



# The *Nova Scotia* **FREEMASON**

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA

## 157th Annual Communication 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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*With the Installation of the new Grand Lodge officers we start another year of masonic activity.*

*Our thanks to Bro. Charles Cumpas of Keith Lodge No.17 for the photographs of the Annual Communication who runs Cj Aperture Photography. Contact info: 9024125671  
Email: [cjaperture.photography@gmail.com](mailto:cjaperture.photography@gmail.com)*

*Please remember that you can advertise your lodge events or fund raising projects free of charge. Just send you information to either the Grand Secretary’s office or directly to the Editor for inclusion.*

*-Ed*

THE GRAND MASTER'S MESSAGE:

Brothers



Since beginning my term as your Grand Master, I have been invited to some very good Installations and degrees where the Lodges are still practicing “Back to the Basics”. No Installation books or Ritual books to be seen and only one prompter. The work was stellar. To those Lodges practicing back to the basics, well done. Lets keep up the good work.

I have had the privileged of presenting 25 year pins, 50 Year Jewels 60, 65 and 70 year bars, along with some Meritorious Service Jewels. Well done to all the recipients. It is one of the most satisfying pleasures as your Grand Master that I get to do. Having a little biography of the recipient sure helps when doing the presentation. Thank you to the Lodges who have invited me.

“Together We Can” : I have seen Lodges doing just this. Lodges helping each other, brothers helping brothers, remember we/you are not alone. Whether it is with Lodge activities or not, there is always a brother who is willing to help or get the help you need. You need not walk this long road alone.

I know there are still brothers out there who are a little timid about coming back to Lodge after the Covid 19 Pandemic. Please reach out to these brothers and see if they are doing all right and find out how they are feeling, perhaps they might come back to Lodge.

Brothers, I hope you are enjoying your summer as my family and I are. After the summer break things are going to get very busy. If a Lodge would like a Grand Lodge Officer to attend a special meeting they should get their secretary to send an invitation through the Grand Lodge Secretary to see if a Grand Lodge visit can be arranged.

We look forward to visiting and seeing brothers after the summer break. Remember brothers, treat each other with respect and treat your brothers the way you want to be treated. Practice outside the Lodge those tenets you practice within the Lodge.

*M.W. Bro. Rick Crawford*  
*MWTGM*

**Grand Lodge Officers 2023-24**



FROM THE DGM



**Travelling Gavel set Circa 1920's - King Solomon's Quarry**

When I first got involved in Freemasonry in Nova Scotia, I had many people asking me "Are you related to Phil Beeler". At the time I had a vague recollection of the name. Luckily for me a lady in Upper Clements, NS did a genealogy of the Beeler family line. Her dad had only daughters and was the last of the Beeler name, in their line. When I looked it up Phil's Grand Dad and my Great Grandfather are the same person. So we are first cousins twice removed.

I got to know Phil quite well over the years and last Christmas he came to me with this story and a present he wanted me to carry on with. Phil had parked in the superstore parking lot and was heading in to the store to do some shopping. After only a few steps he was approached by a man who asked if he was a mason. He said he was and the man gave him a polished wooden box. The man explained that it belonged to his father who was a mason and he was a mason but he was not practicing. He wanted this to go to someone who would have it shown to other masons.

The item was a polished olive wood case containing two sets of Gavel and Striking plate. The case and handles are made of Olive wood from Jerusalem. The gavel heads and striking plates are made Limestone from King Solomons Quarry.(not the mines). Phil gave the set to me and I researched it and this was a visitors gift you could purchase from visits to Jerusalem, or give as a gift to visitors. One set has a round gavel head and a keystone shaped striker, the other gavel is mallet and chipper shaped with a striker shaped like a bible with writing on the same. The set I have has an open bible with the writing on the page with the Square and Compass.

What was nice about this gift was the researching. King Solomons Mines are always talked about and the riches found therein. But I never knew or heard anything about King Solomons Quarry. Reading up on it was very interesting and it was quarries like these that

stones were cut and hewn for the buildings in the city.

I have attached pictures below and a picture of the quarry. You can take a tour today of the quarry but you cannot remove any stones from the area anymore. Take some time and read up on it at your leisure. This quarry is carved out underneath the old city of Jerusalem and is approximately 5 acres in size with many anterooms and set up rooms. Zedekiah's Cave, Solomons Quarry - [https://en.wikipedia.org/wiki/Zedekiah%27s\\_Cave](https://en.wikipedia.org/wiki/Zedekiah%27s_Cave)

Andrew Beeler  
DGM



*Zedekiah's Cave (also Solomon's Quarries) is a 5-acre (20,000 m<sup>2</sup>) underground meleke limestone quarry under the Muslim Quarter of the Old City of Jerusalem that runs the length of five city blocks. It was carved over a period of several thousand years and is a remnant of the largest quarry in Jerusalem, stretching from Jeremiah's Grotto and the Garden Tomb to the walls of the Old City.*



FROM THE JUNIOR GRAND WARDEN



Brethren –

First and foremost, I want to thank all brethren that attended the Grand Lodge Communication. Your participation is an indispensable part of ensuring Freemasonry survives in this jurisdiction. To those that were unable to attend I would urge you to set aside the first weekend in June for this important event in our Masonic calendar. To be there to express your opinions, meet and enjoy the fellowship of Masons from all over Nova Scotia and to participate in the elections and motions brought before the Grand Lodge is an important part of your Masonic life.

Secondly, is the current ritual the rule or simply a guideline for our lodge activities? I have heard it said that “We don’t care what Grand Lodge says, we do it our way”. I would submit that our current ritual (Authorized Ritual Sixth Edition 2009 and the Handbook of Ceremonies Part 1a Installation of Officers among others) is

the rule for this jurisdiction NOT simply a guideline. With the obvious exceptions of lodges under different jurisdictions and those with dispensations to deviate from our ritual, in my opinion, the current ritual should be followed. The Sixth Edition 2009 is the ONLY ritual to be utilized in our lodges. Every previous ritual should be ignored and placed in the archives of the lodge.

It is written:

“As in all parts of the Authorized Work as published by the GLNS, the rubrics detailing what to do are in red and what is to be said are in black. It is expected that the brethren will not deviate from the approved text”.

I would strongly encourage all lodges, with the exceptions noted above, to work toward compliance with this ruling.

I wish you all a safe, healthy and wonderful summer. I look forward to seeing you in the fall. As Roy Rogers used to say “Happy trails until we meet again”.

Sincerely and Fraternally

*Gerald Settle  
JGW*

## REMINDER

# Clarke 61 OAK ISLAND Guitar Raffle

Sales End: Mon Oct 09 2023

Draw Date: Mon Oct 09 2023

Draw Location: Clarke 61 Lodge - 79 Queen St, Chester, Nova Scotia, BoJ 1Jo

Purchase your tickets at [https://www.rafflebox.ca/raffle/cl61-glns?fbclid=IwAR3J5NBuJHV46jHdK9PtZO-3468QGqqSz1LX-6R8ubFrKdoP4FfuH\\_rckqY](https://www.rafflebox.ca/raffle/cl61-glns?fbclid=IwAR3J5NBuJHV46jHdK9PtZO-3468QGqqSz1LX-6R8ubFrKdoP4FfuH_rckqY)

Ticket Prices 100 for \$100; 20 for \$50; 4 for \$20; 1 for \$10



PHOTOS OF THE 157TH ANNUAL COMMUNICATION









## FROM THE GRAND LECTURER

**Masonic Etiquette and Civility****Part 1 Why Civility and Etiquette Matters in our Fraternity**

So often as Masons, we become sticklers for Masonic etiquette rules. Why in Lodge, do we jump on correcting a simple infraction of etiquette often with incivility and at the same time we have no understanding of why it was wrong?

One of the biggest problems is in our attempt to make ourselves better men we fail to teach even basic social etiquette in the lodge let alone actually teach both Masonic Etiquette with Civility.

The rules of etiquette that have evolved over countless generations are specific, valuable, and accessible. Brothers however don't inherit this knowledge, nor do they know these rules instinctively. We must learn them, as Masons we need to know the acceptable standards and more important how to convey them through Masonic Civility. We also should know Etiquette and Protocols are not law, and that we can bend them as needed. Every human interaction gives us three choices: We can do what's absolutely correct. We can do what's incorrect. Or we can do what is appropriate, which is often somewhere in between. Common sense, respect for others, and a friendly outlook go a long way towards having harmonious relations with our Brethren and earn us a reputation as individuals with good manners. However, these estimable attributes will not cover every situation, and are not a shield against embarrassment. Today's society doesn't know what nice people we Masons are; they will tend to judge us, perhaps harshly, solely on our behavior. This leads me to this narrative exposition.

After the last Grand Lodge Communication's Banquet, I would be remis if I didn't offer some Brotherly advice over the lack of basic social etiquette and Masonic Civility displayed among the Brethren. I must admit to not being an Emily Post when it comes to social etiquette, however as

a child and an adult I was often instructed in much of the accepted social etiquette required for attending formal banquets and such. In youth civility was instilled by my parents. What I observed at our banquet was a lack of social and Masonic civility. This struck a chord as I am working on becoming a Masonic Civility Ambassador in and could not stand by without shedding light on this situation.

I will now explain some of the very basic banquet etiquette mistakes leading to a lack of civility observed that would have branded us as uncouth Barbarians and not what is expected of Freemasons.

The first, example of ignorance of civility started when the general assembly entered the Banquet hall. The first course was already on the tables, yet the head table was still assembling outside the room. Grace had not been said and when I looked around much to my chagrin the room was eating the first pizza course, much like a group of teenagers at a pizza party. Let's look at why this is considered such poor taste. Many formal dinners feature honored guests in this case the Grand Master and newly installed Grand Lodge Officers (the head Table). If there is an honored guest, or guests they are usually served first. One of the most basic of dinner etiquette and simple good manners is at a dinner in honour of a person or persons is no one touches their cutlery until the quest of honour or head table starts. Even more appalling is the fact that we diners were eating before the Grand Chaplain had offered Grace, I must admit that I too partook in eating early and since then my common gavel is chipping at my rough ashlar, spiritually bothering me thus leading to the writing of this article.

Although it is considered appropriate to start a course when everyone at your table is served, in the case of a first course already on the table good table manners, is not to start eating until a blessing has been said, and the guest or guests of honour have started. As we should when we correct an erring Brother in Masonry, I will now explain why this is poor manners. Sharing a meal with other people is not about stuffing food in

one's mouth, it's about sharing the moment with all the people in the room. As Masons we all profess a faith in the Great Architect of the Universe, and we should always invoke deity before undertaking any important event. Sharing a meal between two or two thousand is such an important event, eating the common meal together dates well before our Fraternity was founded and is recognized in all cultures of the world and is the one thing that transcends our ethnic differences. That's why one waits until everyone is served, and grace is has been offered to Deity before starting to eat.

The second and what I consider appalling uncivil manners for Masons occurred during the toasts. When a Brother stands to deliver a toast or speak that is an indication for the diners to put their utensils down, stop talking and listen to the person who is about to formally speak. This isn't just Masonic in nature but simply good manners when attending any dinner. If the room is about to be addressed whether at a Grand Lodge Banquet or your lodges sandwiches at the Festive Board when the assembly is to be addressed, we stop talking, give our attention to the speaker and stay quiet until they have finished, anything less is impolite in society. The fact that a Most Worshipful Past Grand Master had to resort to his schoolteacher persona to gain the attention of the room before delivering his toast should have never happened at a Masonic function, we are after all supposed to be better men.

Although I could go on and nick pick through all the etiquette faux pas I observed, as stated above, "I can do what is appropriate," and going further would defeat that purpose of this narrative exposition.

By now you are probably asking yourself; what does he mean with this Masonic Civility stuff.

We can all define what civility is not however, to explain what it is we need to examine what general civility is: Civility = Respect this is the simplest way to express what we mean. In a way, civility can be defined as a display of how we make other people feel at the foundation of our interactions. It is not about romantic or emotional feeling, but the feeling of respect and personal safety. If you "feel" you have been treated uncivilly, the feelings invoked can be like the feelings of

being disrespected, dismissed, or even threatened. None of these feelings are conducive to problem solving, team building, or collaboration. All being key components of a successful Masonic lodge. Using information from the Masonic Family Civility Project discover:

Masons have a long history of fostering civil dialogue and building civil societies, and our Lodges are diverse representing people of different: Places of origin, Languages, Races, and Disabilities. We are worldwide providing an intriguing system to deliver programs and information promoting civility. Yet why are we failing to demonstrate that golden rule "treating others as you would want them to treat you." Part of this stems from today's society in general.

In the United States 92% of teens say they feel social media, is making us a less civil society and 81% of Americans think that incivility is leading to an increase in violence. Sadly, we Canadians are trying hard to catch up. With so much acknowledged incivility in the world, why would we allow it to take hold in our lodges?

What does an awareness and more important the practice of civility achieve in your Lodge?

When we remember the purpose of the compasses, our lodge benefits with improved member retention, attendance, new member attraction, and our public image. Why wouldn't we Masons want to be a force for change?

One of our Grand Master's goals this year is member retention. With that in mind let's consider that a recent poll showed that 26 % of people have quit a job because it was an uncivil workplace. In my professional life as a local union executive many of the employee grievances, and disciplinary issues I have dealt with stemmed from incivility. If people are willing to leave a job, how many Brethren would be willing to leave a lodge for the same reason? Public rudeness among employees is common. Whether it's waiters berating fellow waiters or store clerks criticizing colleagues, disrespectful behavior makes people uncomfortable, and they're quick to walk out without making a purchase.

How many brothers are walking out for the last time and how many potential members are never coming back due to incivility? Would we

rather spend our time, refereeing incivility in the lodge or benefiting in our community, welcoming new brothers, and making a difference. Let's consider the cost to the Lodge and our Fraternity from incivility. It promotes reduced enthusiasm, declining attendance, dwindling active membership for projects, activities, and service, reduced public awareness or opinion and most of all poor member experience. Contrary to what we have said when investigating a candidate and then providing them an opposite experience to what we told them about. This also leads to reduced officer and lodge efficiency reduced member morale, less innovation, absenteeism, loss of resources and talent, lower productivity as a group (Many hands), and a lower quality experience for everyone.

In this article I will leave you with a few thoughts to think about and consider before we tackle how we fix this in my next article.

If incivility was present in your lodge, would you invite a friend to come to anything your lodge planned? How about a member of your family?

If you experienced incivility, even if it was just a couple of times, would you keep coming back to Lodge, especially if nobody seemed to care that it was happening?

#### Endnotes

Barr, M. J. (2017). Masonic family Civility Project. Masonic Family Civility Project. <https://www.masoniccivility.org/document-resources/>

Next issue: *Etiquette and Masonic Civility: Part 2 How do we fix this?*

*James Logan  
Grand Lecturer*



**RWB Gerald George Parks**  
**Kentville Lodge No.58**

*"Well done, thou good and faithful servant"*

FROM THE GRAND HISTORIAN



**Historical Insights:**

***Our Coat of Arms***

On a recent visit to our Grand Lodge website to look for some information the Grand Lodge Coat of Arms in the top left-hand corner of the webpage caught my eye. While giving it a closer look I realised that, much to my horror, as Grand Historian I actually knew nothing about the origins, structure and meaning of our Coat of Arms. I noted my need for research on this matter and continued the search for information that I had originally started. During that search I found that the explanation of our Coat of Arms was already on our website contained in a paper entitled "The Heraldry of Freemasonry" by none other than MWBro. R. V. Harris. The article covers the heraldry associated with more than just that of Nova Scotia and, unfortunately, lacks some of the illustrations referred to in the text. I can do no better than quote directly from that paper with a focus on our own Coat of Arms. To assist that explanation, I have sourced and added in illustrations where appropriate. To give a real understanding of the origins of the symbolism contained MWBro. Harris started in the Middle Ages.

"To mark their dignity and distinction the various guilds, associations and livery companies of early times in England were granted the right of bearing or exhibiting distinctive devices or arms. These insignia harmonized with the trade of the particular company or fellowship. The Masons' Company was one of the early and important guilds of England, and obtained its coat of arms thirty-three years after the grant made to the Drapers' Company in 1439, and was therefore fifth on the list. The arms granted by the Crown in 1472 on the recommendation of the Court of Heralds to the Company of Masons of



London founded probably about 1200, were described in the heraldic "lingo" of the time as:

A field of sablys, a cheveron silver grailed, thre castelles of the same garnyshed wt dores and wyndows of the feld, in the cheveron a cumpas of blak.

or in plain English: a shield or ground of black, upon which is a chevron of silver made with indented or wavy edges; above the chevron and below, three silver castles with black doors and windows; on the chevron a black compass. As seen here.



The Coat of Arms of the Worshipful Company of Masons of London appears among the heraldic illuminations of several of the old manuscript constitutions or "Old Charges". In the earliest drawings of these Arms the chevron is shown engrailed; that is notched with concave curves.

By the mid 1600s the shield has changed to a much simpler design with towers instead of castles, while the chevron has a plain edge instead of being engrailed and the motto has become "In the Lord is all our trust". The late Edward Conder in his history of the London Masons' Company (of which he was the Master in 1894-1895) expresses the opinion that the change in the chevron was due to the fact that it more nearly resembled the square and that the tower may have been substituted as being much easier to engrave.



Some time after 1717, when the original Grand Lodge of England was organized, it selected as the basis for its arms those of the Masons' Company, as already described, but to the original design certain important and significant alterations were

made. The chevron became a Mason's square; each tower was given triple turrets, while the crest was changed from a castle or tower to a bird of unknown species which may have been intended for a phoenix, and finally, two beavers, symbolical of operative builders, were added as supporters, placed one on each side of the shield. Some doubt has been expressed respecting these supporters, some believing them to be otters or panthers, but the opinion of Bro. Hughan and others is that they were intended for beavers even if they did not resemble them closely. At a still later period the motto was changed to "Relief and Truth" in allusion to the basic Masonic principles. These arms continued to be the arms of the original or premier Grand Lodge of England from 1717 to 1813. A reproduction of the seal of the Grand Lodge is to the left. It will be noticed also that the square, level and plumb have been introduced below the shield.

When in 1751, the Grand Lodge of England (Ancients) was established, a seal was adopted with which they sealed their Warrants. It was the belief of Henry Sadler that: "... it was similar to the one used by the Grand Lodge of Ireland between 1731-59, a hand holding a trowel, and that it was destroyed and all impressions of it removed from official documents and replaced by impressions from one of the Seals subsequently used in order to obliterate the trail when they were described as Irish Masons."

This was the case with all warrants issued prior to 1760. with the exception of Warrant No. 66, issued for a Lodge at Halifax, Nova Scotia, which was discovered by MWBro Harris. It is dated Dec. 27, 1757. As this and two other Warrants, Nos. 65 and 67, also issued for lodges at Halifax at the same time, were the first Warrants issued by the "Ancients" for lodges overseas, they were probably overlooked by the authorities when changing the seals on Warrants issued previously to 1760. From this Seal we learn that the original Seal of the "Ancients" consisted of the Square (with square ends) and compasses, the angle of the Square being upward; with a dagger with straight blade above, pointing upward; around the top of the Seal the words, "Virtue and Silence".

The changes made in this Seal in 1760 were very slight and were mainly in the drawing or design. The outline is a circle instead of oval, the ends of the Square are curved ornamentally, the compasses have a different shape, and the blade of the dagger is wavy or flaming, with a change in the hilt, and the inscription, "Grand Lodge London", is added.

In 1764, new Arms were adopted by the "Ancients", though they were not generally used until 1775. Un t e c h n i c a l l y described, these new Arms consisted of a cross made of four operative squares, placed with their angles together in the center of the shield, thereby



dividing the shield into four parts. In the first or upper left-hand quarter, a golden lion rampant on a blue field; in the second or upper right-hand quarter, a black ox on a golden field; in the third, or lower left-hand quarter, a man robed in crimson and ermine, with arms uplifted, on a golden field; and in the fourth, or lower right quarter, a golden eagle displayed, on a blue field. Crest; The Holy Ark of the Covenant: Supporters; Two Cherubim: Motto, Kodesh la Adonai in Hebrew characters, i.e., "Holiness to the Lord."

The main idea of these Arms was evidently derived from the banners of the four principal tribes of Israel: Reuben, Dan, Judah and Ephraim. During the passage through the wilderness the twelve tribes were encamped in a hollow square, three on each side. As to the true colors of these banners, doubt exists. Jewish commentators claim that the color of each should correspond to the color of the stone assigned to the tribe on the breast-plate of the High Priest. The four charges, man, lion, ox, and eagle, are also to be regarded as symbols of the four Evangelists, and also of the four prophetic and apocalyptic living creatures, or "beasts", as they are unfortunately called in our English

translation of the Bible. The Cherubim, the Ark, the Squares, Mottos and other portions of the device need no explanation.

These arms continued to be the arms of this Grand Lodge until the union in 1813, of the two Grand Lodges, "Ancients" and "Moderns", so called, when the arms of the two bodies were impaled, or placed side by side in one shield, thus forming the arms of the present United Grand Lodge of England,



the motto being changed to "Audi Vide Tace" (Hear, See, Keep Silence), a command truly significant to the initiate. The Crest chosen was that of the Ancients also, the Ark of the Covenant, the bird or phoenix of the Moderns disappearing.

No change was made in these arms until 1919, when a re-grant was made by the College of Heralds by which a red bordure or frame was added to the shield, upon which appear eight golden lions, passport guardant; the Motto "Holiness to the Lord", in Hebrew characters placed over the crest, and the Latin motto "Audi Vide Tace" beneath the shield, both being continued.

The first lodges on Canadian soil were organized at Annapolis Royal, Nova Scotia, in 1738 and at Halifax in 1750 received their Warrants from Massachusetts and were of "Modern" allegiance. What their Seals may have been is not now known. In 1757, the "Ancients" warranted a Provincial Grand Lodge for Nova Scotia, the first established by them. Its seal was probably similar to the mother Grand Lodge, namely, the square and compasses, surmounted by a dagger pointing upward, encircled by the words "Virtue and Silence" and possibly also the words "Grand Lodge, Halifax." When, in 1784, this Provincial Grand Lodge was revived they adopted the new seal of Grand Lodge of England (Ancients)

surrounded by the words "Provincial Grand Lodge of Nova Scotia", with the motto "Kodesh la Adonai".

When in 1813 the two Grand Lodges of England were united the Seal of the Grand Lodge of Nova Scotia was changed and a seal adopted similar to that of the United Grand Lodge of England, surrounded by the words "Grand Lodge of Free Masons, Halifax, Nova Scotia".

The Seal of the independent Grand Lodge of Nova Scotia (founded by the Scottish lodges in the Province), adopted on its organization in 1866 consisted of the Ancient Arms of the Province granted by Charles I in 1621, with the Bible, square and compasses above; the square below; the plumb to the right and the level to the left.

In 1869, when the English lodges united with it, the Grand Lodge adopted a new seal showing on its dexter (right) side the arms of the Province, and on its sinister side the arms of the first Grand Lodge of England, at first sight a rather curious error as this Grand Lodge had warranted but one lodge in the Province in 1770 and all Provincial and District Grand Lodges had been of "Ancient" allegiance. Possibly, however, it alludes to the origin of the first two lodges at Annapolis Royal and Halifax, warranted by the St. John's Grand Lodge, Boston. Surrounding the arms are various Masonic Emblems, with the motto, "Soli Deo Gloria" "To God alone be the Glory".

*Michael Day*  
GH

## HARMONY – CHANNELING UNIVERSAL LAWS

**HARMONY – CHANNELING  
UNIVERSAL LAWS  
FOR THE SPACE BETWEEN US**

*An education paper presented at Sophia Perennis Lodge  
No. 139, June 14, 2023*

I thought about what I would say in this paper a great deal over the past few months. At a recent festive board, I was talking to an eminent Brother of another Lodge, and I suggested I'd seen a change in the Craft. I told him I thought some Brothers brought anger back to the Lodge after our collective experience of Covid-19. He half-smiled, and just said, "I haven't changed." And I don't think he has. But some of us have. Whether it is Covid or something else, the world around us has returned from a two year "gap" more polarized than I have ever seen, and naturally that infection has found its way into the Craft.

One of my best qualities is my humility. (Smile) Another quality is my sometimes-profound naivety. All of us come to the Craft broken or at least incomplete. You know from previous papers I've delivered that I believe Freemasonry offers a spiritual connection that covers a lifetime of self-discovery, love, and empathy for those around us (with Brothers at the top of that list), and a proactive channelling of the Divine in ourselves. No one is asking you to buy in to all that; that's just what I happen to believe, as corny as it may sound. For me, the Craft is nothing less than a search function for my own spiritual growth.

But lately, I've felt the air coming out of the balloon. And it's stale-smelling air. I've lost Brothers I care about who just exploded – or rather imploded – and are no longer in the Craft. I've seen Brother pit himself against Brother in various ways, directly or under the surface, weakening or breaking their connections with one another, and weakening the Lodge they love. Maybe it is just me. Maybe I've just found myself in the wrong place at the wrong time in some version of Groundhog Day. They've done 5 Die Hard movies where John McClaine has found himself in the wrong place at the wrong time. I

must tell you that it's been a bit of a gut-punch; and while I take great comfort in all the many, many brother-to-brother relationships that give every indication of not been bent or broken – the vast majority in fact –, I can't help but wonder how we got here, to a place where disharmony even occupies space in my consciousness and finds itself translated into an impetus for this paper.

I have been a mediator professionally for almost two decades. Even as a retired person, I continue to mediate commercial and workplace disputes. Perhaps that's why my "spider sense" is on alert to matters of harmony. People in conflict lock themselves into positional thinking, attributing negative intentions to others. They divide themselves between "me" (the good guy, full of virtue) and the "other" (the black-hatted bad-guy). Light in the form of clear and respectful communication is often the pathway to dispute resolution, based in large measure on the parties focusing on common interests and rebuilding trust. Sometimes building that trust back better.

I stay in Masonry because it promises a sea of harmony. If that promise is lost, so am I.

What the Craft is very good at is putting harmony on full display in Lodge. Here. But outside the Lodge, shouldn't we expect the same? Most of the disharmony I've referenced has been whipped up outside the doors of the Lodge. Why?

Consider these three excerpts from our beautiful Ritual, and I fully acknowledge there are others too:

- On our first night in Lodge, we are admonished that the compasses serve to "circumscribe our desires and keep our passions in due bounds with all mankind, especially the brethren..."
- In our closing prayer, the Chaplain says, "Make us sensible of the renewed obligation we are under to love Thee, and, as we are about to separate and return to our respective places of abode, will Thou be pleased so to influence our hearts and minds, that each one of us may practice

out of the Lodge those great moral duties which are inculcated in it..."

- And in the Charge to the Brethren at every installation, we hear, "I, therefore, trust that you will have but one aim; to please each other and unite in the grand design of being happy and communicating happiness. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men and as Masons."

The last two quotes I just read represent some of the last ritual we hear before we close our regular meetings or our installation ceremony. That is clearly on purpose. The ritual is arming us for what we need to take with us into the world and in our relations with one another outside the inner door.

What is the "grand design" of communicating happiness. "Grand design"? Why use those words? And what is "disinterested" friendship?

Let me start with the second question first. Disinterested does not mean uninterested. I know you know that. It is the opposite in fact. Disinterested friendship is friendship not influenced by considerations of personal advantage. It is said that Masonry states her secrets often once and briefly, but how powerful is that for a message?! Bullseye! When we talk of personal advantage, we're really talking about any advantage, including a sense of building me up at the expense of another. If we are to afford one another disinterested friendship, there can be no "other". No "them and us". We seek to come away from every interaction with a Brother giving away as much as we accept. Hopefully more.

Harmony doesn't mean perfect agreement everywhere and all the time. Harmony in music is achieved by every instrument playing together in the right order and the correct combinations.

We've all heard the adage that music is the space between the notes. The space gives the player a small amount of time to 'breathe' or move their fingers to another place on the instrument.

It also provides the audience with the opportunity to savour every note and each turn, and enjoy the music. The space between is meaningful to player and listener, as we know from the beautiful music Brother Pentland delivers to our ears.

The 2nd Degree occupies a space between two Degrees, and because it is the middle part of our journey, it is sometimes overlooked or just plain overcome. But it offers a wondrous hint at the "grand design" of communicating happiness, peace, and harmony. The Middle Chamber lecture in the 2<sup>nd</sup> Degree admonishes us to really study the seven liberal Arts and Sciences: Music, Grammar, Geometry, Rhetoric, Logic, Arithmetic, and Astronomy. For what purpose?

What do each of these sciences have in common for Brother Masons? They all rely on a "space between". They are universal templates for perfectly harmonious systems, whether high above our heads, or in the physical world around us. Every one of these systems relies on unerring interactions between actions in the physical world, a void or vacuum, and the next action.

Think it isn't so? Choose any one of them and you will find that a "space between" is necessary for the purposes of both physical actions, calculations, and relations between objects and one another to be fulfilled:

Astronomy: The Moon circles the Earth, and the Earth circles the sun, each with meticulous precision that can be mapped a thousand years into the future. In between, only the vastness of empty space. Yet, each fulfilling its purpose.

Rhetoric: Our Brother Winston Churchill – one of the world's greatest orators – famously inserted "pauses" into his speeches and calculated the exact time or length of each break. It is said he mobilized the English language and sent it into battle for the cause of freedom.

Brothers, the void or vacuum is where the magic happens for us. We can choose what to fill that space with. That is the grand design of which the ritual speaks. The templates point the way. We alone choose. Each of us has the personal freedom to influence the space between us in the best image of ourselves. That, my dear Brothers, is the grand design. It is the science of personal



interactions, based on universal principles all around us, that – if we choose to channel them – allows us to supersede our base nature by seizing each of those “moments in between” in all our dealings with one another, to make them mirror the best Mason within us, whether by email, on Facebook, phone or in person.

There is an as-yet unfulfilled grand design of a worldwide human brotherhood. Masonry at its best is the next best thing. Masonry consistently points us toward other grand designs played out daily in the universe around us as examples for the governance of our own thoughts and actions, to show each of us that how we fill the “space between” with our Brothers is up to us. It is trite to say that when we fill “the space between” in our daily practice with the genuine influences of Freemasonry, we are advancing the grand design of human brotherhood; and that, and only that, distinguishes us as men and Mason.

Without exception, when we fill the space between us with unwavering friendship; when we interact on the level and by the plumb; when we listen and don’t just assume; when we strive to moderate both our message and our tone so that even the most difficult subject is canvassed with care and compassion; and when we seek one another out to settle any pique that has found its way into our hearts, then, unerringly, the space between us outside the inner door is filled with physical manifestations of those great moral duties which are inculcated here in the Lodge.

Maybe none of this is new or novel for you. As I say, I am naïve. I am a naïve Brother who found putting this paper together therapeutic for me. I hope some part of it has resonated for you. If not, at least it was hopefully reasonably short.

I welcome questions, and thoughts for or against.

Respectfully submitted,

*Jim Musgrave*  
Chaplain



### What is Masonic Jurisdiction?

Grand Lodge jurisdictions are typically based on areas of civil government, with a separate Grand Lodge governing Masonic lodges within a particular national or state boundary. Each Grand Lodge functions independently of any other Grand Lodge, setting its own rules and rituals, and determining which other Grand Lodges to recognize. When two Grand Lodges recognize each other they are said to be "in Amity". "Amity" means that the two Grand Lodges recognize each other as being legitimate, and may allow Masons under one Grand Lodge to visit lodges of the other. A Grand Lodge that is not "in amity with" (or recognised by) another Grand Lodge will not permit its members to visit Lodges in the second Grand Lodge's jurisdiction, or vice versa. The cause of a lack of amity is usually due to a perceived or actual violation of one of the Landmarks of Freemasonry.

Historically, the United States had recognised one Grand Lodge per state, independent of the Grand Lodge of any other state. Today, most have two: a "mainstream" Grand Lodge and a Prince Hall Grand Lodge. All of the "mainstream" Grand Lodges in the United States of America are recognised by each other, and most recognise each other's Prince Hall counterparts.

Prince Hall Masonry, which was formed while Masonry in the United States was effectively segregated on racial grounds, has a predominantly black membership. Various philosophical and technical reasons historically prevented US "mainstream" Grand Lodges from recognising or acknowledging Prince Hall Grand Lodges as *regular bodies* operating in accordance with the Landmarks of Freemasonry. Originally having one Grand Lodge for the whole United States, separate Prince Hall Grand Lodges now operate in most US states and jurisdictions. Since the early 1990s onward, most, but not all, US Grand Lodges and Prince Hall Grand Lodges began to extend mutual recognition and promote visitations and fellowship between their members.

## OUR PAST GRAND MASTERS

Most Worshipful Brother Thomas Trenaman  
 Grand Master 1901 – 1902  
 July 16, 1943 – April 27, 1914  
 Lodge: St. Andrews Lodge No.1

M. W. Bro. Brother Trenaman was born in Halifax, the son of Samuel Trenaman and native of England. He was educated at King's College in Windsor and continued his medical studies abroad graduating from the College of Physicians and Surgeons at New York in 1869 and from there returned home to begin a long and distinguished medical practice in Halifax. In October 1871 brother Trenaman was married by License to Harriet Helen Robinson and had two children together. Dr. Trenaman was very competent in his chosen field and had a reputation of being an upright and moral man whose abilities as a medical practitioner were well known in the community and this highly regarded physician was appointed to the position of Medical Officer for Halifax County in 1881 and later the City of Halifax, serving for a number of years in these capacities. Even though brother Trenaman was not a military man he served his country for 16 years acting as surgeon to the 65th. Princess Louise Fusiliers stationed in Halifax.

According to R.V. Harris brother Trenaman offered other services to the community serving for some years as an Alderman in Halifax and a School Commissioner and also served as a member of the Nova Scotia branch of the British Medical Association. He was devoted to his alma mater and was elected as President of the King's College Alumni Association serving in that capacity from 1876 to 1911 and as a loyal Englishman was elected President of the St. George's Society.

M. W. Brother Trenaman was a member of St. Andrew's Lodge No. 1, being raised in 1871 and faithfully served his lodge in many capacities most notably the Charity Committee and naturally moved through the chairs to eventually become the Worshipful Master. Brother Trenaman was at one time the District Deputy Grand Master for the Halifax District, and also served as Deputy

Grand Master under Thomas Flint, K.C. in 1909. He was Grand Master for one year. On April 27th 1914 Brother Trenaman passed to the Grand Lodge above after a long illness and at the time of his death had been an active Mason for forty-three years.



Most Worshipful Brother Thomas Trenaman  
 Grand Master 1901 – 1902



RISING SUN VISITS JOHN ALBRO

Over 18 years ago a chance meeting at a Rainbow Girls meeting between RWBro. Larry Gullet of Rising Sun Lodge No. 39 in Nashua, New Hampshire and MWBro. Owen Walton of John Albro Lodge No.122, Bedford, Nova Scotia, has led to a tradition of visitations between the two lodges. On alternate years the brethren of the two jurisdictions visit for a weekend of fellowship and masonry, Some long lasting friendships have developed over the years and it was Nova Scotia’s turn to host the masons and their wives of New Hampshire this July. The programme included a meet-and greet, an opportunity to play golf, visits to Peggy’s Cove and the Titanic Gravesite, meet and greet session, a Harbour Hopper Tour, a BBQ, as well as a masonic meeting. This year Rising Sun exemplified the EA Degree initiating one of their own candidates as well as a new member of John Albro. In a full lodge room an excellent degree was presented including the EA lecture. It was pointed out by MWBro. Wayne Libby, PGM New Hampshire, that there were a number of masons present that had the unique honour of receiving one of their degrees in a host lodge in a different jurisdiction.

The travelling gavel was presented to the New Hampshire WM by RWBro. Rob Hillier , WM of John Albro, with the assurance that it would be reclaimed from Nashua next year.

As a recognition of the work and continued support of this exchange, RWBro.Dennis Kaiser was made an honorary member of Rising Sun Lodge, and WBro. Guy Martineau was made an honorary member of John Albro.

These visitations are not restricted to the members of the particular lodges and there were present in Bedford members of lodges from as far away as Guysbrough and Cumberland Counties. RWBro. Andrew Beeler, DGM, represented the Grand Master on this occasion.

*Bro. Guy Martineau receiving his certificate from RWBro. Rob Hillier, WM of John Albro.*

*RWBro. Dennis Kaiser between RWBro. Larry Gullet and WBro. Guy Martineau, was made an honorary member of Rising Sun.*





IN AND AROUND THE JURISDICTION

*Elm Lodge #115 Upper Stewiacke presented \$1000.00 to Shubenacadie District Elementary for their lunch program.....*



*Congratulations to RWBRO Gerald Settle for being chosen as the Grand Lodge Junior Warden and RWBRO Phil Randall for being chosen for Grand Lodge Archivist for the upcoming year. Two of Wentworths finest Brothers.*

*....and presented \$1000.00 to Winding River Consolidated for their lunch program*



*55 YEAR BAR - Presented to V. W. Bro. William Bridgen at our May meeting (2023) with family attending.*

*Duke of Kent No.121 makes a visit to Wallace No.76 .. great visit outstanding fellowship*



*Duke of Kent No. 121 paid an official visit to Wallace Lodge No. 76 on July 10, 2023. Members travelling to Wallace were W. Bro. Brian Evans, Master, RW Bro Fabio Sani, Secretary, VW Bro. Scott Burke, SW and RW Bro. Ken Simmons, PDDGM, Halifax District 1. RW Bro. Mike Day from St. Margaret's No. 118 also made the trip with the group and presented Wallace Lodge with the gavels from St. Margaret's Lodge, which has made the difficult decision to go into darkness. Brethren from other lodges in Cumberland District including the new DDGM and DGDC were also in attendance and this added to all the brethren making new connections and friendships. It was a thoroughly enjoyable trip. We will be back!*



*The Masonic Community of Kings District is committed to support the Children of our area and are pleased to partner with the Nova Scotia Masonic Charitable Foundation to make a modest donation of \$4000.00 in support of the School Breakfast Program. We thank the Staff at Aldershot School for making the time to meet with us and allow us to make this presentation. L-R; Right Worshipful Brother Richard Spencer -District Deputy Grand Master for Kings District, Students; Elainn Goucher and Theba Swanson, Ms Jan Routledge - School Principal, Ms Darlene Wood-Holt - Breakfast coordinator, and Very Worshipful Brother Reginald Jodrie - District Grand Director of Ceremonies for Kings District.*



*At Wentworth Lodge No.108 6 Fellow crafts did the last part of their degree by performing the Q & A section. They did an exceptionally good job and should be proud of their effort. Their mentor was RWBRO Phil Randall who put in a lot of effort to prepare them ,as they did also.*





*Masonic Lodge Kentville #58 and the Grand Lodge of Nova Scotia have awarded **Fionab Johnson** of Kentville, a \$1500 bursary to continue her studies in PEI at the Culinary Institute of Canada (Holland College) having successfully achieving her Grade 12 Diploma from Landmark East School in Wolfville, NS. Presenting is Brother Craig MacMullen to Fionab's left and Worshipful Master Ralph Pietersma to her right.*



*Another great night at Philadelphia Lodge No 47 in Barrington last night. The MWGM and his entourage attended to help celebrate a very special gathering. The evening began with a banquet at a local restaurant before opening Lodge. The GM installed two of his District Officers that could not be present at GL due to the devastating fires. He also made a 50 year long service Jewel presentation to RWB James Williamson and a 70 year long service bar to RWB Ward Cunningham. What a great way to celebrate the last meeting prior to the summer break. Great job.*



*At the June meeting, John Albro presented a donation of \$1000 to Autism Nova Scotia. It was received by Lynn Yuill, Manager of Community Events and Giving with Autism Nova Scotia. Lynn talk to the lodge about Ben James Summer Camp. She hand us a brochure which highlights the key elements of the Ben James Summer Camp for children on the autism spectrum.*

*A great night at St Georges' Lodge No 20 in Wolfville, Official Visit by the Grand Master, Installation of Kings District Officers, a bit of education, and a very special presentation. Congratulations to RWB James Amos upon receiving his 50 year Jewel, well earned, well deserved, and well attended to help celebrate.*



*The presentation of a bar fridge and small freezer funded by King Solomon Lodge No.54 for the SANE unit (Sexual Assault Nurse Examiner) at the Digby General Hospital. L to R - VW Brother Richard Parry (secretary KSL No.54, DGDC Annapolis Digby District) Shana Vidito Regional Coordinator SANE, Brother Tom Drover, JW King Solomon Lodge, RW Brother Larry Black, Master, KSL#54.*

*Kentville Lodge No 58, The June Meeting, The last meeting before the Summer Break, the occasion of our annual pilgrimage to the Oak Grove Cemetery where we pay homage to all those Brothers of Kentville Lodge No 58 who have passed on before us. Among those attending with us was the Deputy Grand Master, RWB Andrew Beeler, there representing the Most Worshipful the Grand Master of Masons of Nova Scotia, as well as the Grand Chaplain, RWB Michael Lutes. We were also blessed with the presence of visitors from nearby Lodges. Education for the evening was presented by the Chairman of the Masonic Foundation, RWB Michael Lutes. Our meeting was preceded with a Chili Supper prepared and presented for the Jr Wardens Table by our Stewarts with a little help from without. A grand wrap up meeting going into the Summer Break. A hearty thank you to all who contributed.*

*RWBro. Gary Patterson*





*Yearly, Clarke Lodge No.61 of Chester, participates in the Shared Funds Program and contributes a portion to Bonny Lea Farm.*

*On June 20th, Brother Flemming and Bro. Keith Campbell participated in the sod turning ceremony at Bonny Lea Farm for the new residence units. Construction is to begin within the month. The Masonic Foundation of Nova Scotia provided funding for this project in the amount of \$45,000.00. The total project cost is estimated at \$4,000,000.00.*



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*Had a great night at Keith #23 on our 163rd Anniversary with presentations of scrolls and aprons to 4 new Master Masons Brother Ronaldo Gomez, Brother Trevor Lane, Brother Rey Odo and Brother Emil Onias, plus 2 25 yr pins Brothers Bryan Knight Paul Masson and a 50 yr Jewel to our long time RWB Adrian Pearson who also received his long term Treasurers Jewel... a joyous evening was had by all!*



*Meritorious Service Award, presented by the Most Worshipful the Grand Master Rick Crawford to RWBro. Gordon MacDonald at Ashlar Lodge*



*Prior to the Grand Lodge meeting, at The Tyrian Youth Lodge #45 in Glace Bay the DDGM for Cape Breton RW Bro Phillip MacQueen presented RWB Gordon Sheriff with his 50 year Jewel. Brother Gordon thanked the Fraternity, and recalled some very important happenings during his 50 years, especially in Tyrian Youth.*



*These are the three students that received Scholarships from Wentworth Lodge No. 108 and The Grand Lodge of Nova Scotia. The Students are Ms Taven Roberston, Ms. Sophie Wells and Mr.Peyton Randall. The Scholarships were presented by RWBR Phil Randall and WBRO Craig MacFadgen*



*The Members of Mount Zion Preceptory No 73, Knights Templar, made an application to the Charles E Wells Charitable Foundation to assist the Wolfville and District Scouts with some upgrades to their Camp facilities at Sunken Lake. These upgrades will greatly improve and enhance the safety and comfort for more than 600 users of the facility. Shown here is the occasion of the presentation of a cheque for \$1000.00 to aid in that effort. L-R; Rt Em Kt Charles Rutt, KCT, Chairman of the Knights Templar Charitable Foundation, Em Knight AW (Bill) Stevens, Representing Mount Zion Preceptory, Knights Templar, Scout Cohen Schofield, and Scouter Mark Pound, representing Wolfville and District Scout Camp.*



*RWBro Darrell Grant, Secretary of Eastern Light Lodge No.72 attended the awards ceremony at Guysborough Academy, and made presentations to both recipients of the Masonic Foundation Bursary and presented School Principal Barbara Avery with check for \$ 1,000 to support the Breakfast Fund at the school.*



*Recipients: James Rory Williams (Brother Roger Williams son); RWBro Grant; Ryan Sangster (Donna and Wayne Sangster's son)*





# John Albro Lodge - 15th Annual Ray Gray Memorial Golf Tournament

Thursday, August 24th, 2023 Brookfield Golf & Country Club Brookfield,  
Nova Scotia

### Format

Individual Stroke Play -Callaway Handicap System

8:00 a.m. Start

Trophies awarded for Overall Low Gross & Net and Low Gross & Net for a Mason.

Specialty Holes, Putting Contest, Door Prizes, Fun and prizes for one and all.

### Registration \$65

Power carts (\$20 per rider) must be booked through Rob Hillier  
902-449-7225 or robhillier122@gmail.com

Please fill out Registration form below and email to [robhillier122@gmail.com](mailto:robhillier122@gmail.com)

E-transfer payment to: [robhillier122@gmail.com](mailto:robhillier122@gmail.com)

John Albro Lodge #122  
C/O Robert Hillier 101 Symonds Street  
Dartmouth, Nova Scotia, B3A 3M1

<b>John Albro Lodge 15th Annual Ray Gray Memorial Golf Tournament Thursday, August 24th 2023, Brookfield G&amp;CC</b>	
<i>Name</i> _____	<i>Lodge No.</i> _____
<i>Mailing</i> _____	
<i>City/</i> _____	<i>Postal Code:</i> _____
<i>Phone No.</i> _____	<i>Email</i> _____