia as a gift by MWB Lively.

What is the Masonic Stone ? In 1827 a stone bearing the date 1606 and the Square and Compass was found on the shores of Annapolis basin. An account of the finding of this well weathered stone comes first from the pen of Judge and well known Author Thomas C.Haliburton, Windsor. Judge Haliburton who was not a mason recorded his account of the finding of the stone in his " Historical and Statistical Account of Nova Scotia" published in 1829.

The finding of this stone has advanced the theory that this may in fact be regarded as the earliest trace of the existence of Freemasonry on this continent and the corresponding identification of the Square and Compass as a symbol of it.

While records show the first masonic lodge was established at the English Fort Anne as noted above, this area was, however, originally

fortified by the Scots as early as 1629. History also reveals that Freemasonry was established in Scotland in the late 1500s as opposed to its establishment in England in the mid 1600s. (New World Encyclopedia; Chronicle Herald Dec.3,2018)

CONCLUSION

In recent years we have seen some assault on certain areas of symbolism. The most obvious area is the Christian celebration of Christmas. The effort is to remove the name of Christ and substitute the word Holiday. Cards and other items now appear in increasing numbers with the greeting "Holidays". In our own Masonic jurisdiction we have in recent years seen piracy affecting one of our landmarks. I refer to radio and other advertising of Masonic Bingo "

With regard to the importance of symbolism to the future of Freemasonry we believe it is safe assumption that without symbolism there is no future for Freemasonry as we know it and as it has existed for centuries. Should infringements and unauthorised use of our symbols and landmarks warrant the legal protection granted Trade Marks and Logos should be sought.

It is hard to imagine why there should be any action within our fraternity to abandon our use of symbolism and for those who would contemplate such action we feel the old adage well applies not broken don't fix it "

Jack Moores
Keith's Lodge No. 17



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.

FROM THE DEPUTY GRAND MASTER



Brethren;

How quickly time passes! We are fast approaching the end of 2019 and as I stop and reflect on the year past there is much that is a source of hope of good things to come within the jurisdiction.

Throughout the jurisdiction there is evidence of renewed interest in the fraternity which is reflected in the number of initiation ceremonies performed. The Cornerstone project has been well received and any number of Lodges are well on their way to becoming "Cornerstone Lodges". There is a renewed interest in the workings of the Board and with it an increased attention to achieving the objectives identified by the Long-Range Planning committee. The level of co-operation among the Lodges in various Districts combined with an increase in the level of visitation is most encouraging. The level of the work being presented by our "new" Brethren is most commendable; it not only reflects the value of the Mentorship Program but offers a challenge to the "older" members to become actively involved in the work of the Lodge and so lead by example and make Freemasonry a truly meaningful experience for all.

I ask all of you at this time to remember those of our Brethren who have served our country in various capacities. Words alone are not enough to express the importance of their contributions.

As we move toward our various festive seasons, I wish you well and may 2020 be marked by health, peace and prosperity for you and yours.

*Fraternally and Respectfully;
John Dollimount DGM*

A REMINDER

Who Gets Grand Honours and Where?

1. When the Official visitor is the Grand Master, all Brethren give Grand Honours, under the direction of the Grand Director of Ceremonies, after the Grand Master is seated in the East.
2. If the Grand Lodge Official visitor is not the Grand Master, regardless of the Grand Lodge Rank of the Visitor, Grand Honours are given at the Altar! Brethren accompanying the Official Visitor do not give Grand Honours but stand on the Sign of Fidelity. Any Brother who suffers from a physical disability need not give the Grand Honours.

CUBAN CANADIAN MASONIC FELLOWSHIP VISIT 2020

The Cuban-Canadian Masonic Fellowship visit for 2020 will take place from March 27th until April 2nd (Friday to Friday). This year the resort is a new one to our group near Holguin. This means that we will be visiting some new lodges and a different part of Cuba. The **Paradisus Rio de Oro** is an all-inclusive 5-star eco-resort located within the Bahía de Naranjo Natural Park, on Playa Esmeralda, on the north coast of Holguín. Paradisus Rio de Oro has been conceived only for adults over 18, so that guests can enjoy maximum comfort and exquisiteness in an intimate Royal Service and live unique experiences. Recommended for weddings, honeymoons, incentives and wellness / spa. The Guardalavaca shopping center is 5 km from the hotel, while Paris Frank Airport is a 60-minute drive from the Paradisus Rio de Oro Resort & Spa.

As usual we will be taking humanitarian aid with us to distribute to the local lodges.

This trip is open to all masons and their families and combines a great opportunity for fellowship as well as a great vacation in the sun.

We are in the process of finalizing the details of the trip and here is a brief breakdown of the trip:

March 27 April 2, (Friday to Friday)
 Flights – Depart 6:00 am, Return 3:45 pm
 Paradisus Rio de Oro, Holguin
 (#4 Top Cuban Resort)
 5 star, Adult Only,
 8 Restaurants, 7 Bars, 4 Á la Carte per week
 Stunning beach, 3 pools, 24 hour drinks/snacks,
 Stocked room fridge beer, water, pop,
 Smaller Resort - 354 Rooms,
 Price is floating (Max. \$1706.79 / Min. \$1644.50)
 See explanation below.

NOTE:

- Because we don't know how many people are serious in joining us we haven't signed a contract yet.
- Pat Richards is going to have the contract ready for tomorrow for 14 people as a starting point. We can always add to the number; but



if people drag their feet the plane will fill up and the opportunity will be gone.

- In short, the quoted price was \$1,776 for 1 to 9 people,
- The 10th person is free therefore you divide \$1,315 back into everyone's price.
- We have a minimum of 10 people signed up already therefore the maximum price is \$1706.79 and the minimum price could go as low as \$1644.⁵⁰.



- 10 people = \$1,644.50 lowest
- 11 people = \$1,656.46
- 12 people = \$1,666.42
- 13 people = \$1,674.85
- 14 people = \$1,682.07
- 15 people = \$1,688.33
- 16 people = \$1,693.81
- 17 people = \$1,698.65
- 18 people = \$1,702.94
- 19 people = \$1,706.79 highest
- 20 people = same cost as 10 people
- 21 people = same cost as 11 people
-



You can check out the resort at <http://www.paradisusriodeoro.website/en/details>

If you would like to join us for a great week in the sun contact Pat Richards at 902-799-0011 prichards@nexioncanada.com





KENTVILLE LODGE NO. 58 CELEBRATING 150 YEARS OF MASONRY IN 2020

In 2020 Kentville Lodge No. 58 will be marking its 150th anniversary of Masonry in Nova Scotia. It is our sincere wish that all Brethren will join with us to help celebrate this milestone. To the Brethren who may have been Initiated, Passed and/or Raised in Kentville Lodge, or have been a member of the Lodge at some point, plan to return for a visit. We would love to see you.

Kentville Lodge meets on the second Monday of each month, except July and August and the second Tuesday in October due to the Thanksgiving holiday. Should you wish further information you can contact the Lodge Secretary at seckent58@gmail.com.

Kentville Lodge No. 58 is located at 16 Aberdeen Street, Kentville, Nova Scotia.

See you in 2020.

Bro Sir Robert Laird Borden

June 26, 1854 - June 10, 1937 Teacher, professor, lawyer, and later Chancellor of Queen's University (1924-1930), Robert Borden was a Conservative Member of Parliament from 1896 to 1904 and again from February 4, 1905 to July, 1920. Party leader from February 6, 1901 until his resignation in 1920, he was Prime Minister from October 10, 1911 until July 10, 1920. Borden led Canada as Prime Minister throughout the First World War (1914-1918) and led the Canadian delegation at the Paris Peace Conference (1919). His government extended the franchise to women in 1918.

Initiated: 1880 St. Andrew's Lodge No. 1, Halifax, Nova Scotia

Posted on The Grand Lodge of Nova Scotia Ancient and Accepted Masons by James Logan



FROM THE SENIOR GRAND WARDEN



Brethren,

As we prepare to celebrate this festive season, let us give thanks for all the blessings that we have received this past year and to the one person who is responsible for this joyous occasion.

As we gather together with our family and friends this holiday season, let us remember those family members who are no longer with us. They shaped our future, gave us wonderful memories and made such a profound impression on our lives.

As Masonic brethren, we are all one extended family and family is one of the strongest bonds of society.

Let us all rejoice in the knowledge that we stand united in our beliefs and the importance of family and our fraternity.

On behalf of Lady Gail and myself, we would like to wish you and yours a very Merry Christmas and all the best in the New Year.

*Alan D. Jarvis
Senior Grand Warden*

FROM THE JUNIOR GRAND WARDEN



Brothers,

First let me say what an honour and extreme pleasure it is to serve as your Junior Grand Warden in the Grand Lodge of Nova Scotia.

Over the past number of months I have been extremely active, visiting 46 lodges, attending 6 picnics and BBQ's, I helped serve Canada Day breakfast at St Margaret's Lodge No.118; attended a fish dinner at Ashlar Lodge No.107; attended Grand Lodge Church service in Halifax and the District Church Services in Baddeck and Lunenburg - Queens; attended district annual meetings in Cape Breton Centre, Hants County, Pictou County, Yarmouth-Shelburne and had the distinct honour of performing my first official duty by representing the Grand Master at the Lunenburg -Queens annual district meeting.

I must say that during my travels I have been warmly received in every lodge and I see clear indications that Freemasonry is on the move upwards. Most lodges are raising new masons and the future is very positive. A number of lodges are really into the Mentor Program, and this has been a major step in the education and development of our new and also our more senior Brothers. As we grow and develop strong leadership in our lodges, the future of freemasonry looks good.

With the power of positive thinking, anything can be accomplished.

Hope to see you in lodge.

*Fraternally
Bob Cowley
Jr. Grand Warden*

THE TENTH ANNIVERSARY MRF SYMPOSIUM

The Masonic Restoration Foundation Symposium is the largest gathering of Masons in North America who are expressly committed to observing the highest standards of excellence in the Craft. (88 registered this year.) This year it was held in August in Lexington, Kentucky and hosted by Lexington Lodge No.1, (chartered in 1788 by GL of Virginia, four years before Kentucky joined the union.)

Since inception in 2001, the Masonic Restoration Foundation (MRF) has been composed of dedicated Masons who have been examining the issues facing North American Masonry, identifying successful current and historical practices and offering realistic solutions aimed at improving the experience of Masonic labour. They have tried to understand modern perceptions of Masonry, and identify what newer Masons seek in the Lodge experience. They are aware that many men who are joining the fraternity today have generally already done a lot of reading and web surfing and have formulated an opinion about the fraternity.

Young men tend to perceive Freemasonry as a venue for truth seeking; a vehicle for self-improvement and philosophical development; and the discovery of one's inner potential. New brothers know what they want from the fraternity and have high expectations that their Lodge will meet their needs as men.

As North American Freemasonry faces some of the most important challenges in its history, the MRF stands to ensure a sense of purpose and identity for the Craft.

Organization, Mission, and Goals

The Masonic Restoration Foundation is an educational organization that provides news, research, and analysis relating to the rich heritage in Freemasonry and current trends in the North American Masonic experience.

The MRF was organized to identify and distribute, through its research, the time-tested cultural and fraternal Masonic practices that have proven successful in the historical repository of Masonic experience. The focus of the MRF is to promote the characteristics which form the best Lodge meetings, fraternal and social practices

across the Masonic landscape, while preserving Freemasonry's landmarks and upholding its identity as a transformative art.

The mission of the MRF is to assist and support, through education, communication, example, and coordination of efforts among Lodges, Grand Lodges, individuals and groups of Masons belonging to regularly and duly constituted Lodges; the overall improvement and happiness of the individual Mason and his fraternal relationships.

The goal of the foundation is to restore Freemasonry to the historical and philosophical intent of its organizational founders. They believe that in so doing, Masons will return to the development of a fraternal culture of learning and intellectual growth, which will not only benefit the individual Mason, but society as a whole.

The MRF is not a Masonic Lodge, order, conclave, encampment, or rite; nor will it ever attempt to charter, create, or establish Lodges. In Masonry, only a Grand Lodge can charter a Lodge. The MRF does not and will not claim Masonic authority over any Masonic Body. It has no ritual, but upholds the highest ritual standards in presentation as legally prescribed by the adopted practices, Constitutions and Regulations of regular Grand Lodges.

MRF activities may only happen with the permission of a Grand Lodge.

The MRF serves as a clearinghouse of best practices in Freemasonry. Its supporters share ideas and information, discuss Masonic topics, and conduct local, regional and national Masonic education conferences upon request of members or Lodges, and with permission of the Grand Lodge in which its events are held.

Next years MRF Symposium, to which I eagerly look forward, will be held in Detroit, Michigan which is home to the world's largest Masonic Temple.

The Intent of Our Masonic Founders

The MRF endorses the following tenets as being the verifiable historical intentions of the founders of speculative Masonry, as established from the time of the Premier Grand Lodge. They are essential to the character of the Masonic

institution, and widely accepted as representing the best practices in Masonic Lodges across the world:

1. It is the intent of Freemasonry that the fraternity is, above all else, an initiatic order whose main purpose is to teach good men to subdue their passions, become masters over themselves, and grow in life to be better men.
2. It is the intent of Freemasonry that only those who are duly and truly prepared are eligible to be admitted as members. In keeping with the Masonic statement “to make good men better,” a man should only be initiated into a Lodge if he is already good and capable of being made better. Determining the qualifications of men in seeking admission is an essential aspect of upholding the integrity of our ancient institution.
3. It is the intent of Freemasonry that its ceremonies should be conducted with the utmost reverence and solemnity. Masonic ritual ceremonies should always be performed in a solemn and dignified manner. All efforts pertaining to the presentation of the degrees of Craft Freemasonry should be focused on the candidate, providing each with the most profound and transformative initiatic experience possible.
4. It is the intent of Freemasonry that every Mason should be desirous to learn and apt to teach. Sufficient time between degrees should be given to each candidate so as to enhance his self-transformation through personal intellectual study, reflection and contemplation. It is incumbent on every Lodge to be aware of the progressive nature of its teaching curriculum, and to provide its candidates with a ritual coach and the mentorship of well-informed brethren.
5. It is the intent of Freemasonry that each candidate should demonstrate his proficiency in learning at each individual stage or degree before he can be advanced to the next stage. Traditionally, Masonic learning includes a demonstration of the candidate’s understanding of the journey from darkness to light, ignorance to knowledge; and his insight into the uses and applications of Masonic symbols, allegories and myths introduced by the ritual ceremonies. Every newly raised Master

Mason should feel that he has grown by his Masonic experience.

6. It is the intent of Freemasonry that members of Masonic Lodges should be actively engaged in Freemasonry. Historically, attendance at Masonic meetings and functions was mandatory, with fines paid for absences not excused by the Lodge. Active participation in the business and purposes of Masonry by a large majority of those who belong is essential to the growth and vitality of a Lodge, and in carrying out its role in improving society.
7. It is the intent of Freemasonry that Masons come together to seek fellowship and fraternity in a common pursuit of virtue and moral improvement. This has historically best been accomplished in small and intimate gatherings of fraternal association. Lodges should be large enough to be efficient, but small enough for all the brethren of the Lodge to closely know each other. Fraternal ties must always be stronger than social ties. Masonic relationships are expected to be forged between members in the same way a brother grows close to a sibling.
8. It is the intent of Freemasonry that, through the exercise of genuine brotherly love, men become better enabled to regard humankind as one family. Charity, being the chief of all social virtues, encumbers Masons to aid, support and protect each other, relieve the distress and misfortune of family members, and consciously contribute to the betterment of society at large.
9. It is the intent of Freemasonry that Lodges should make regular time for feasting, communal dining, and embracing the social enjoyment of their members. Holding a formal dining event after meetings has long been a traditional element of Masonic evenings. Table Lodges, Festive Boards and Feasts of St. John offer opportunities to observe this important Masonic tradition with the larger Masonic community. The fellowship of men is best embraced in the convivial environs of sociability.
10. It is the intent of Freemasonry that its formal and tyled assemblies should be dedicated to the

attainment of a deeper knowledge and understanding of Freemasonry by all members. To this end, the presentation of lectures, poetry, music; discussions of the arts, philosophy, and history; and the interpretation of symbols, allegories and myths of Masonic ritual all play an important role in furthering the aims and growth of a Masonic Lodge and its members. Each tyled meeting should be devoted, at least in part, (for the most part), to the realization of this profound purpose.

11. It is the intent of Freemasonry that only the ablest among us should serve in an office of Masonry. Serving in a Masonic office is a privilege and not a right. Officers of Masonic Lodges should be elected and appointed based solely on their merit. Officers who are invited to progress in the offices of Masonry should be able to demonstrate their qualifications to lead and execute the duties of their office.

12. Above all, the most important intention of a Freemason is self-improvement. The improvement of the individual is the most fundamental aspect of improving society.
www.masonicrestorationfoundation.org

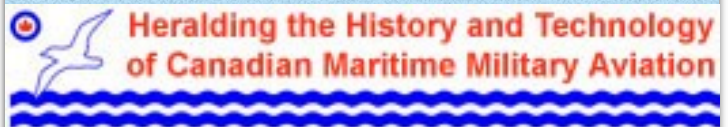
Leigh MacConnell
Ionic Lodge #73,
Sophia Perennis Lodge #139



Shearwater Aviation Museum



12 Wing Shearwater is one of the most historic and the second oldest military airfield in Canada. It was established on the 18th of August 1918 as US Naval Air Station Halifax, by Lt. (United States Navy) Richard E. Bird, who subsequently became the famed Antarctic explorer. The Canadian Government requested the United States Government to send a detachment of flying boats to provide protection for the convoys departing Halifax Harbour. Lt. Bird and his HSL2 Flying Boats could provide coverage for the departing cargo ships out to the 70 Nautical Mile mark beyond the harbour mouth. The German Navy Submarines were still very active in August 1918 just off of Halifax and the arrival of the Flying Boats of the USN to guard the harbour approaches proved to be a turning point in the campaign. This is just one of many extremely interesting chapters in the life of this famous airfield on the eastern edge of Canada. All are explored and depicted at the Shearwater Aviation Museum which is just outside the main gate of 12 Wing Shearwater. The museum requires volunteer assistance to look after a wide range of issues on an occasional basis. Tour guides, front of house duties, library services, exhibit design and Aviation Technicians for restoration work are all required. If interested, please call Christine Hines, the SAM Curator for further information. She can be reached at 902-720-1083 or email at curator@shearwateraviationmuseum.com. Membership in the SAM Foundation for those wishing to support us financially is just \$50 annually (tax free) which goes towards funding our continually evolving collection of exhibits. There is no charge for visitors so come on out that little bit further on Pleasant Street in Dartmouth to spend an hour or two with us.





An Invitation to the 2020 session of

St. Andrew's Lodge, Robbie Burns Night

*Held at The Halifax Lodge Building
165 Coronation Ave, Halifax, N.S.*

On Saturday, January 25th, 2020 at 4:00 pm

Dinner at 5:00 pm

(Wine provided with meal & Cash Bar available)

Meet and greet at 4:00 pm

Music and entertainment to follow

Dress is Highland attire where ever possible

*For Further information please contact Andrew Beeler
902-449-1682 or StAndrewsLodge@live.com*

*Tickets are 35\$ a person, Meal,
Scotch for toasting and door prizes provided.*

IS YOUR LODGE TIRED?

This article looks not at if your membership is tired but is your Lodge Hall, Temple or Masonic Center tired. When you walk in what is the first thing you see? Is it an historic building or an old money pit? When; was the last time the walls were repaired and painted, is the carpet in the lodge room something you would find in a 1970s motel room. Do photos, masonic relics and art litter the walls and displays cases or are they organized and nicely displayed. When you sit on a bench or chair do you feel like you are going to fall through or not get back up? Can the room be cooled or heated comfortably? Sound like small stuff but if you are not getting Brethren out to your meetings and you seem to be having good Masonic education and fellowship why are they staying away?

Time to take a hard look at your meeting space, if it feels and smells like a musty damp basement space why would a brother be encouraged to leave his nice home and come out? If you bring a new candidate in for an interview does he have to walk by a pile of poorly stored unused Lodge, Chapter, OES items. Is there a pile of old kitchen items that have been sitting unused for 20 years in a corner? This goes on and on and if you think about it, no one wants to dress up in their suit and spend their free time in a lodge room that reminds them of an old dirty surplus store.

What to do

Start with the simple and cheap first, organize a lodge clean out day. I use the word clean out as opposed to clean up because we often need to throw out the junk. The broken column in the corner isn't the emblem of the fall of one of the chief supporters of the Craft, but the one that was replaced by a new one a while ago and was left to clutter up the lodge so throw it out. Are your chairs comfortable? If you feel you may never get out of the chair when you sit down have it fixed or replaced. Remember many of our brethren are aged men and if they find it hard to sit in lodge they won't. Gone are the days when many lodges had 60 or 70 brethren at every

meeting so invest in 20 or 30 good chairs so members will want to sit for meetings and add more as numbers increase. Consider having a brother buy a chair event where the brethren can purchase a new comfortable chair or two for the lodge.

The same goes for our festive board rooms, considering new arm chairs and coffee tables instead of the folding dining tables and chairs. Sure if you are having a sit down meal, formal festive board or installation meal they can come out but if brethren can sit in a relaxed and comfortable environment and chat with brothers after a meeting they are more likely to stay a while. Looking at the two pictures which room would you like to enjoy fellowship in.

Figure 1 Moncton NB Masonic Club a very comfortable fellowship room.

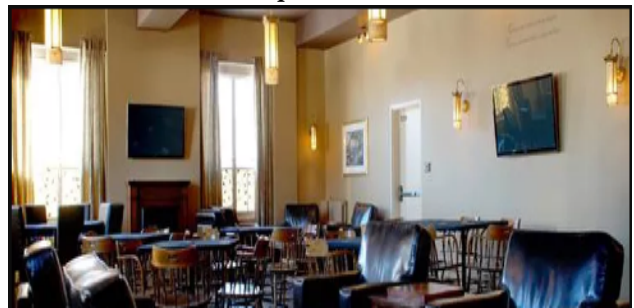


Figure 2 All too common of a dining and fellowship area.





Next time at your after meeting festive board notice are the Brethren sitting and chatting enjoying a sandwich and cup of tea or are they standing lunching down a sandwich to get away at the first possible chance.

Relics and art; many lodges have beautiful historic relics and art within their lodges but clutter it up in a small space on the south wall

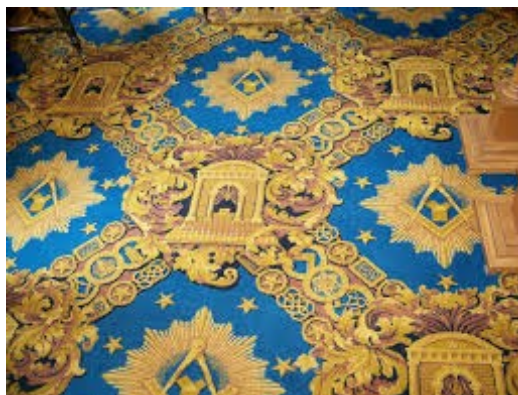
or in the ante-room. Some lodges have nice displays though like Clarke Lodge No.61 has here on the left. What does your lodge's look like is your relics and records scattered poorly displayed in dimly lit corners, we should ask ourselves is this any way to treat our history that we are so proud of.

Another area is painting a fresh coat of paint can work wonders for those tired rooms in the lodge, are the walls still stained from the days of indoor smoking? If you have brethren who are not getting involved try and get them out for a paint night or two. A nice clean and newly painted area makes people feel welcome.

Washrooms; what shape are they in are the clean and ventilated an old small washroom isn't a problem if it is clean and well vented. Investing in a venting fan will often make these rooms much nicer, is it time to replace the old discoloured toilet, that paper towel holder that hasn't worked in years. We look for a clean bathroom when we travel, we should make sure we have one at our lodge.

Flooring is more of an expense to fix but should not be brushed aside, that beautiful masonic carpet the lodge bought in 1956 may be worn out. Does your lodge's flooring welcome brethren or make them thing they are visiting an old rec-room

do you have a Lodge carpet that looks like the right side or the left. Think about the non-attending Masons, maybe it is they don't want to be in a room they can't be proud of.



The list can be endless of things to improve in your physical lodge however remember if you can't afford to address the major issues with your building or lodge room fix up and clean up the spaces you have. Remember if the lodge room is a comfortable place to sit in brothers will want to be there. If Brethren have a nice place to enjoy fellowship they we be there, above all Lodge should be a positive experience both mentally and physically where brethren want to dwell together in friendship, harmony and brotherly love.

Jim Logan
GLNS PR Committee.

2020 NOVA SCOTIA'S MASONIC BROOM & GAVEL CURLING BONSPIEL

The 88th Anniversary of the **Nova Scotia' Masonic Broom & Gavel Curling Bonspiel** will be held February 21 and 22 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 again be using the new format we used last year, we are still hoping that it will bring more lodges to 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 again making this a two day event, and a one day event for the teams the require or request it.

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 \$240.00 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, but need at least 3 players per team. There will be Draws starting on Friday, 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 7:00 pm Saturday evening and is open to non-curlers at \$30.00 per person (we have a limited number of extra tickets for the banquet, so they will be available on a first paid basis). Curlers without a team may register as spares and curl with any team, cost would be 60 dollars.

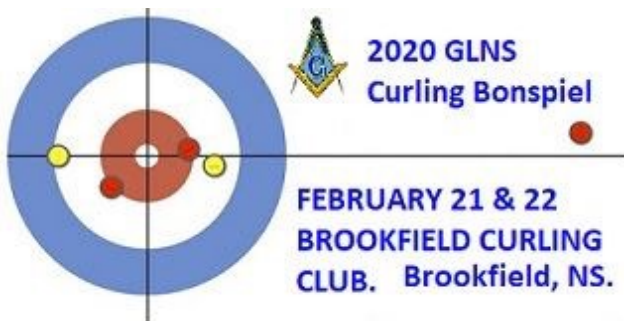
For those that have curled in the past, we encourage you to invite other members of your lodge (or other gentlemen interested in joining your lodge) to experience a great weekend of fun and fellowship, lots of fellowship during the curling schedule, and great prizes for everyone after the banquet. Sponsors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

The first 24 spots (paid in advance) will be reserved for lodges until January 1, after that date, lodges wishing to put in a second or even a 3 man 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 60 dollars for each curling (240 dollars a team) and this will include a ticket for the banquet. A ticket for the banquet (limited number available) alone will be 30 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

KENTVILLE LODGE NO. 58 HELPING IN THE COMMUNITY



Efforts are being undertaken by our Brethren to gain exposure in the community, get involved with more community programs and help those organizations which are in desperate need of assistance to maintain their important roles in our society.

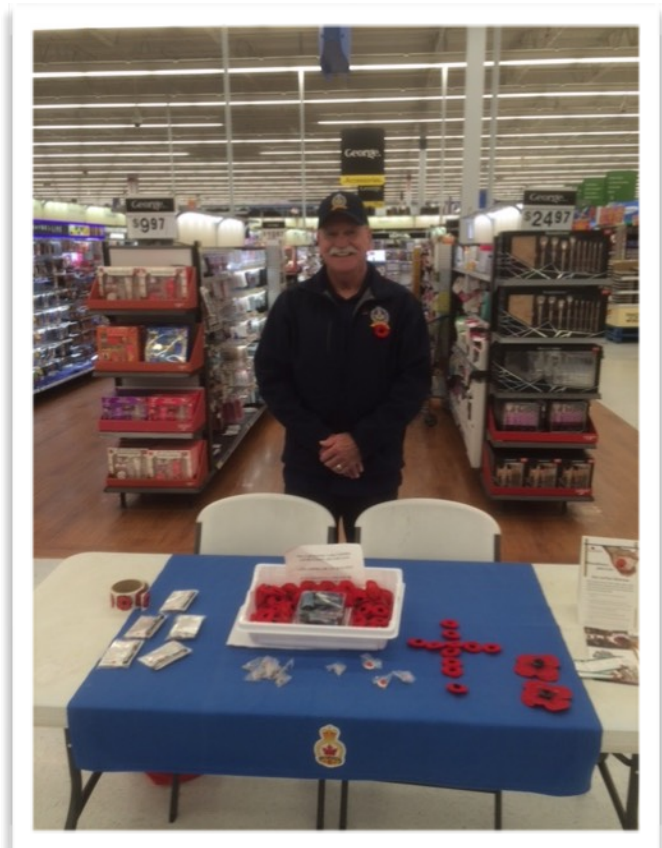
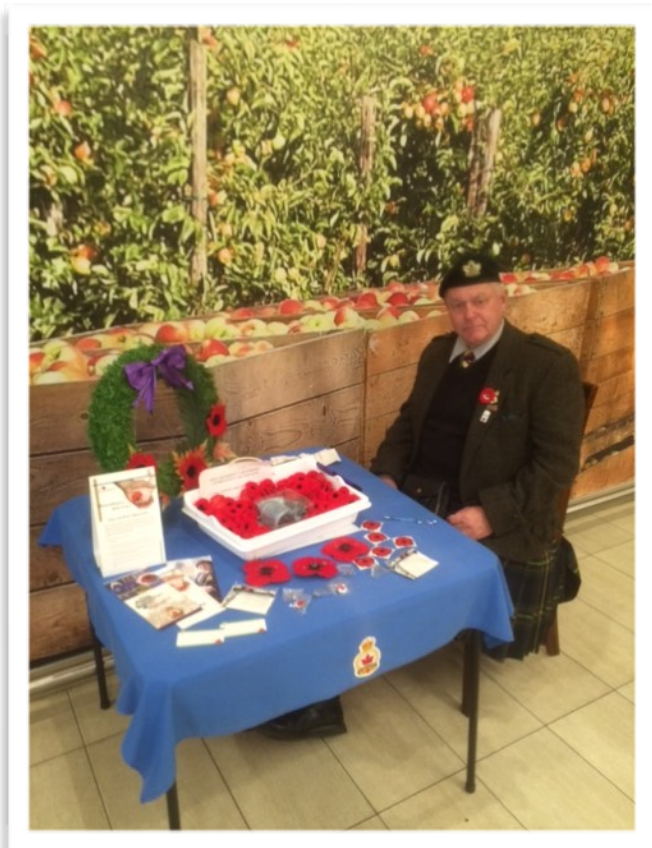
In September of 2019, Kentville Lodge No. 58 partnered with Nourish Nova Scotia to support the Nourish Your Roots fund raiser by purchasing boxes of locally grown produce. A portion of the funds helped support programs promoting healthy eating lifestyles for the students of the Aldershot Elementary School in Aldershot, Kings County. Lodge Brothers were on hand during the day of delivery to help distribute the boxes. With the help of the Lodge, the school was able to double their sales from last year.

The Brothers of Kentville Lodge also supported the Royal Canadian Legion with the annual Poppy Campaign. Tables were manned at a variety of locations in the Kentville and New Minas areas in the weeks leading up to Remembrance Day.

These were very worthwhile efforts and well received by the respective organizations and the community as a whole.

Next up is manning the Salvation Army Kettles during the Christmas season. Stay tuned for an update on that adventure.

*Gary Candow
Secretary
Kentville Lodge No.58
GLNS*



Brothers Gary Patterson and Ralph Pietersma manning the Poppy Campaign tables.

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 2020-2021 – “Freemasonry is an organization of like-minded men who accept a lifestyle based on a universal system of morality dedicated to the self-improvement of its members and thereby contributing to the building of a better community” - What this means to me.

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 2020-2021

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 2020/2021 year.
2. The Theme of the essay is **“Freemasonry is an organization of like-minded men who accept a lifestyle based on a universal system of morality dedicated to the self-improvement of its members and thereby contributing to the building of a better community” - What this means to me.**
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: _____

BECOMING APOLLO II: LIFTING THE VEIL OF ALLEGORY



*A paper by W. Bro. Jim Musgrave,
Chaplain, presented at Sophia
Perennis Lodge, Truro, Nova Scotia,
September 9, 2019*

In 1942, a generation before Apollo II, World War II fighter pilot and poet John Magee published the sonnet *High Flight* on the back of a letter home to his mother. Parts of this poem I will read to you now:

"I have slipped the surly bonds of Earth...

High in the sunlit silence.

And, while with silent, lifting mind I've trod

The high [un-trespassed] sanctity of space,

– Put out my hand, and touched the face of God." (*The emphasis is mine*)

2019 marks the 50th anniversary of the Apollo II Moon landing. Neil Armstrong (whose father was a Freemason) and Bro. Edwin "Buzz" Aldrin landed on the Moon on July 20, 1969, spent 21 hours and 36 minutes on the Moon's surface, and became the first men to walk on another body in the heavens.

Brother Gus Grissom commanded Apollo I, and was in line to command the first lunar landing before he died in a horrific, preventable fire on the launch pad on January 27, 1967.

The Great Light Armstrong and Aldrin touched 50 years ago is lit on one side by the light of that other Great Light. Above both men, command module pilot Michael Collins circumambulated the Moon 17 times, alone, half the time in darkness; half bathed in light. Some 65 nautical miles below him, the lunar lander sat in solitude, a tiny point within a circle. From that point in the circle, his colleagues below couldn't see him above. In Aldrin's words much later, Collins was "in lunar orbit, unseen in the black sky above us."

At Mission Control's request, Collins spent every revolution during the landing looking for his colleagues on the lunar surface, but wasn't able to spot their landing site either. His first view of the lunar lander, *Eagle*, was when they lifted off again from the lunar surface to rendezvous with him for return to Earth.

While orbiting on the dark side of the Moon, alone, for 48 minutes at a time in total darkness,

Mike Collins was the only known living being in the Universe stretching out to infinity behind the Moon.

These men are among my boyhood heroes, and my fascination with manned missions to the Moon and the courage of pioneers like them and Jim Lovell and Bro. John Glenn has been earnest, passionate, and lifelong. You can pick your own adjective to describe them. I choose the words of a wide-eyed boy: "bold"; "brave"; "inspirational"; and "heroic".

President John Kennedy first called for a manned mission to the Moon in a speech to Congress in May 1961. On September 12, 1962, he said this about what would become Apollo II just 7 years later:

"We choose to go to the Moon. We choose to go to the Moon in this decade and do the other things, not because they are easy, but because they are hard, ... because that challenge is one that we are willing to accept, one we are unwilling to postpone..." (*The emphasis is mine*)

He continued:

"And, therefore, as we set sail, we ask God's blessing on the most hazardous and dangerous and greatest adventure on which man has ever embarked." (*The emphasis is mine*)

Two years after setting the audacious goal of sending a manned space mission 239,000 miles to the Moon, and back, returning men safely to Earth, Kennedy cited a story Irish author Frank O'Connor told about his own boyhood. Facing the challenge of a high wall, O'Connor and his playmates tossed their caps over it. Kennedy observed,

"They had no choice but to follow [their caps]. This nation has tossed its cap over the wall of space." (*Again, my emphasis*)

Kennedy said this on Nov. 21, 1963, in San Antonio, Texas. The next day he died at the hands of an assassin in Dallas.

Apollo II was a watershed in human history. There was a time when men did not touch another world in the heavens. And then came Apollo II, and everything changed.

For this evening, please ignore the geopolitical implications of the U.S. and Soviet space race. I ask you to focus instead on "audaciousness". I

intend to toss my own cap over the wall, to talk about something that is as awesome and profound as it gets. To talk about the very heart of Freemasonry, assisted by the symbols of Apollo 11.

13 years ago, my wife and my two boys spent part of our summer holiday in Washington, D.C. When we went to the Smithsonian, I spent hours, leading my family from great hall to great hall looking earnestly for the Apollo 11 command module, *Columbia*. It was my great whale; my holy grail. You know you are viewing a trip to an Apollo 11 exhibit as a religious experience when your tourist photos include a picture of the bag Neil Armstrong peed in.

At any rate, after exhausting the little legs of two little boys, and Rhonda's otherwise inexhaustible fountain of patience, I found our way back to the reception desk located at the building's entrance we'd entered hours earlier, and, with demonstrable exasperation, asked the nice lady behind the desk where the Apollo 11 command capsule was. She smiled, said nothing, and pointed straight up, up, up, above our heads. There it was, above us, just 20 feet from where our journey started that morning! And at that moment, I heard the Vienna Boys' choir play in my head, and I had my religious experience for the day!

My Brothers, a Divine purpose sets our Craft apart from every other fraternal or charitable society in existence today. But, this "beautiful or peculiar system of morality, veiled in allegory and illustrated by symbols", has had that purpose so successfully veiled that the purpose itself has been lost to all but a few modern Masons. It is indeed the "lost Word". Fortunately for me, these few modern Masons are well represented in our Lodge.

Most North American Brethren have come to accept a watered-down version of Masonry, perhaps in the hope that those of this world will find it more palatable and sign up for membership. With respect, that is a fool's errand. Ordinary doesn't sell. Nobody is buying ho-hum. Where is the audaciousness?

You can't find "audacious" in making an already good man, a better good man. That's not transformational; it isn't even particularly motivational. Where is the "extraordinary!" in becoming better? Where is the "Wow factor"? No need to look: it isn't there.

I can become "better" with any number of self-improvement courses – from *Chicken Soup for the Soul*, to Anthony Robbins, to how to manage my financials. I might improve by reading Plato and Homer. I might be a better man if I learned to play an instrument or volunteered in a food bank. None of these are transformative in the way the Ancient Mysteries can change us.

Freemasonry is not confined to morality plays and ritual. It looks to the heavens. It is uncompromisingly audacious. It is Spiritual. Put simply, the Craft is what Masonic writer W.L. Wilmshurst calls a pathway to "cosmic consciousness".

"Audacious" is defined as a willingness to take bold risks. Its synonyms include "daring", "intrepid" and "brave". In the Masonic legend, Brother Hiram Abif courageously chose death over a compromised life.

Tonight, I am also throwing my lot in with Brother Abif – not the death part; the audacious part. Here goes...

Bro. Wilmshurst says:

"Masonry is not a secular society. It is a house of spirit. It is to be lived in the spirit as well as in the ritual. ... Progress in Masonic science involves great changes to yourself, your normal mental outlook and your ways of living. The prizes are immense, yet remember they are not for yourself. Initiation involves exterminating your sense of personal self-hood to become a self-less instrument for the diffusion of light, wisdom and love to all beings. If you follow this course you will be building a temple of a perfected humanity. (*The emphasis is mine*)

Freemasonry is a path to Spiritual Truth; to communing with the Divine. This is our Craft's incredible purpose, one all but ignored for reasons that escape me. The symbols of Freemasonry are breadcrumbs capable of leading the observant deeper and deeper to his own Spiritual awakening. It saddens me that so few of us follow the crumbs.

The Craft's purpose is most often lost in plain sight.

The Grand Lodge of England's website defines Masonry as barren of inspiration. Here it is: "Freemasonry is the U.K.'s largest secular, fraternal and charitable organization. It teaches moral lessons and self-Knowledge through

participation in a progression of allegorical two-part plays.” (*The emphasis is mine*)

I’m fascinated by the use of the word “secular”. The UGLE website also says that the “secrets of Freemasonry” are its “traditional modes of recognition” – the handshakes. Apparently, these are the only secrets the Craft has on offer. Ho-hum.

A UGLE booklet says Freemasonry is not a religion, and that “Freemasonry deals in relations between men; [while] religion deals in a relationship between a man and his God.”

(*Again, my emphasis*)

Many Grand Lodge websites are like this.

By contrast, here is the website for the Grand Lodge of Missouri:

“Masonry provides a setting and context in which men can seek spiritual development, personal growth, self-control, and self-discovery.” (*My emphasis*) in

Which of these websites offers you the equivalent of a ride in a lunar simulator, safe and sound on the ground at Cape Canaveral, far from danger, far from risk, and far from the discoveries risk might uncover?

Which one offers the adventure of a lifetime?

I assume I don’t have to ask which one offers the intrepid traveller the opportunity to break the surly bonds of the material world and touch the face of God?

In *Mystic Masonry*, a wonderful little book, Bro. Robert Lund quotes Bro. Albert Mackey as saying:

“In the investigation of the true meaning of every Masonic symbol and allegory, we must be governed by the single principle that the whole design of Freemasonry as a speculative science is the investigation of Divine Truth. To this great object[,] everything is subsidiary.” (*My emphasis*)

Freemasonry points the way to our Spiritual centres. It hasn’t stopped being so just because this immutable fact has been forgotten or ignored by a majority of the Brethren. The Word is lost, and happily so, it appears.

In a great book, *Freemasonry: Its Hidden Meaning*, Bro. George Steinmetz’s writes that modern Masons have largely forgotten that Masonry is “religious”. It is not a religion, but it is and should be unapologetically religious. Masons in our jurisdiction may bristle at this, but it isn’t

heresy. It may be news to Brothers, but it is not “fake news”.

Here is a working definition of “religious” to guide us deeper:

“Religion is the recognition of man’s relation to a Divine superhuman power to whom obedience and reverence are due”.

Bro. Steinmetz writes:

“The [O]rder has at all times been careful to explain that Masonry is not a religion. It has denied the fact over and over again, and insisted that it was a lodge or brotherhood, and in no way did, nor was it intended to, take the place of the church in a man’s life. It is claimed that Masonry is universal, its tenets such that they can be subscribed to by [all faiths], and all may meet in brotherhood at its altars.

Has Masonry been too careful in its explanations? Too vehement in its denials? Has it so loudly proclaimed it is not a religion that its followers have been misled into thinking it is not religious?” (*Emphasis added*)

We live in an increasingly secular society. Building maintenance costs are soaring for traditional places of worship, at the same time as church attendance declines. A 2019 CBC report observed:

“A national charity that works to save old buildings estimates that 9,000 religious spaces in Canada will be lost in the next decade, roughly a third of all faith-owned buildings in the country.

[E]very community in the country is going to see old church buildings shuttered, sold off or demolished.”

We in Freemasonry are experiencing the same forces, and the root causes come from similar places. Time is at a premium for all of us today, both to attend Lodge and for personal Masonic studies. They often take a back seat to the din of modern life. As the Emulation ritual says,

“[T]hough the heart may conceive, and the head devise, in vain, if the hand be not prompt to execute the design.”

As you well know, Brothers, Masonic study is not easy. There is no one source where the Great Mysteries are fully revealed. There’s no Costco or Amazon quick fix available. No audio books from Mackey or Pike.

Perhaps we are concerned that our own precarious Lodge numbers will be affected if we

put any emphasis on Masonic science as a proven pathway to the most profound of life's answers -- paths that lead the brave, studious man to his individual version of Truth.

Brother Robert Lomax, in *Turning the Hiram Key*, comments:

"[Freemasonry] is falling prey to the same failings that are destroying the church in modern Western society. It is losing track of its purpose and suffering a destructive failure to defend its core beliefs."

All the great Masonic writers recognize that Masonry is religious. While churches may be suffering, there remains an unquenchable desire -- a fire inside -- to discover the meaning of one man's life. That fire still brings the neophyte to Masonry's doors. He is searching for his place in the cosmos, and something inside him says he can find it with us. He comes to us even in 2019, looking for something he cannot get out there in the secular world; something he may not be able to find in houses of worship for whatever reason.

But if he doesn't discover what his intuition is searching for -- a path to his purpose -- he will, after a while, walk away from our temple doors too, disappointed and for good, just as he's done with those church doors.

Pandering to the world outside the Lodge is fatal. The irony is that if we did proudly trumpet Masonry as the path to Divine Truth, even in a modern world, we would be happily and successfully out of step with secular culture.

Thanks to my Brother Senior Warden, I read a great article called "*What Makes a Successful Lodge*". Here are some of its highlights (slightly condensed):

"Instruction, study and education on the symbolic meanings of Masonry is what stirs the soul of men to commit themselves to active participation, and makes Masonry a way of life ...

Camaraderie does not create the thirst for knowledge (the "light"); the thirst for knowledge creates the camaraderie."

Which brings me to the subject of symbolism. I can talk about Masonic and Apollo 11 symbols all evening. But time is not our friend, and I will focus instead on the symbols of both that speak most to me, trusting that each of us has symbols that speak uniquely and powerfully to him.

At its peak, the Apollo program employed some 400,000 people and required the support of over 20,000 industrial firms and universities.

Apollo 11 was a triumph of science and industry for its time. Most of the technology it took to get to the Moon did not exist when Kennedy issued the challenge to go there. For example, Apollo 11 landed on the Moon using a computer with 1300 times less processing power than your iPhone. In many ways, today, we are as far away from the technology of Apollo, as Apollo itself was from the technology that built King Solomon's temple.

Long before the Apple Store and downloadable playlists, Mickey Kapp was chosen by NASA to put together what we now call "mixed tapes" for the Apollo 11 astronauts. The audiocassette was still a novelty then, but it was compact and lightweight, and therefore the perfect technology for space travel. NASA began equipping astronauts with Sony TC-50 cassette recorders -- similar to the Walkman, which would hit the world in 1979 -- beginning with Apollo 7 in October 1968.

Now, the Middle Chamber Lecture tells us that music is the science that affects the passions by sound. There is no sound in space. The only sound was inside the artificial environment of the spacecraft itself. Is it any wonder, then, that these three men, homeless in the lifeless vacuum of space, chose to bring with them the simple comforts of music from home? Here is a sample of what played on board Apollo 11

- *Galveston*, Glen Campbell
- People Barbara Streisand
- *Mother Country*, John Stewart; and
- *Fly Me to the Moon*, Frank Sinatra, the first song played on the surface of the moon.

Apollo 11 applied a fantastic array of new and emerging technologies, all of which had to work flawlessly in an alien environment for the duration of the mission, with no chance of rescue or salvation if they didn't. Even with all the science, all the calculations, and all the training, Apollo 11 was still a monumental leap into the unknown. Here is just one small example of the many, many unknowns: Moon dust.

The dust had no smell for a billion years, that is, until it was exposed to oxygen inside *Eagle*. To

Armstrong, the moon dust tracked into the lunar module on their spacesuits was “the scent of wet ashes.” To Aldrin, it was “the smell in the air after a firecracker has gone off.” The moon dust turned out to be so clingy and so irritating that on the one night Armstrong and Aldrin spent in the lunar module on the surface of the Moon, they did so in their helmets and gloves to avoid breathing it in. Cornell University astrophysicist Thomas Gold warned NASA that the dust had been isolated from oxygen for so long that it might blow up, either in the cabin itself or during landing or take-off. Bro. Aldrin commented, “A late-July fireworks display on the Moon was not something advisable.” Gold also warned NASA that the same dust might be so deep that the lunar module and the astronauts themselves could sink irretrievably into it on landing.

How do we as Masons make our own giant leap into the unknown? Bro. Albert Pike observes:

“He who would become an accomplished Mason must not be content merely to hear or even understand the lectures, but must, aided by them and then having as it were the way marked out for him, study, interpret and develop these symbols for himself.” (*Emphasis added*)

The Sun and the Moon are two of the Great Lights in Masonry. The former radiates light to everything in our solar system and beyond. The Moon reflects that light back to us. We as Masons understand Light to represent Knowledge, and Knowledge leads man to Wisdom. Light allows us to chart our course to the Moon and back, and through every aspect of our lives.

I think the square and compasses are the most evocative symbols of our Craft. Over the summer, I found a superb article by Bro. Michael Schiavello called “*The Symbol of Freemasons*”, talking about the square and compasses. Here are highlights from the article:

- Squares are not found in nature. There are no square trees; no square clouds. Squares are man-made.
- The square represents man’s lowest self; his animal nature.
- Compasses draw circles. Circles are everywhere in nature, representing the inner spark of Divinity.

- Being progressive symbols, the square and compasses change appearance gradually over the 1st, 2nd, and 3rd degrees.
- Masonic compasses are always open to 60° (being one-third of an equilateral triangle, or 180°), symbolizing that man should be balanced in all 3 aspects of his life: (a) mind, (b) body and (c) soul.
- Placing Masonic compasses on top of the square in the 3rd degree alludes to Freemasonry’s purpose. That is, “overlaying” our Divine nature on top of our baser self to awaken the spark of Extraordinary in each of us.”

Apollo 11 was a perilous journey between globes in the pitch of the heavens. Circles on a wondrous canvass of blackness; the handiwork of the Most High. And it is fitting, then, that the first parts of the manmade *Eagle* to touch the lunar surface were its wide, circular landing pads.

Even in ancient times, the rectangle or square symbolized matter. These shapes represent the psyche of every man; our material, physical or base aspect.

By contrast, the flap on our Masonic aprons – a triangle – is the symbol for Spirit. Bro. Steinmetz writes:

“The flap of an apron turned up [at the end of the 1st degree] appears as a triangle surmounting a [rectangle], the [rectangle] being the lower portion of the apron. In this position, it symbolizes the “two” men separated [for the first time]. The [rectangle] below is the material man with no spiritual part. The triangle above represents the spiritual, hovering over, but not yet having entered the material.”

Powerful, don’t you think? By the time we are a Master Mason, the triangle of spirit is fully overlaying the rectangle of ego. Spiritual man is in full contact with material man; the Divine and the material are one. The Divine is no longer hovering, the Spirit should now rest effortlessly on the material.

It is not altogether well known that Aldrin performed communion on the Moon, during a mandatory rest period, before leaving lunar module *Eagle* for the first time. Armstrong watched respectfully, but did not participate. Just before he took communion, Aldrin called for a

short period of radio silence, broadcasting back to Earth:

“Houston, this is *Eagle*. This is the LM Pilot speaking. I would like to request a few moments of silence. I would like to invite each person listening in, wherever and whomever he may be, to contemplate for a moment the events of the past few hours and to give thanks in his own individual way.”

There was no further broadcast of the communion rite. Weight was a serious issue for the space program, and so no Volume of the Sacred Law went to the Moon on Apollo 11. Instead, Aldrin read the following passage from John 15:5, which he had handwritten on a recipe card:

“I am the vine, you are the branches. Whoever remains in me, and I in him, will bear much fruit; for you can do nothing without me.”

On the other side of the same card, also in his handwriting, were the following from Psalm 8:

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him?”

With all the wondrous achievements landing on the Moon represented in that precise moment, there was no doubt in his mind that his safe arrival on the Moon was ever through the Mercy of the Most High. Could there be a clearer message of humility in the Galaxy?

In the pre-launch broadcast, Walter Cronkite said of Aldrin that he was widely regarded as the strongest scientist among the astronaut corps. Yet there, on the surface of the Moon, a hard-charging man of science paid homage to his Deity. A man of this world said a humble thanks to the Great Architect – a homage from the material world to a realm not of this world.

Man attains this highest evolution through his power to choose. In the 2nd and 3rd degrees, while the compasses are still covered by all or part of the square, the Lodge itself prays for the initiate. But in the third degree, we hear for the first time the words, “Previously the Lodge prayed for you; now, you must pray for yourself”, signifying that from that point on, individual action is necessary to advance in personal and Spiritual growth.

Imagine driving to your favourite beach, by yourself, and choosing not to get out of your car when you get there. You may be able to see the beach from behind the wheel. You may hear the surf; you may see the water churning. But have you felt the sand and water between your toes? Have you experienced the beach for all that it is? All that it could be? Are you “So close and yet so far”?

Freemasonry is not the Great Mysteries of life, but it can lead us to them. Most Brethren choose not to make the journey and that is their choice. I offer no criticisms of the choice. Masonry serves them at that level, often very well. But, with respect, that choice leaves them “grounded”, not bound for discovery in the heavens.

I come from the Christian tradition, but I remember reading a Chinese proverb years ago that all streams lead to the ocean. I believe it. I am not telling you what to believe. I do not believe that my God offers a better trajectory than yours. Brother Lund quotes from a Rosicrucian Manuscript as follows:

“[T]he road to discovery, to peace and enlightenment is a journey into self.

There is more to our conscious being than we realise and it is from within that we find the keys which unlock our inner wisdom. It is from within that we can connect with the source of knowledge that lies beyond the limits of our five senses.

By going within and attuning with this source of knowledge, we may experience a transitory illumination whose impact may remain forever.

But the mystical experience does not have to be accomplished by flashes of lightning or the ringing of bells. It can be a very simple experience, an intuitive impression, a hunch, and an idea that helps us in our life, our work, or whatever we are planning to do. It can be a finding of peace within, a deepening compassion, and an understanding of our personal value in life.” (*Emphasis added*)

Everything in Masonry is encouraging us to travel to our Spiritual core. To me, the winding staircase in the Middle Chamber lecture is especially powerful in this regard. The staircase represents our journey to centre. Our true self, also called “Spirit”, can only be found in the

centre. It is our connection to the Source of all being.

The lunar lander – a point within a circle of “magnificent desolation” from 50 years ago – also tells us that we find our true self in the centre, and it is from the centre that we communicate with the Divine and channel Spirit into our lives.

Like the vacuum of space, each of us were once “no-where”; but are “now-here”. And each of us is heading back to “no-where”. Freemasonry tells us that there is a path back to the Great Architect. On Earth, it is a journey to the East. In space, the word “East” doesn’t apply, but the Great Luminary is unmoving and the path from any point in space is still there.

We intuitively know, deep within us, that the Masonic virtues of friendship, compassion, humility, charity, prudence, temperance, justice, brotherly love, relief and truth, are in perfect harmony with the Most High. And when we are in vibrational harmony with the Great Architect, we can draw on the law of manifestation to create abundance in our own lives.

One of my favourite non-Masonic books is *The Power of Intention* by the late Dr. Wayne Dyer, a modern avatar for discovering the Great Mysteries. Dyer posits that when we are in harmony with Source, our imaginations can bring what we desire into the material world. He writes:

“ ‘You get what you intend to create by being in harmony with the power of intention, which is responsible for all of creation.’ Become just like intention and you’ll co-create all that you contemplate. When you become one with intention, you’re transcending the ego mind and becoming the universal all-creating mind.”

Dyer suggests that there is a power in the Universe – a power of intention. It never fails to create the tree from the seed and unerringly regulates the orbits of planets around suns. Call it what you will, this unseen but unlimited well of creating force is everywhere, and the only way to deactivate it is to believe that you are separated from it. This is not “New Age”; to the contrary, this is “Ancient Age”, tracing its roots back to our great philosophers. Think of it like gravity, another ever-present and invisible force in the Universe. Apollo 11 was only possible because men stopped thinking of the “holding down” of things,

and started focusing their imaginations on the “ascendency of things”. I am not saying that Dyer has this completely figured out by any means, but there is no doubt that he is describing the “foreign country” we say we want to see.

The Great Mysteries are our “Moon”; the destination we should set for ourselves as Master Masons; and we choose to go there not because they are easy, but because they are hard.

How do we move in harmony with the Universal Force that governs all? Reading and pondering what we read about the Great Mysteries is essential. I am talking about individual study, and Masonic education study groups. Listening to (and, better yet, Brother Organist, playing) music and appreciating Beauty and Wisdom around us help as well. The period of quiet contemplation our Lodge enjoys at every regular meeting can bring us into harmony with the Great Architect. Prayer or meditation is also key. Brother Lund says that meditation is the most powerful and effective activity we can undertake – the key to opening up the non-material world (what he calls the “real world”) to see what is not normally seen.

Brother Lomas, a scientist who finds the idea of a mystic pipeline to God unlikely, nonetheless comments in his book, *Turning the Hiram Key*:

“Freemasonry is the only spiritual system I know that has evolved away from the risk of religious intolerance. It teaches you how to contact the centre, to experience oneness with creation, but it does not tell you what religious beliefs you must hold; all it asks is that you accept that there is a sense of order in the universe. It is as open to the scientist as it is to the religious mystic. And it gives both of them a shared symbolic system to enable them to talk about their insights into the human spirit without offending each other’s belief systems.”

He continues:

“When you sense the light of the centre you realize a great sense of control over what would otherwise be the whims of fate. You feel that you are not alone in the cosmos, and your life becomes part of an intelligible plan. You know, deep in the tangle of your limbic system, that goodness can triumph, and even death has a purpose. This holds true whether there really is a deeper reality, or even if it is just a perception generated by an odd brain state. Either way, you

realize that all religions and the gods they define are just ways of interpreting the transcendental bliss that mystics have known through the ages.

This notion of tying into a deeper purpose is repeated over and over in Masonic literature. Prayer or meditation is a means to that end. Dyer recommends a form of meditation called *Japa* in his book, *Getting into the Gap*. This is an accessible, user-friendly form of meditation, if you haven't tried it. I recommend it. Dyer leading Japa meditation is readily available using Google. Dr. Dyer writes:

"St. Paul said, "... *that which is seen, hath not come from that which doth appear.*" ... In the silence between our thoughts, we find the possibilities of creative genius and spiritual awareness that elude us when we remain attentive only to our run-on thoughts.

Within us is the almost unfathomable power to enter the gap between our thoughts, where we can silently commune with God and bring to life the same creativity that we see in the world of nature – of which we are an integral component." (My emphasis)

My Brothers, I choose the less scientific, more romantic interpretation of the Masonic experience, but I leave it to you to make your own decision. Either way, Masonry is not an end unto itself. Freemasonry deals at some level in relations between men, but its dominant purpose is to help each Brother connect with his God, his Truth. Audaciousness is truly close at hand, but you have to step out of your comfort zone to reach it.

Brothers, there is no greater example of inspired creativity and audaciousness than the Apollo program itself. When Kennedy announced his vision in 1961, no one knew how to pull it off. America had a grand total of 15 minutes in space — with just five of those minutes outside Earth's atmosphere. Russian dogs had more time in space than U.S. astronauts. Each hour of space flight would require one million hours of work on Earth. By July 1969, 400,000 scientists, engineers, and factory workers would solve 10,000 problems to get Armstrong and company from lift-off, to the Moon, to splashdown. And we know as Masons that each and every one of those solutions was achieved by the minds and hands of countless men

and women, but with inspiration and creativity implanted in each of them by the Most High.

Brother Ken Kleinknecht was the Manager of Apollo Program Command. In the November 1969 edition of *The New Age Magazine*, months after Apollo 11 splashed down safely on its return to Earth, Bro. Kleinknecht wrote:

"Masonry already is in the space age. Can we doubt Freemasonry and its spiritual relevance to the modern era when even its material representatives have today made historic inroads into the infinite expanses of outer space?" (*The emphasis is mine*)

Bro. Kleinknecht writes in the same 1969 article that,

"The mission of the Craft has always been one of salvation." (*Emphasis added*)

Brother Chris Hodapp, the keeper of the *Freemasonry for Dummies* website, comments,

"Back then [in the Apollo program], Freemasonry wasn't shy about admitting that the "Craft" is essentially a spiritual endeavour".

There... I've done it. The cap went over the wall, and it landed on the side of God, or "intention", or the Great Architect of the Universe. Whatever label you give for that side, I couldn't see my cap anymore from this side, and had to climb over the wall to get it back. In doing so, I travelled to a foreign country, and here is what I've learned:

The Craft owes it to itself and every man who earnestly knocks on the inner door, not to abort, disavow or ignore its core mission on this good Earth. That mission is to put each of us on that proverbial launching pad, and to light a fire inside us during the first 3 stages of our Masonic training.

Far from hiding our light, or hiding from the light, Masonry would do well to trumpet its role as the conduit to personal growth and deep Spiritual Truths. Every thinking man of every age has pondered his place in the Universe. Freemasonry offers important clues to those very answers for those travellers with the courage to strap themselves in, and actually launch. Becoming a Master Mason is merely the end of the beginning.

The symbols of Freemasonry and Apollo 11 are immovable points of light in a blanket of darkness. They are telemetry to a non-material realm, pointing us toward Divine Truth. They do not make the journey in our place; but they do point

the way. We must, in the end, make the journey for ourselves. On the journey, we're responsible for our own "dead reckonings". We alone are in charge of our "attitude control." For our "rate of ascent".

For those few brave Brothers, our beautiful Craft offers life-altering and audacious opportunities to slip the surly bonds of the material world, and touch the face of God. Truly, this is the greatest adventure on which man could ever embark. As the leader of a nation once said to dare a nation, this should be a challenge we are unwilling to postpone. And as another great man later said to unite a world, "*One small step for man; one giant leap for mankind*". From "Tranquillity Base" to "tranquillity on Earth". Finally: As above, so below.

I would be pleased to hear from you, Brothers. Thank you for your interest.

According to Bro. Chris Hodapp's Freemasonry for Dummies website, Bro. Aldrin claimed the Moon on behalf of the Grand Lodge of Texas before setting foot on the Moon surface. The Grand Lodge of Texas later chartered Tranquillity Lodge 2000. That Lodge is based in Texas "until such time as the Lodge may hold its meetings on the Moon."

Turning the Hiram Key, p. 359.

Our own Grand Lodge website describes Freemasonry as follows:

"Freemasonry is a fraternal organization composed of men of high moral values, from every race, religion, opinion and background who have reached the age of 21 and believe in a supreme being. Freemasonry teaches men to be tolerant of the beliefs of others, to be patriotic, law abiding citizens, temperate in all things, to aid the unfortunate, to practice Brotherly Love and to faithfully accept and discharge solemn obligations to each other, their families, communities, countries and the world in general. It aims to promote Friendship, Morality, and Brotherly Love among its members, who are brought together as Brothers to develop and strengthen the bonds of Friendship."

I note that the words "supreme being" I just quoted are lower case on the website. I am willing to concede nothing in particular need be drawn from that.

Freemasonry: It's Hidden Meaning, Bro. George Steinmetz. At p. 160.

<https://www.thestar.com/entertainment/music/2019/07/15/one-small-step-for-man-one-giant-leap-for-music.html>

One Giant Leap, by Charles Fishman Extracted generously from One Giant Leap, by Charles Fishman.

Lund, Mystic Masonry, p. 4.

At p. 23-24

At p. 42.

Lund, p. 107.

At pp. 358-59.

Ibid, pp. 359-360.

One Giant Leap, by Charles Fishman.

Ibid. Page 30

James Mulgrave

Chaplain

Sophia Perennis No.139

This paper was originally presented as part of Sophia Perennis Lodge's educational programme and is the first in a series of original essays from members of this lodge. It was also reprinted as the Sunday Masonic Paper No.936 produced by Bro. Wayne Anderson.

Ed.



IN AND AROUND THE JURISDICTION

Kentville Lodge No. 58 helped to support Aldershot Elementary School during the Nourish Your Roots fundraiser. Students worked hard to sell boxes of produce and offload the truck when the product arrived for distribution on Oct 1. Brothers Ralph Pietersma and Gary Candow were also on hand to assist in the product distribution. Through the efforts and support of our Lodge, we were able to help this school to double their sales efforts from a year ago and our portion accounted for 20% of the overall sales. Thanks to the Brothers of our Lodge who generously supported this campaign which helped the school and the students by supporting their meal programs and education about healthy eating.



Former premiers and members of the Craft, John Buchanan (left) and Roger Bacon (centre) talk with Cumberland South MLA Tory Rushton during his April 2018 nominating meeting in Oxford. Buchanan, the fourth-longest serving premier in Nova Scotia history, passed away on Thursday, October 3rd at age 88. He was a member of Atlantic Lodge No.103 which is now in darkness. Bro. Bacon, 93 years old, was raised in Acacia Lodge No.8 in Amherst.

Photo: Darrell Cole- Amherst Daily News



A happy occasion for the Brethren of Kentville lodge No 58 as they presented two meritorious Service Awards, L-R Worshipful Master Craig MacMullen, RWB Alan Jarvis, recipient, VWB Reg Jodrie, recipient, MWB W Marshall Black, and RWB Kirk MacLennan, DDGM (Kings).

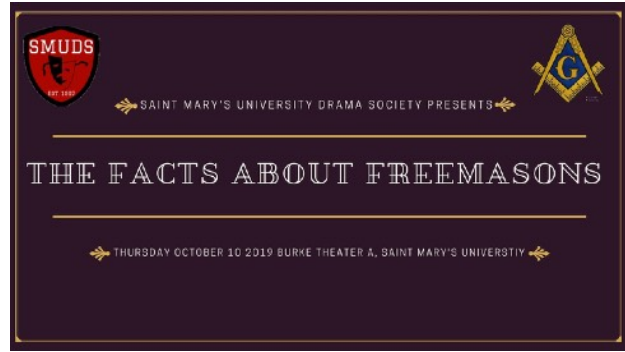


Pictured here on the 8th of October, the occasion of the DDGM's Official Visit to Kentville Lodge No 58, RWB Kirk MacLennan, DDGM (Kings) and RWB Charles Walker SGW (H), Friends and Brothers.



Truro Lodge #43, Past Master Meeting and The Most Worship The Grand Master Brother George Grant, was made a honorary member for life.

The St Mary's University drama society president Katherine Logan, daughter of RWBro. James Logan, invited the Grand Lodge to host one of their Society workshops. Knowing that drama is a key part of the Freemasons ritual this gave an opportunity for members of the PR committee to engage with university students and explain a little of who we are and what we are about. Also present were a couple of young men not in the society who attended to learn more about Freemasons. This was a truly positive experience and very positive feedback was received from the students.



MWBro. Campbell and RWBro. Logan with some of the participants in the workshop.



The MWTGM presenting RWBro. Mark Porter DDGM of Hants District with his certificate at the Hants District meeting on November 2nd.



Welford Lodge Sept 10, 2019, presentation to Fire Chief Bro Jamie Juteau, for saving two children's lives in a house fire. MW Bro. George Grant also presented two 55 year bars to Bro Willard Campbell and Bro Terrence Daniels.





Yarmouth/Shelburne District Meeting Oct 24, 2019



Lunenburg-Queens District Meeting Oct 26, 2019



*Colchester District Meeting October 26th. MWBro. Lawrin Armstrong representing the Grand Master installed RWBro. Jack Patriquin as DDGM for Colchester District who was appointed after the untimely demise of RWBro. Earl McKinnon.
Left: RWBro. Patriquin presented RWBro. James Lamont with his Past DDGM Jewel.*

At the October meeting of Cornwallis No.95 Brother Roland King received his 25 year pin presented by the DDGM of Halifax District 2 R.W.Bro James Withers and Cornwallis Lodge secretary W.Bro Michael Swinimer received his 25 year pin from Deputy Grand Master R.W.Bro John Dollimount. Wentworth lodge 108 and Sackville 137 lodges conducted an official visit. Wentworth with 9 brethren are the first lodge to take the traveling gavel. W Bro Mark Thibeault Worshipful Master Wentworth 108 here receiving the gavel from V W Bro Brian Butler Worshipful Master Cornwallis No.95.





Unity Lodge #4, Awards and Ladies Night, Nov 5, 2019

At the Oct. 1, 2019 meeting of King Solomon No. 54 in Digby the MWIPGM MW Bro. James Luddington was on hand to witness the third degree Q and A proficiency of Bro. Daniel Young, with Bro. Stuart MacDonald asking the questions. Bro. MacDonald had accomplished the same proficiency in the summer. Both had been raised on June 6, 2019 the day before Grand Lodge convened in Truro. After the proficiency MW Bro. Luddington presented the new members of the Lodge with their aprons, diplomas and Bibles with the lectures delivered by RW Bro. Cliff Thompson (apron), VW Bro. Larry Black (diploma) and VW Bro. Richard Parry (Bible).



(l to r) Bro. Daniel Young, MM, MW Bro. James Luddington, IPGM and Bro. Stewart MacDonald, MM.



Halifax #1 District Annual Meeting, Nov 7, 2109



MWBro. George Grant attended the 100th Celebration of DeMolay with members of the Atlantic Provinces Chapters. Representatives of other Masonic bodies were present representing the different provinces



Kings District, Service of Worship at Aylesford United Church, with Rev John Moses, Nov17,2019



Cape Breton Center District Annual Meeting, Nov 16, 2019

On the evening of December 19th Past Masters from three Lunenburg County Masonic Lodges visited Worshipful Brother David (Job) Crocker to present his 50 year jewel. Brother Crocker was raised in Charity Lodge # 69 (now dark) on December 20, 1966, he was Worshipful Master of Charity Lodge # 69 in 1974. He is presently a member of Unity #4. Brother Crocker is unable to attend lodge due to medical conditions. After several cups of coffee and Masonic Chit Chat the night came to an end and lodge was closed in real short form at 9 PM. Pictured are Left to Right

Rt. Worshipful Brother Jack Kerwin PM of Charity and PDDGM.

Rt. Worshipful Brother Harry Rhyno WM Unity #4 and PGDC

Worshipful Brother Job Crocker 50 year jewel Recipient

Rt. Worshipful Brother Robert Turner PM of Unity#4 and PDDGM



King Solomon Lodge #54, Awards and Ladies Night, Nov 16,2019. In attendance were TMWTGM MW Bro. George Grant and his Lady Winnie, IPGM, MW Bro. James Luddington and his Lady Anna, RW Bro Quentin Hardy, GDC, wives of Lodge Brothers, Ladies of St. Mary's Chapter No. 35, OES, widows of passed Brothers and ladies of the former Zelma Rebekah Lodge. With MW Bro Luddington looking on, MW Bro. Grant, assisted by Lady Ruth Roope, presented W Bro. John Roope with his 65 year bar; Bro. Allen Denton, his 50 year jewel, Bro. Mike Casey, assisted by Lady Lynn Casey, his 25 year lapel pin and Bro. Stewart MacDonald with a Lewis jewel.

*front row (l to r): RW Bro Bill Hilden, JW and DDGM Annapolis/ Digby District; MW Bro. Jim Luddington, MWIPGM; W Bro. John Roope, 65 year bar; TMWTGM, MW Bro. George Grant; Bro. Allen Denton, 50 year jewel: Bro. Stewart MacDonald, Lewis jewel
back row (i to r): Bro. Daniel Young, MM (face hidden); VW Bro. Jack Whalley, Chap.; Bro. Tom Drover, SD; VW Bro. Richard Parry, Sec. and DGC, Anna/ Digby Dist.; VW Bro. Larry Black, WM; VW Bro. Bob Eisener, SW; Bro. Mike Casey, 25 year lapel pin.*

Kings County DDGM, RWB Kirk MacLennan, on the occasion of his recent Official Visit to St Georges' Lodge No 20 in Wolfville. L- R RWB Ron MacNeill, RWB Kirk MacLennan DDGM, RWB Charles Walker, WM Pro-Tem, VWB James Amos, and VWB Jim Franey DGC.



Special Meeting of King Edward's Lodge No.86, River Hebert, Nov 9, 2019. RWBro. John Dollimount presented to 93 year old Bro. Fred Jackson his 50 Year Jewel. With him above is his Lady wife of 65 years who was presented with a bouquet of roses.

Kings District Annual Meeting, Nov 6, 2019,





*Remembrance Day Halifax, Nov 11, 2019.
MWTGM, MW Bro. George Grant laid a wreath on behalf of
the Grand Lodge of Nova Scotia*



*This year Alexandra Lodge #87 again took part in the
annual Remembrance Day Parade and Service in
Amherst. L to R: MW Bro. Barry Imber, DDGM, RW
Bro. Larry Ross, DDGM Cumberland, & Bro. Travis
Saulnier (Photo by VW Bro. Michael Gaul).*

The Annual District meeting of Cumberland County held in Amherst November 16, 2019. Right: RWBro. Larry Ross, DDGM receiving the gavel from MWBro. Barry Imber, acting WM of Alexandra Lodge No.87. Below: RWBro. Alan Jarvis, SGW, being received into the lodge accompanied by RWBro. Bill Stevens, Acting GDC, and past and present Grand Lodge officers of the County.



WM of The Shore and DDGM Of Hants District presenting awards to the newest MM of Lodge 134, Brother Micheal Munro



Brother Jack Rogers was raised to the Sublime degree of Master Mason in Hiram Lodge #12 Yarmouth Nova Scotia. Seen here with VWM Gary Oliver.



3 York Rite Grand Masters: Most Excellent Grand High Priest Companion Robert (Bob) MacDougall, of Royal Arch Masons of Nova Scotia and Prince Edward Island. Most Worshipful The Grand Master, Brother George Grant, of the Grand Lodge of Nova Scotia. Most Puissant Grand Master, Most Illustrious Companion Aubrey (Bill) Stevens, Eastern Jurisdiction of Canada Royal & Select Masters.



R.W.Bro Vincent S. McCarlie
King Solomon Lodge 54.

R.W.Bro. Eric Pates
Sackville Lodge No. 57

V.W.Bro. Senator John Buchanan
Atlantic Lodge No. 103

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