



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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First let me apologize for the lateness of this issue. I have had a family issue which has meant my travelling to the UK but we are starting to get back on course now. This issue does not contain all the usual submissions but hopefully we will be back to normal with the August edition.

Congratulations to the newly installed officers of Grand Lodge! From this issue you can see that things are starting to happen throughout the Jurisdiction! Masonry is alive and well in Nova Scotia. Keep those photographs and articles coming in and support your bulletin!

-Ed



The Grand Lodge Line Officers 2022-23

RWBro. Rick Crawford, Senior Grand Warden; MWBro. Alan Jarvis, TMWTGM; RWBro. Robert Cowley, DGM; RWBro. Andrew Beeler, Junior Grand Warden.



THE GRAND MASTER'S MESSAGE



First, let me say what an honor it is to be installed as The Grand Master for all Masons in this great Province of Nova Scotia. It has taken a couple of extra years more than we planned, but here we are. Trust me when I say it is a very humbling experience.

To say the past 2 years have been hectic would be an understatement. The decisions that were taken, some were extremely unpopular. However, hindsight proved that the right decisions were in fact made. Brethren, we will come out of this pandemic stronger and in better condition than ever and we have one person to thank for all this and that is our IPGM M. W. Bro. John Dollimount whose leadership skills are second to none.

After lengthy consultation with the Line Officers, all decisions made this past year were done with the best interest at heart for all Brethren, although some would argue this. There have been numerous Brothers, this past year, who have told me how bad they felt because the Grand Master had been unable to do his job properly. Well, maybe he did not get to do the visiting that GM's normally do, but Brothers, let me be the first to tell you that he has not been sitting around and doing nothing. Only our wives and Bell Aliant can tell you the amount of time we have spent on the telephone discussing everything and anything. When I first started as Junior Grand Warden, MW. Brother John and I were friendly, but over the past couple of years, we have become very good friends and he is a real role model for all the Officers.

My theme for this year is "Back to Basics" – in other words, no open books in Lodge, more education and better decorum during Lodge meetings.

Brothers, I know you will get tired of hearing this from me, but unless we slow down the progression of the degrees, we will never grow our membership. New Brothers will never stay or participate in anything if they are not comfortable. It has long been my belief that Lodges are rushing new members through the different degrees. I and others refer to this as the

60-day Mason. RIGHT NOW, BROTHERS, there are Lodges that will vote on a new member while he waits outside for the outcome. He is then brought into the Lodge Room, given the EA degree and afterwards is handed a book of Q&A and told to learn it and be back in 30 days. The second month he is given the FG degree, same thing happens, and so on, then he is raised to a Master Mason. There have been some Lodges that have even put these new Brothers in the Junior Warden's office. I ask you, how is that fair to anybody, and then we wonder why brothers do not stay. We also have other Lodges who have taken up to a year before they raise a new Brother to a Master Mason. He is mentored all through the different degrees on how to act and what to expect and do in the Lodge. When these steps are taken, you very seldom lose these Brothers a year or two down the line. We need to make their initiation into our fraternity and all preceding degrees as memorable as possible. This could be one of the most important decisions a person will make in a lifetime. If the same effort was put into retention of members as there is in the procurement of new members, just think how full our Lodges would be. So, let's take every opportunity we can to make it so.

This past year, R.W. Brother James Logan, our Grand Lecturer, has undertaken a great responsibility on Masonic renewal and education. This will be continued and expanded, and I thank him, his committee and all past committee members for all their hard work.

Finally, Brothers, know this, I have spent most of my adult life in Sales, and I learned very early on that you learn more by listening than talking, and I assure you that no decisions will be made without proper consultation.

To my wife Gail and family, I could not and would not do this without your help and support. Thank you one and all.

Alan D. Jarvis
Grand Master

THE MEANING AND PURPOSE OF FREEMASONRY

"We must, then, demonstrate that ours is a Hierarchy of inspired, divine and deifying science, of efficacy and of consecration for those initiated with the initiation of the revelation derived from the hierarchical mysteries".

Dionysius Aeropagiticus, De Eccles. Hierarch, I, 1-3,

Although Freemasonry is in its essence a ceremonial method of approach to Truth, the meaning and purpose of its Ritual is now but little understood by the majority of our Brethren. The Ceremonies of the different Degrees are too often regarded as nothing more than beautiful and interesting survivals of an earlier age, to be carried out efficiently, of course, for the honor of the Lodge, but as having no great significance in themselves save as the vehicle for a few elementary moral precepts, taught openly by every great Religion of the World. So many of our Brethren treat the Lodge as a mere social club, in which they can meet their friends and enjoy themselves, rather than as an hallowed Shrine of Wisdom in which the deeper Mysteries of Nature and of Life are unveiled to the earnest seeker. The, ancient wisdom, the Gnosis, once the heart of Freemasonry, has almost departed from our midst; and in the practice of Brotherly Love and Relief we are apt today to forget the Third Grand Principle upon which our Order is founded - the study and knowledge of the Truth. For while Freemasonry in this Age is perhaps the only true and living Brotherhood known in the outer world, and while its Charities are renowned, it must be confessed that, as far as a knowledge of the inner meaning of Life is concerned, most of our Brethren are in a lamentable state of darkness.

Now Freemasonry, although it has undoubtedly been transmitted to us through the Operative Guilds of the Middle Ages, has a spiritual lineage that can be traced back to the Ancient Mysteries, which once formed the heart of every great religion of the world, including Christianity. The goal of the Mysteries was nothing less than Deification - a startling term to our modern ears - whereby man was led step by step from the ordinary life of the world until finally he became raised into conscious union with the A uthor and Giver of Life Himself. Plotinus,

the great Initiate of Alexandria, states, this unequivocally in his first Ennoad:

"Therefore we must ascend again towards the Good, the desired of every Soul. Anyone that has seen this knows what I intend when I say that it is beautiful. Even the desire of it is to be desired as a Good. To attain it is for those that will take the upward path, who will set all their forces towards it, who will divest themselves of all that we have put on in our descent:- so, to those that approach the Holy Celebrations of the Mysteries, there are appointed purifications and the laying aside of the garments worn before, and the entry in nakedness - until, passing, on the upward Way, all that is other than God, each in the solitude of himself shall behold that solitary - dwelling Existence, the Apart, the Unmingled, the Pure, That from, Which all things depend, for Which all look and live and act and know, the Source of life and of Intellection, and of Being."

(Ennoad I, 6, 7; translation, Stephen McKenna) .

The parallel to Masonic Initiation Rites which is disclosed in this statement of Plotinus will be appreciated by all serious students of our Craft, while a fresh light is here thrown upon the Preparation of the Candidate. It is clearly indicated that the true Candidate for our Mysteries must indeed needs be, as the word "candidus" implies; a "white man", white within as symbolically he is white-vestured without, so that no inward stain or soilure may obstruct the dawn within his soul of that Light which he professes to be the predominant wish of his heart; whilst, if really desirous of learning the secrets and mysteries of his own being, he must be prepared to divest himself of all past preconceptions and thought-habits and, with childlike meekness and docility, surrender his mind to the reception of some perhaps novel and unexpected truths which Initiation promises to impart and which will more and more unfold and justify themselves within those, and those only, who are, and continue to keep themselves, properly prepared for them. "Know thyself!" was the injunction inscribed over the portals of ancient temples of Initiation, for with that knowledge was promised the knowledge of all secrets and all mysteries. And Freemasonry

was designed to teach self-knowledge. But self-knowledge involves a knowledge much deeper, vaster and more difficult than is popularly conceived. It is not to be acquired by the formal passage through three or four degrees in as many months; it is a knowledge impossible of full achievement until knowledge of every other kind has been laid aside and a difficult path of life long and strenuously pursued that alone fits and leads its followers to its attainment. So high, so ideal an attainment, it may be urged, is beyond our reach; we are but ordinary men of the world sufficiently occupied already with our primary civic, social and family obligations and following the obvious normal path of natural life. Granted. Nevertheless to point to that attainment as possible to us and as our destiny, to indicate that path of self-perfecting to those who care and dare to follow it, modern Speculative Freemasonry was instituted. For Freemasonry means this or it means nothing worth the serious pursuit of thoughtful men; nothing that cannot be pursued as well outside the Craft as within it. It proclaims the fact that there exists a higher and more secret path of life than that which we normally tread, and that when the outer world and its pursuits and rewards lose their attractiveness for us and prove insufficient to our deeper needs, as sooner or later they will, we are compelled to turn back upon ourselves, to seek and knock at the door of a world within; and it is upon this inner world, and the path to and through it, that Freemasonry promises light, charts the way, and indicates the qualifications and conditions of progress. This is the sole aim and intention of Freemasonry. Behind its more elementary and obvious symbolism, its counsels to virtue and conventional morality, there exists the framework of a scheme of initiation into that higher path of life where alone the secrets and mysteries of our being are to be learned; a scheme moreover that produces for the modern world the main features of the Ancient Mysteries, for the Mysteries were based upon the knowledge that man is a Spark of the Divine Fire, evolving from latency to potency, and that by long-continued training and discipline that evolution might be quickened, the Spark more swiftly fanned to flame and thus the Divine be made manifest through the waking consciousness of man. That this ideal of the Ancient Mysteries was no empty dream is

demonstrated by the conclusions of the most advanced exponents of modern Psychology. Twentieth century Psychologists - basing their inductions upon the demonstrable facts of science - describe how the Individual Soul, the Self in man, which is itself an individualized portion of the Universal Life, evolves from Unconsciousness to Consciousness through a series of successive incarnations. They lay stress upon the abnormal psychic powers which have been scientifically studied - lucidity, transcendental knowledge and perception, which apparently function outside the limitations of Time and Space as we know them, - as well as upon the marvellous faculties of Creative Genius, and show that although in the majority of men in our present race these powers are subconscious and outside the control of the Will, in time they will become the inheritance of every human being. Dr. Gustave Geley, in his valuable work, "From the Unconscious to the Conscious," shows that the so-called supernormal powers belong to the Self in man, and are limited in their expression partly by the early stage of evolution reached by the majority of mankind today, and partly by the physical brain of man, which can express only a very small fragment of the total Consciousness. Our progress, therefore, consists in unfolding more and more of the latent powers of our being, and bringing those powers down into waking consciousness, until, in due time, we shall have realized directly the Source from which we spring. All this is clearly expressed in the Symbolism of the Craft. In the First Degree the Apprentice is concerned with the shaping of the rough stone, which has been hewn out of the living rock, has become an individualized portion of the Universal Life. In the din and turmoil of the stone-yard, he has to knock off all superfluous knobs and excrescences from his own rude nature until he is fit for the more delicate work of the Second Degree. The Apprentice in the workshops of the world has now become the cultured Fellow-Craftsman, polishing and adorning, with the refinements of Philosophy, Science and Art, the stone that he has rough-hewn in the preceding grade, until it is squared to fit in with other and similar stones for the building of the great Temple of Perfected Humanity. No longer isolated and proudly separate, but now realizing his essential

unity with all that lives, understanding the inner meaning of Brotherhood, he will "when time and circumstances permit" attain to the Sublime Degree of a Master Mason, and become a Designer and a Builder of the Temple in his turn, a conscious Worker under the Will of T.G.A.O.T.U., in the great Plan of rebuilding the Temple of "fallen" Humanity. And finally, as a Companion of the Holy Royal Arch he will find within his own heart the blazing glory of the Divine Life, and will be caught up into ineffable and conscious Union with the Heart of God. Thus he attains to the Deification of the Ancient Mysteries, to the Exaltation of Modern Speculative Freemasonry, to the Sovereign Consciousness of present day Psychology, to a Love and a Power and a Knowledge that pass man's understanding to fathom.

In a brief Paper like this it is hopeless to attempt to deal at all adequately with what obviously are deficiencies in our knowledge of the system we belong to. The most one can hope to do is to offer a few hints or clues, which those who so desire may develop for themselves in the privacy of their own thought. For in the last resource no one can communicate the deeper things of Freemasonry to another. Every man must discover and learn them for himself, although a friend or brother may be able to conduct him ascertain distance on the path of understanding. We know that even the elementary and superficial secrets of the Order must not must not be communicated to unqualified persons, and the reason, for this injunction is not because those secrets of themselves have any special value, but because such silence is intended to be typical of that which applies to the greater, deeper secrets, some of which, for appropriate reasons, must not be communicated, and some of which indeed are not communicable at all, because they transcend the power of communication. It is well, then, to emphasize the fact that Freemasonry is a sacramental system, possessing, like all sacraments, an outward and visible side consisting of its ceremonial, its doctrine and its symbols which we can see and hear, and an inward, intellectual and spiritual side, which is concealed behind the ceremonial, the doctrine and the symbols, and which is available only to the

Freemason who has learned to use his spiritual imagination and who can appreciate the reality that lies behind the veil of outward symbol. Anyone, of course, can understand the simpler meaning of our symbols, especially with the help of the explanatory lectures; but he may still miss the meaning of the scheme as a vital whole. The Ceremonies of Freemasonry are, as it were, shadows of mighty Realities which belong to the invisible worlds of the Soul and the Spirit; for they reflect, as far as it is possible to reflect in physical drama, the central features of those worlds that form man's true dwelling-place. Freemasonry is like a map of an undiscovered country, conventional in its outlines, yet offering a sure and certain guide to the ignorant explorer. The Masonic Initiate is thus taught first in glyph and symbol the main outlines of the task that lies before him; and later on, in the Greater Mysteries, he learns to enter those invisible realms for himself, to lift the Veil of Isis, and to behold the dazzling beauty of the Truth face to face. That Truth is infinite; and as the Freemason ascends the Winding Staircase of evolution, he will realize ever new and higher meanings in the familiar symbols, until his knowledge of the Mysteries of Freemasonry widens out into a knowledge of the Mysteries of the Universe itself. Thus, there is literally no end to the Knowledge hidden in our Craft; only T.G.A.O.T.U., Himself can know the full splendor of His Divine Plan; and as His Craftsmen progress in their studies, as slowly but surely they grow in to His Likeness, He will throw open before their eyes mine after mine, treasure-chamber after treasure-chamber, richly strewn with the gold and gems of the many-colored Wisdom of the True and Living God Most High.

From time immemorial methods have existed whereby the process of the development and exteriorization of the subconscious powers belonging to the Soul and the Spirit within man might be quickened; and through which he might be enabled to contact in full waking consciousness those worlds invisible wherein lie the keys of the problems of Life and of Death. For the invisible worlds, which are the true home of man, are round about us here and now, although composed of matter in a subtler and more rarified state than can be cognized by the

physical senses; and they may be perceived and studied by those who have awakened and trained the supernormal faculties that are dormant in every man. Such methods, which consist in the living of a controlled and ascetic life, illumined and directed by the practice of certain forms of Meditation, formed part of the discipline of the Mysteries, and were taught to candidates under solemn pledges of secrecy. It was to preserve inviolate these genuine secrets of Initiation that the tremendous oaths perpetuated in Freemasonry were instituted, and not just to guard a few s.s and w.s from public curiosity. Knowledge confers power, power over the forces of Nature, power to destroy as well as to build and to bless; and therefore the Sacred Veil which ever covers the Portal of the Holy of Holies was only raised when the Neophyte had satisfied the Hierophant of the Mysteries that the power acquitted would be used solely for the service of Humanity, and not for selfish ends, and had pledged himself irrevocably to secrecy, fidelity, and obedience to his Superiors in the Royal Art. In all periods of the world's history, and in every part of the globe, secret orders and societies have existed outside the limits of the official churches for the purpose of teaching what we have referred to as "the Mysteries": for imparting to suitable and prepared minds certain truths of human life, certain instructions about divine things, about human nature and human destiny, which it was undesirable to publish to the multitude who would but profane those teachings and apply the esoteric knowledge that was communicated to perverse and perhaps to disastrous ends. These Mysteries were formerly taught, we are told, "on the highest hills and in the lowest valleys", which is merely a figure of speech for saying, first, that they have been taught in circumstances of the greatest seclusion and secrecy and secondly that they have been taught in both advanced and simple forms according to the understanding of their disciples. It is, of course, common knowledge that the great secret systems of the Mysteries (referred to in our Craft Lectures as "noble orders of architectures, i.e., of soul building) existed in the East, in Chaldea, Assyria, Egypt, Greece, Italy, amongst the Hebrews, amongst Mahomedans and amongst Christians. All the great teachers of Humanity - Socrates,

Plato, Pythagoras, Moses, Aristotle, Virgil (author of the Homeric poems), and the great Greek tragedians, along with St. John, St. Paul and innumerable other great names - were initiates of the Sacred Mysteries. The form of the teaching communicated has varied considerably from age to age; it has been expressed under different veils; but since the ultimate truth the Mysteries aim at teaching is always one and the same, there has always been taught, and can only be taught, one and the same doctrine. Behind all the official religious system of the world, and behind all the great moral movements and developments in the history of humanity, have stood what St. Paul called the keepers or "stewards of the Mysteries." From that source Christianity itself came into the world. From them originated the great school of Kabalism, that marvellous system of secret, oral tradition of the Hebrews, a strong element of which has been introduced into our Masonic system. From them, too, also issued many fraternities, such as, for instance, the great orders of Chivalry and of the Rosicrucians, and the school of spiritual alchemy. Lastly, from them issued, in the seventeenth century, modern Speculative Freemasonry. At this stage it is advisable to stress the fact that our present Masonic system is not one that comes to us from remote antiquity: that there is no direct continuity between us and the Egyptians, or even those ancient Hebrews who built, in the reign of King Solomon, a certain Temple at Jerusalem. What is extremely ancient in Freemasonry is the spiritual doctrine concealed within the architectural phraseology; for this doctrine is an elementary form of the doctrine that has been taught in all ages, no matter in what garb it has been expressed. The ancient Knowledge of the invisible worlds still remains hidden as a priceless heritage in the Masonic Craft, and is therefore available for the study of every true and lawful Brother among us; although but few indeed today avail themselves of the privileges of their degree; the genuine secrets of Freemasonry have never been lost; they are locked up with in the very ritual and symbolism itself, which has been carefully handed down unchanged throughout the ages. It only needs the right method of interpretation to reveal to the gaze of the Initiate the Hidden Wisdom that was once the secret of

Egypt and Greece, the knowledge and understanding of the true mysteries of life - "Nil nisi clavis deest" (Nothing is wanting but the key).

It is our purpose in the present Paper to give only a general survey of the ground, and to discuss the whole matter in greater detail in a series of later Essays. We may, however, briefly touch upon the threefold method of interpretation which was applied in the early Church by Origen, himself an initiate of the Mysteries, to the Volume of the sacred Law. This threefold interpretation belongs to the threefold nature of Man - Body, Soul and Spirit; it is threefold Medicine of the Brothers of the Rosy Cross, and the whole method is one that has ever been applied to the mystic teachings. The grades of interpretation may be respectively termed literal, allegorical and mystical. Freemasonry, it must be realized, is intended to help men in all stages of evolution, and for this reason the symbolism of the ceremonies of all Degrees bears the same three-fold interpretation, and the system forms a wonderfully connected Whole, containing a vast amount of knowledge upon the inner constitution of man and the Universe. We have first, then, the BODILY or CORPOREAL teaching, which belongs to the Outer Court of the Temple of Wisdom, to the Entered Apprentice of the Grand lodge of Humanity. The average man of the world, still engaged in the work of the First Degree, does not need an abstruse and detailed Philosophy of life. He requires a few concrete principles by which to live, simple ethical precepts upon which he can mould his life, and direct his Working Tools - his Will, his imagination, his dawning Intellect. Here he is taught a few simple facts about the Nature of God, learns that He is a loving Father, Who is seeking to evolve His children into His own Divine Likeness, and that by living up to the highest that he knows at this early stage, he will be fulfilling the Plan of T.G.A.O.T.U. The ideal set before him in the Outer Court is but elementary. Fair dealing, uprightness of life, honor and integrity must be cultivated to some extent; a purifying and a regulation of feeling and thought are necessary, if the Apprentice is to progress into the Holy Place; those are the subjects for instruction in the First and Second Degrees. In the Third Degree he learns that he need have no fear of death, that it is

but the portal into a higher and happier life, and that by living on the square with all mankind during his earthly days, he will ensure happiness and peace in that state which he must enter after laying aside the physical body. Thus, in the Outer Court, the lessons are those of right conduct in the physical world, and the fact of man's immortality. To this grade of interpretation the ordinary teaching of our Modern Craft belongs, the moral and literal view of Freemasonry that is stressed so strongly in the eighteenth Century Charges, still delivered to every Brother of the Craft. Many of our Brethren think that this is all that Freemasonry contains; but in truth such teachings belong only to the Outer Court, and there is more, far more, within the Temple itself.

The second great layer of interpretation, intended for the cultured Fellow-Craftsman, for him who is engaged in polishing and refining the rough stone, is what we may term PHILOSOPHIC, which is taught in the Holy Place of the Temple of Wisdom. The interests of the Craftsman are no longer centred upon selfish pleasures, the crude delights of the outer world, but rather upon Art, Philosophy, or science; and because of his general intellectual and moral advance in evolution, very much more knowledge concerning the inner worlds and the Divine Plan can profitably be given to him. Indeed, the Craftsman has ascended to a higher level of the Winding Staircase, and will now find that in the Holy Place the symbols of Freemasonry can be applied to the nature of the Universe and the constitution and development of man. The student in this Second Degree learns that the Lodge is built upon the exact proportions and plan of the Universe itself, and that each of the Officers and symbols bears a definite relation to a living Reality behind; so that in contemplating a Lodge he is, in truth, contemplating the Universe of which it is the reflection. He learns that T.G.A.O.T.U., although One in essence, is yet Three in function, and that He descends for the purposes of evolution into the Square of Matter, vivifying it and making it to glow with His Hidden Life, until it expresses to the highest possible degree a fragment of His Divine beauty. The detailed method of His enfoldment, the sequence of events in that mighty Ceremonial of the Universe, the passing from Labor to Refreshment,

and from Refreshment to Labor again, the systole and diastole of the great Heart of the World, all is reflected with amazing accuracy in the ritual enacted in the Masonic Lodge. And the initiate will find, too, that a complete picture of the constitution of man, the microcosm, is also hidden in the Ritual, the Three Chief Officers representing the reflection of the Holy Trinity within his heart, the WILL, the WISDOM (or Intuition), the CREATIVE INTELLIGENCE, which form the Soul of man, and are made in the image and Likeness of God. And behind this manifestation of the Divine Life within himself, he will grasp the Nature of the Spirit, of which the soul is likewise the reflection, the Divine Spark, the Son in Bosom of His Father, entirely Unconscious as far as waking life is concerned in our present stage of evolution and represented in our Lodges by the I.P.M., who silently watches the progress of the Work. He sees that the sacred Triangle within himself also manifests through a material sq...e, the INTELLECT, the EMOTIONS, the BODILY VITALITY, and the PHYSICAL FORM that he wears in the outer world, symbolized by the S.D., the J.D., the I.G. and the O.G., or T., through whom all communications within the outer world are given and received. In the Outer Court the last lesson taught to the Apprentice was that death is but the entrance into a higher life, and not a thing of terror, to be feared and shunned. Now in the Holy Place the Craftsman must learn further details about the life that awaits him beyond the grave, in this Philosophic interpretation, the very doorway of the Temple represents the gateway of death, and the First Degree is a picture of the INTERMEDIATE WORLD into which the Soul passes after leaving the physical body, whether in sleep or in death, in that vehicle through which emotions and feelings are expressed it the waking consciousness of the ordinary man. Its true powers may by long training be awakened and exteriorised, and then the Intermediate World is perceived and known, as we perceive the physical world in which we live. A clear and definite account of this stage is contained in the progressive events of the Initiation Ceremony, and the Craftsman is thus taught what lies on the other side of death. In the Second Degree the Craftsman will find a picture of that state which

all Religions have termed HEAVEN, that Middle Chamber into which all must pass to receive, without scruple and without diffidence, their wages for the deads and aspirations accomplished while on earth. And then, by entering the deep but dazzling darkness of the Third Degree, he learns to rise above the transitory personality, the sq...e of the one incarnation; until he blends with that permanent part of his being, the Triangle or Soul within him, which passes from personality to personality, from life to life, assimilating the lessons of the lower worlds, and building them into character and faculty. Thus the Initiate in the Holy Place is taught the details of his life upon the other side of death, learns that he is not the physical body, nor the emotions, nor yet the intellect; for oven those which are his instruments can obscure the Divine light which burns within him. But he is taught to know himself as the soul which never dies, but lives immortal throughout the ages. Finally, in the Degree of the Holy Royal Arch, he learns that the Life within him is the Life of God, that His flaming Splendor dwells within the vault in all its loveliness, and that only by plunging into the mysterious and glorious depths of his own inmost being, will he find the Reality he seeks.

Thirdly, the Spiritual Teaching, which is given only in the Holy of Holies, hidden behind the Veil that the God within man alone can pierce, reveals, as it were, at a higher level, the glory that was but barely hinted at in the holy Place. It belongs only to the true Master-Builder, to him who has united his will with the Great Will, and who seeks to attain to conscious Union with the SUPREME. He has ascended to a yet higher spiral of the Winging Staircase, and will begin again as an E.A., of those True Mysteries of which Freemasonry is but the shadow. Now he must do in fact what heretofore he has but done in symbol, and must live out in the world the mysterious Life of the Initiate. Before him lie the Four Great Stages, which every Disciple must pass through on his way to the Light - PURGATION, ILLUMINATION, PERFECTION, and DEIFICATION; - and these are like wise symbolized by the Three Degrees of Blue Masonry and the Holy Royal Arch. He will now experience that state of consciousness which has ever been termed the New Birth, will mystically receive the

Light, symbolized in the Christian Mysteries by the Birth of the Christ in the cave of the Heart. He must pass onwards to Illumination, being baptized in the river of the world's sorrows with the Holy Ghost and with Fire; and be transfigured by the Light of the Awakened Spirit within him, till he glows with a glory that is not of earth. He now goes forth into the world as a leader and a teacher of mankind, working under the personal direction of the Masters of the Wisdom, in Whose strong hands lie the ruling and guiding of the destinies of earth. And eventually, after these preliminary disciplines, the Initiate must suffer that "last and greatest trial", by which means alone he can be admitted to a participation in the secrets of the Sublime Degree to which he aspires. He has to learn the great truth embodied in the Third Degree; that he who would be raised to perfection and regain what he has long realized has been lost to himself, may do so only by utter self-abnegation, by a dying to all that to the eyes and the reason of the uninitiated outer world is precious and desirable. Hence the Third Degree is that of mystical death, of which bodily death is taken as figurative, just as bodily birth is taken in the First Degree as figurative of entrance upon the path of regeneration. In all the Mystery-systems of the past will be found this degree of mystical death as an outstanding and essential feature prior to the final stage of perfection or regeneration. The title of admission communicated to the candidate for the Third Degree is noteworthy, and as the Craftsman fits himself for the teachings of this higher, spiritual grade he clearly perceives the reason for it. It is a Hebrew name, said to be that of the first Artificer in metals and to mean "worldly possessions". Now it is obvious that the name of the first man who worked at metal making in the ordinary sense has no bearing upon the subject of human regeneration. It is obviously a veil of allegory concealing some relevant truth. Such it is found to be upon recognizing that Hebrew Biblical names represent not persons, but personifications of spiritual principles, and that Biblical history is not the history of temporal events but a record of eternally true spiritual facts. In order to interpret the allegory we must clearly understand from the teaching of the Entered Apprentice Degree what "money and metals" are in the Masonic sense, and realise that they

represent the attractive power of temporal possessions, and earthly belongings and affections of whatever description. We must appreciate too that from the attraction and seductiveness of these things, and even from the desire for them, it is essential to be absolutely free if one desires to attain that Light and those riches of Wisdom for which the candidate professes to long. Not that it is necessary for him to become literally and physically dispossessed of his worldly possessions, but it is essential that he should be so utterly detached from them that he cares not whether he owns any or not and is content, if need be, to be divested of them entirely if they stand in the way of his finding "treasure in heaven;" for so long as he clings to them or they exercise control over him, so long will his initiation into anything better be deferred. It follows then that it is the personal soul of the candidate himself which is the artificer in metals" referred to by the Pass-Word, and which during the whole of its physical existence has been engaged in trafficking with "metals". Desire for worldly possessions, for sensation and experience in this outward world of good and evil, brought the soul into this world. There it has woven around itself its present body of flesh, every desire and thought being an "artificer" adding something to or modifying its natural encasement. If, then, desire for physical experience and material things brought the soul into material conditions, the relinquishing of that desire is the first necessary step to ensure its return to the condition whence it first emanated. The First and Second Degrees of Freemasonry, therefore, imply that the candidate has undergone lengthy discipline in the renunciation of external things and the cultivation of desire for those that are within. But, notwithstanding that he has passed through all the discipline of those Degrees, he is represented at the end of them as being still not entirely purified and to be still in "worldly possessions" in the sense that a residue of attraction by them lingers in his heart; and it is these subtle elements of "base metal" in him that need to be eradicated if perfection is to be attained. The ingrained defects and tendencies of the soul, which are the result of all its past habits and experiences, are not suddenly eliminated or easily subdued; self-will and pride, for instance are very subtle in their nature, and may continue to

deceive their victim long after he has purged himself of grosser faults, However, all must be renounced, died to, and transmuted in the crucial process of the Third Degree. In view of the fact that much has been said about the Ceremony of the Third Degree in other Papers issued by the Circle, it is not necessary to give a further exposition here, but it is advisable to emphasize once more that the Third Degree alone constitutes the Masonic Initiation. The First and Second Degrees are, strictly, but preparatory stages leading up to Initiation; they are not the initiation itself, and only prescribe the purification of the of bodily and mental nature necessary to qualify the candidate for the end which crowns the whole work. Only one more stage remains, that which is typified in our symbolism by the Exaltation to the Supreme Degree of the Holy Royal Arch, for Freemasonry, under the English Constitution, reaches its climax and conclusion in the Order of the Holy Royal Arch of Jerusalem. There exists a variety of other degrees ramifying from the main stem of the Masonic teaching, which either elaborate side-points of its doctrine or re-express its theme in alternative symbolism, but these, while of greater or less merit and interest, are beyond our present consideration. It is a fallacy to suppose that the multiplying of degrees will result in the discovery of important arcane secrets which one has failed to find in the rites of the Craft and the Royal Arch. The Royal Arch is the natural conclusion and fulfillment of the Third Degree. The latter inculcates the necessity of mystical death and dramatizes the process of such death and the revival therefrom into oneness of life. The Royal Arch carries the process a stage farther, by showing its fulfillment in the "exaltation" or apotheosis of him who has undergone it. The Master Mason's Degree might be said to be represented in the terms of Christian theology by the formula; "He suffered and was buried and rose again", whilst the equivalent of the exaltation ceremony is, "He ascended into heaven". The Royal Arch Degree seeks to express that new and intensified life to which the candidate can be raised and the exalted degree of consciousness that comes with it. From being conscious merely as a natural man and in the natural restricted way common to every one born into this world, he becomes exalted (whilst still in

his natural flesh) to consciousness in a supernatural and illimitable way. As we have endeavored to portray in previous papers, the purpose of all initiation is to lift human consciousness from lower to higher levels by quickening the latent spiritual potentialities in man to their full extent through appropriate discipline. No higher level of attainment is possible than that in which the human merges with the Divine consciousness and knows as God knows. And that being the level of which the Order of the Royal Arch treats ceremonially, it follows that Freemasonry as a sacramental system reaches its climax and conclusion in that Order. But, as the Third Degree ceremony so dramatically illustrates, to attain that level involves as its essential prerequisite the total abnegation, renouncement and renovation of one's original nature, the surrender of one's natural desires, tendencies and preconceptions, and the abandonment and nullifying of one's natural self-will, by such a habitual discipline and self-denial and gradual but vigorous opposition to all these as will cause them gradually to atrophy and die down. In words familiar to us all it is elsewhere declared, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit". As with a seed of wheat, so with man. If he persists in clinging to the present natural life he knows, if he refuses to recognize that a higher quality of life is here and now possible to him, or is unwilling to make the necessary effort to attain it, he "abideth alone", gets nowhere, and only frustrates his own spiritual evolution. But if he is willing to "die" in the sense indicated, if he will so re-orientate his will and silence his natural energies and desires as to give the Vital and Immortal Principle within him the chance to assert itself and supersede them, then from the disintegrated material of his old nature that germ of true life will spring into growth in him and bear much fruit, and by the stepping-stones of initiation will rise from his dead self to higher things than he can otherwise experience. Since, however, this is a process involving a "most serious trial of fortitude and fidelity" and a grapple with oneself from which the timorous and self-diffident may well shrink, the Mystery-systems have always exhibited an example for the instruction, encouragement and emulation of those prepared

to make the attempt and the necessary sacrifice. To hearten them to the task the Initiatory Colleges have held up a prototype in the person of some great soul who has already trodden the same path and emerged triumphant there from. It matters nothing whither the prototype be one whose historic actuality and identity can be demonstrated, or whether he can be regarded only as legendary or mythical; the point being not to teach a merely historical fact, but to enforce a spiritual principle. In Egypt the prototype was Osiris, who was slain by his malignant brother Typhon, but whose mangled limbs were collected in a coffer from which he emerged reintegrated and divinized. In Greece the prototype was Bacchus, who was torn to pieces by the Titans. Baldur in Scandinavia and Mithra in Graeco-Roman Europe were similar prototypes. In Freemasonry the prototype is Hiram Abiff, who met his death as the result of a conspiracy by a crowd of workmen of whom there were three principal ruffians. In the Christian and chief of all systems, since it comprehends all the others, the greatest of the Exemplars died at the hands of the mob, headed also by three chief ruffians, Judas, Caiaphas and Pilate. If in Freemasonry the mystical death is dramatized more realistically than the resurrection that follows upon it, that resurrection is nevertheless shown in the "raising" of the candidate to the rank of Master Mason and his "reunion with the companions of his former toils", implying the reintegration and resumption of all his old faculties and powers in a sublimated state, just as the limbs of the risen Osiris were said to reunite into a new whole, and as the Christian Master withdrew his mutilated body from the tomb and reassumed it, transmuted into one of supernatural substance and splendor.

Here we must bring to an end our brief survey of the true meaning and purpose of Freemasonry. It will, we trust, now be evident to the student that our Masonic teaching is purposely veiled in allegory and symbol, and that its deeper import does not appear upon the surface of the ritual itself.

This is partly in correspondence with human life and the world we live in, which are themselves but allegories and symbols of another life and the veils of another world; and partly intentional also, to ensure that only those who

have reverent and understanding minds may penetrate into the more hidden meaning of the doctrine of the Craft. The deeper secrets of Freemasonry, like the deeper secrets of life, are heavily veiled and closely hidden. They exist concealed beneath a great reservation; but those of our Brethren who know anything of them, know also that they are in truth "many and valuable", and that they are only disclosed to members of the Craft who act upon the hint given them in the Instruction Lectures, "Seek and ye shall find; ask and it shall be given; knock and it shall be opened unto you". The search may be long and difficult, but nevertheless it may be affirmed that to the candidate who is, in the real sense, "properly prepared", there are doors leading from the Craft that, when knocked, will assuredly open and admit him to places and to knowledge that at present he little dreams of. Finally, it rests with ourselves whether Freemasonry remains for us what upon its outward and superficial side appears to be merely a series of symbolic rites, or whether we allow those symbols to pass into our lives and become realities therein. Whatever formalities we may have gone through in connection with our admission into the Order, we certainly cannot claim to have been "regularly initiated" into the "mysteries and privileges" of Freemasonry, so long as we are content to regard the Craft as merely an incident of social life, and to treat its ceremonies as but rites of an archaic and perfunctory nature. As we have suggested in an earlier Paper, the Craft was given out to the world from more secret sources still, as a great experiment and means of grace. It was intended to provide an epitome or synopsis, in dramatic form, of the spiritual regeneration of man; and to throw out hints and suggestions that might lead those capable of discerning its deeper purpose and symbolism into still deeper initiations than those of a ceremonial order enacted within the Lodge. For, in the same manner that on the external side of Masonic organization we may be called to occupy positions of honor and office in the Grand Lodge, so also upon its internal side there are eminences to which we may be called that, whilst offering us no social distinction and no visible advancement, are yet really the true rewards, and the most valuable attainments of Masonic desire. To this latter goal all may attain who truly seek to do so, and who prepare the way

for themselves by appropriating the truths lying beneath the superficial allegory and the symbolic veils of the Craft teaching. And since there seems today a genuine and widespread desire on the part of many Brethren to enter into a fuller understanding of what the Order conceals rather than reveals, this Paper, for what it may be worth, is offered as a contribution towards the, advancement of Masonic knowledge. Upon us Freemasons, who

have the advantage of a regular and organized system which provides and inculcates for us an outline of the great truths that we have been considering, there rests the responsibility attaching to our privileges and it must be our aim to endeavor to enter into the full heritage of understanding and practicing the system to which we belong.

Author Unknown

FROM THE DEPUTY GRAND MASTER



Hello Brothers ,

First let me start of by saying , what an honor it was to be installed as your deputy Grand Master at our annual communication in June. I will do my very best to support the Most Worshipful the Grand Master of Masons in Nova Scotia Brother Alan Jarvis.

Congratulations to all the Grand lodge officers that were installed on this auspices occasion and a special thank you to all those have put so much of their efforts and time into making our Masonic jurisdiction of Nova Scotia one to be very proud of.

The future looks very bright for masonry in our jurisdiction. Many lodges are active in putting on EA degrees and many lodges are getting caught up on doing Second and Third degree work that has been outstanding for the past 2 years. (COVID)

This Covid situation is not totally over yet, however by following all the protocols we certainly are now able to see a light at the end of the tunnel.

My Brothers , one of my very first duties was to bring Fraternal greetings from Our most worshipful Grand Master Alan Jarvis to the Wor.Master Rich Johnson and brethren of Rising Sun #39 of Nashua New Hampshire ,at their 200 year celebration.

While making the visit to the lodge in Nashua I happened to come across a quote by Bro.Benjamin Franklin

MASONIC LABOUR IS PURELY A LABOR OF LOVE. HE WHO SEEKS TO DRAW MASONIC WAGES IN GOLD AND SILVER WILL BE DISAPPOINTED. THE WAGES OF A MASON ARE EARNED AND PAID IN THEIR DEALINGS WITH ONE ANOTHER, SYMPATHY BEGETS SYMPATHY,KINDNESS BEGETS KINDNESS,HELPFULNESS BEGETS HELPFULNESS,AND THESES ARE THE WAGES OF A MASON

This is such a powerful message

I wish you ,all the best in the coming days and look forward to seeing you in your lodge.

Fraternally
Bob Cowley
Deputy Grand Master.

FROM THE SENIOR GRAND WARDEN



*The following article was submitted
by the Senior Grand Warden - Ed*

The Columns

Author Unknown

One of the most frequently corrected errors experienced in Lodge is the failure of a Warden to raise or lower his column appropriately.

Let an absent-minded Junior Warden forget to lower his column when the lodge is called from refreshment to labour, and many a frantic gesture from the side lines will remind him of his dereliction!

Almost every Brother sitting in the lodge room knows the proper position of the Wardens' columns during labour or at refreshment, and will hasten to signal a Warden if the emblem of his office is awry. "Up in the West during labour; down in the West at refreshment. Down in the South during labour; up in the South at refreshment"

Every Brother knows that simple rule for positioning the Wardens' columns. It is generally believed, as stated in Mackey's Encyclopedia that the Senior Warden's column represents the pillar Jachin, while the Junior Warden's column represents the pillar Boaz, those having been impressive adornments on the Porch of King Solomon's Temple. Their names signify Establishment and Strength. If asked for a symbolic explanation of these pieces of furniture, the average Craftsman will reply that the Junior Warden's columns represents the pillar of beauty & the Senior Warden's the pillar of strength. But what has become of the Worshipful Master's column?

He represents the pillar of wisdom, "because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings."

Some Brethren will explain further that the Wardens' columns are miniature representations of the pillars usually stationed in the West, where at

one time both Wardens sat, one in the shade of Boaz, the other in the shade of Jachin. Such an arrangement of the Wardens' positions may still be found in some European lodges whose rituals have come from Continental sources.

There is no simple explanation of the origin of the Wardens' columns nor of what they represent. Like much in Masonic ritual, they are the result of some interesting changes; yet all well-informed Brethren will agree that today they are emblematical of the offices of the two Wardens, and represent the authority, of the Senior during labour, and the Junior while the lodge is at refreshment.

As a matter of fact, the raising and lowering of the Wardens' columns made their first appearance in Masonic ritual as late as 1760, (well into the period known as Speculative Masonry). The "Three Distinct Knocks", a well-known expose of Masonic ritual published in London that year, contains the first descriptions of the Wardens' use of their columns. Unfortunately, there has been comparatively little written about the Wardens' columns and their uses to show when they were allocated to those officers, or how and when the raising and lowering of these miniature pillars became a part of the proper procedure in Masonic lodges. It is only from such exposes as those noted above that one can assign and approximate date to the beginning of the practice.

Curiously, William Preston in various editions of his Illustrations of Freemasonry (1792 1804), in the section dealing with Installation, assigns the columns to the Deacons. Since the columns had belonged to the Wardens for at least thirty years earlier, and since many of the Craft lodges in England did not appoint Deacons at all, Preston must have been in error, or was introducing an innovation, which the passage of time has shown to have failed. Preston also taught that the Senior Deacon's column was to be raised during labour, and the Junior Deacon's at refreshment.

To those who like Masonic traditions neat and historically logical, it may be disconcerting to learn that in some lodges the Wardens did not have columns on their pedestals. They had truncheons,

whose modern function is to serve as billy clubs for policemen. An Irish lodge in the 18th century had a by-law reading: "there is to be silence at the first chap of the Master's hammer, and likewise at the first stroke of each Trenchen struck by the Senr and Junr Wardens"

The Rev. George Oliver (1782 – 1867), a prolific writer about Freemasonry, quotes an inventory of a lodge at Chester, England, in 1761, which includes "two truncheons for the Wardens." There are still lodges today which denominate the Wardens' emblems of authority as truncheons, not columns.

There can be no doubt that the Wardens' columns are the result of Freemasonry's interest in the art of building & architecture and its allied skills and sciences. The operative masons devote much time and thought to the design, construction, and ornamentation of columns and pillars. The orders of architecture were an important body of knowledge with which they were continuously concerned.

The mediaeval cathedral builders, however, attached greater significance to the ancient pillars erected by the children of Lamech than to those on the porch of King Solomon's Temple. On these ancient pillars were engraved all the then known sciences to preserve them from destruction by fire or inundation. As such they symbolize the esoteric importance of the knowledge of the builder's art to be guarded and preserved by faithful craftsman.

In many of the earliest documents of the Craft, the so-called "Old Charges" or "manuscript constitutions", some of which antedate the period of Speculative Freemasonry by at least 300 years, those primitive pillars of the sons of Lamech are a part of the "history" of the operative Craft. The Temple of Solomon is inconspicuously mentioned, but the two pillars on the porch of that temple do not appear at all.

It was not until approximately 1700 that King Solomon's Pillars began to appear in Masonic writing and ritual documents & it also answers two test questions about pillars as follows: "How many pillars is in your Lodge? Three. What are these? Ye square, the Compas and ye bible."

Because of the secrecy maintained by Masons about ritualistic matters, it is on the ritual texts of 18th century exposes that we depend for knowledge of the part played by pillars in the development of the Craft's rituals and ceremonies.

The Grand Mystery of Freemasons Discovered, 1724, mentions the pillars of Solomon's Temple, but gives them this significance: they represent the "Strength and Stability of the Church in all ages."

Samuel Prichard's Masonry Dissected, 1730, the first expose to reveal a third degree in Masonic ritual, refers to "Three Pillars" that "support the Lodge. Wisdom, Strength, and Beauty." This seems to be the earliest mention of those in the "Old Charges" or to those on the Porch of Solomon's Temple. They were purely symbolic; they had not yet become a part of the lodge furniture.

In those early days of Speculative Masonry, the Wardens' duties were probably different from those they have now.

In those early days of Speculative Masonry, the Wardens' duties were probably different from those they have now. Some writers believe they had duties similar to those of the Deacons today. They had no pedestals or pillars, because the latter were usually drawn on the floor, or "floor cloth", to be referred to during ritualistic instruction, but were certainly not then a part of the Wardens' equipment.

The other interpretation of the Wardens' columns as representations of Jachin and Boaz, the two pillars of Solomon's Temple, was also introduced into Masonic ritual at an early period of Speculative Masonry. Again, it is in the exposes of the early rituals that this development can be traced.

In a Mason's Examination, 1723, appears this test question: "Where was the first Lodge kept? In Solomon's Porch; the two Pillars were called Jachin and Boaz. "Nothing, however establishes a connection between the pillars and the Wardens.

The Grand Mystery, etc. mentioned above also names the two pillars Jachin and Boaz. A number of other such publications in the 1720's and 1730's also identify them by those names.

How miniature representations of Jachin and Boaz came to the pedestals of the Senior and Junior Wardens is still a matter for speculation; obviously it is part of the variegated development of Masonic ritual in the 18th century. As symbols of the pillars on the Porch of King Solomon's Temple, or as representations of the three principal orders of architecture which the three principal officers of a lodge symbolize, they are to be found in the earliest catechisms and lectures of Speculative Freemasonry. Undoubtedly, as suggested by contemporary references and illustrations, the pillars soon became artistically designed pieces of furniture to stand in the lodge room as objects for study. There was probably no uniformity of practice in this development. Some lodges had large columns, some small, some drew them on the floor cloth. Some had no pillars at all.

From the creation of such pillars, and from their association with the three principal officers of the lodge. Undoubtedly came the columns of the Wardens. They are relics of those earlier larger pieces of lodge furniture. From the traditions of operative craft lodges had lingered the concept of the Senior Warden as the officer in charge of the workmen' his column naturally represented his authority and superintendence. To give the Junior Warden some similar authority, an imaginative speculative ritualist probably hit on the idea of putting him in charge of the Craft during refreshment. That idea had been foreshadowed in Anderson's 1723 Constitutions Regulation XXIII put the Grand Wardens in charge of the annual Feast.

By 1760, as suggested by the publications of Three Distinct Knocks, the Wardens of a lodge had acquired miniature columns representing the pillars, Jachin and Boaz, which they carried in processions and raised or lowered on their pedestals to indicate whether the lodge was at labour or refreshment. That procedure was apparently confirmed by the Lodge of Promulgations which paved the way for the union in 1813 of the "Modern" and "Ancient" Grand Lodges in England.

Thus, the raising and lowering of the Wardens' columns became sanctioned by custom and Grand Lodge approval. It is not a

complicated or mysterious symbolic act; it is a simple means to indicate silently to entering Brethren the status of the Lodge.

Since the Junior Warden's column is erect during refreshment, logic suggests that it be similarly arranged when the lodge is closed, i.e., not at labour. Generally, however, the Wardens' columns are left just as they happen to be placed at the time of closing, except in those Jurisdictions whose official ritual has decreed a proper positioning of the Wardens' columns at closing.



What a great way to start the day. Within the jurisdiction of the Annapolis Valley Regional Centre for Education, approximately forty (40) schools participate in a school breakfast program, assuring that all students have a nourishing start to their day. The Masons of Kings District are in total support of this program and in partnership with the Masonic Foundation of Nova Scotia, have joined together to make a donation of \$5000.00 to help, aid, and assist in this important project. Today (23 June) we were pleased to visit the Port Williams Elementary School and make this presentation. Shown in this photo from L-R; Right Worshipful Brother Gary C Patterson - District Deputy Grand Master for Kings District, Ms Mary Hanniman - Vice-Principal of Port Williams School (on behalf of the AVRCE), three (3) very special Grade four (4) students, Ms Karen Williams - School Food Co-ordinator (more affectionately known as the lunch Lady), and Very Worshipful Reginald Jodrie - Acting Kings District Secretary.

CONVERSATIONS ABOUT FREEMASONRY

Does contemporary North American (Canada and U.S.) culture still value the ideals that characterized the Age of Enlightenment?

Freemasonry as it is currently organized and structured is the product of the "Age of Enlightenment" or "Age of Reason". The scientific and mechanical advances of the era; coupled with an emerging, radical, philosophy that emphasizes learning, reason, and science; and extols the worth of the individual; gave rise to what we recognize today as "Western Civilization".

Since the end of World War II, western culture has drifted from its Age of Enlightenment roots. Unsurprisingly North America is included in that drift. Social and cultural norms once uniformly accepted and revered have been subjected to harsh criticism and revisionist thinking. However, little seems to have been offered in its place. Correspondingly, the current practice of Freemasonry has suffered as the society in which it exists has moved away from its Enlightenment Era principles.

Historians generally date the Age of Reason as being from 1715 to 1789. The Craft of this era was a school of self-improvement designed to offer moral and upstanding men the opportunity to further improve themselves through its philosophies and allegorical lessons; - an exclusive organization reserved for those best suited for its practices. Enlightenment principles celebrated learning, science, reason, self-restraint, and individual exceptionalism - all Masonic principles as well.

This is in direct contrast to present day popular culture's worship of self-indulgence, equality of outcome, and abandonment of individual responsibility. This abandonment is illustrated by recent rises in the level of incivility in public, polarization of ideas and ideals, and public debate that centres on personal destruction of one's opponent. Reason is seldom found in the public and science is championed only when it supports one's individual point of view, political or otherwise.

Popular culture appears overly influenced by the media and the entertainment industry; (the latter could also include Facebook, Twitter,

Instagram and the like). Both entities don't appear to support traditional Canadian and American values. Any embrace of Enlightenment Era values brings an immediate public outcry. We are told that because the leaders and thinkers of that era were white males, to adopt their ideas is imperialist, racist, and sexist. Condemnation is immediate and effective. Failure to comply with the dominant culture can result in loss of public image and/or loss of one's career. Today's dominant culture does worship diversity in all things - except opinion. This is demonstrated in the rise of what is known as "cancel culture".

(Cancel culture refers to the popular practice of withdrawing support for (cancelling) public figures and companies after they have done or said something considered objectionable or offensive. Cancel culture is generally discussed on social media in the form of group shaming.)

I believe we can safely say that today's popular culture no longer values enlightenment ideals although Freemasonry still does. In only a few decades we have gone from celebrating the greatest scientific discoveries in the history of mankind to being compelled to tell our children not to eat Tide pods. Masonry is out of step with current popular culture and is another reason why it may not be deemed relevant by today's society. It causes one to wonder where future petitioners will come from?

As a society we may have become more affluent but less moral and less intellectually demanding or sophisticated in our thinking, reasoning and common sense. Society has "dumbed down". But so has the practice of Freemasonry. That topic is for a future "Conversations about Freemasonry".

Submitted by
Leigh MacConnell,
(Ionic #73; Sophia Perennis #139)

FROM THE GRAND LECTURER

Do we need a LEO

No we are not talking about the Leo youth members of the Lions Club but the LEO Lodge Education Officer. Many jurisdictions around the world have the LEO as an integral part of their lodge. These Brothers can be Past Masters to new Master

Masons who are interested in the education and development of their Lodge.

So what does a LEO do?

The Lodge Education Officer is appointed by the Master and is responsible for the delivery, often in conjunction with the District Education Officer, of Masonic education to the members of the Lodge to recognize and utilize the core values and aims of Freemasonry.

Education is a term bandied about in Masonry without any clear definition. In its broadest sense, it encompasses everything a Mason should know from ritual to etiquette, symbolism and history.

The first and foremost a LEO has a role to play in making recommendations and interfacing with the Education Committee to prepare officers for the eventual leadership role of governing their Lodge. One of the most important goals is to provide a Worshipful Master with all the tools and skills he needs to be an effective leader. In order to realize that goal, the training must begin at an earlier level. In the initial stages, the existing Master will barely scratch the surface, the Senior Warden will have the opportunity for added sessions, and so on. By the time the program is fully implemented, training for Master will actually begin at the Inner Guard or Steward level, depending on the Lodge officer configuration.

Very often education and training join are blurred or misunderstood, our declining membership, the lack of candidates, dismal retention in Lodges, low attendance, limited commitment, all have played a part in the condition of our order today. A serious matter that has resulted in various task forces and Renewal committees studying the situation and making many recommendations. Topping those recommendations is the need for training and

development of members in leadership roles and within the general ranks of the Brethren. Bringing quality and making Masonry an enriching and rewarding experience is critical to the enhancement of the Nova Scotia Fraternity.

Specifically and probably one of more useful roles the LEO may preform is that of a facilitator of education within the Lodge. Providing various opportunities for learning and stimulating thought in whatever capacity possible. When given the time, and considering the demographic of those within the Lodge the LEO may develop interest in the philosophical meaning of Masonry and its purpose as an initiatory society. Delving into the meaning of the ritual, the history of the Craft, the personalities associated with it, and its symbolism provides for very rich opportunities for Lodge discussion and study that the LEO can develop in a Lodge.

Finding a LEO.

A LEO should be a volunteer, one who wants to be there and not someone and not merely fill a position. The selection of the LEO candidate should be given to one who ideally possesses some degree of proficiency in education, training, knowledge or demonstrates the desire to develop their abilities in this area, has inter-personal skills, can be a role model, a team player who can work with the WM, the Lodge Officers, District Education Officer and the Grand Lecturer. They need to support the aims and goals of enhancing learning and education in their Lodge and abroad. The LEO's primary function is to facilitate and assist with member education and development in the Lodge. The Lodge Education Officer should not be expected to provide all the learning, training, lectures, etc. himself, instead the LEO will coordinate all external resources required to facilitate education and training within the Lodge. An effective LEO should have the following qualifications, the MM Degree or a Past Master, ability to demonstrate an advanced knowledge of the Craft, have the ability to convey that knowledge to others and some public speaking or adult education experience would be an asset.

Why is Masonic Education so important?

There are only a few things that distinguish Freemasons from Service Clubs, our rituals, our

degrees and our education. Most clubs and service organizations focus on the outside the society around us and not inward to the individual. Freemasonry which focuses on developing the individual thus making them a better citizen needs a vehicle to do so. In the first degree charge to all Freemasons "During your leisure hours, that you may improve in Masonic knowledge," the importance of knowledge and Masonic education is impressed. In most lodges after this Charge is given it is usually quickly forgotten as the newly entered brother studies and memorizes the questions and answers for their proficiency. As Masons we do ourselves a great injustice if we do not heed the first degree charge, although many expect this education and personal development will come by just attending our monthly lodge meeting we are called on to better ourselves so much more. Many lodges don't have regular masonic education as part of every meeting, or do the Brethren meet to mentor or develop lodge leadership for the future. That is one of the main purposes of appointing a LEO if the lodge has a Brother in this position he can work with the Master and Lodge officers to develop the opportunities for the Brethren to learn grow and develop as part of their Masonic experience. A LEO is able to look at ideas within the lodge that may help better the leadership of the Lodge. Organization of a leadership breakfast for the lodge may be something a LEO might do. This would help both new line officers prepare for their upcoming leadership roles and Past Masters the ability to impart their knowledge and experience at a friendly casual setting outside the stated meeting.

Thing of the possibilities a LEO may bring to your lodge and how they may better the Masonic Experience, then bring up the idea of a LEO at a regular meeting and if there is interest your lodge has already started on a road to improvement. Find some Brothers interested in the position and if you are Worshipful Master appoint one to be LEO and work with them, as support will only help but better the Masonic experience for all.

James Logan
Grand Lecturer



Thursday, 16 June 2022 at Wentworth Lodge No.108. VWB Harold Morash received his 50 year jewel from Grand Master MWB Alan Jarvis.



Our WM, WB Ralph Pietersma, made a very special visit to the home of one of our very special Brothers, VWB Bud Smith. WB Pietersma reported a great visit during which he had the privilege of presenting Brother Smith with his 55 year bar. We congratulate Brother Smith and thank Bro Pietersma for this happy occasion.

3, 2, 1 MINUTE PAPERS

**An education paper presented to Keith
Lodge No. 17
April 14, 2022**

Worshipful Master, please declare the Lodge at ease.

My Brothers, I will be presenting three different educational papers this evening, appropriate to the First Degree on which we are working. This statement alone is bound to incite much distress, but there is a happy twist: The first paper will be 3 minutes in length from start to finish; the second will be 2 minutes; and the last paper will be 1 minute. I reserve the right to move around the Lodge between papers and not to have that time count against the allotted time. That's a total of 6 minutes of Masonic education; it will only seem like 60!

3-Minute Paper

This is the first paper, and my 3 minutes start now.

My new Brothers, I stand before you in the Northeast Corner of the Lodge.

Everything in Lodge – everything – has at least four levels of deeper meaning for those of us who choose to seek them out. This is what separates Freemasonry from every other institution on the planet, for those with eyes to see.

A case in point is this extraordinary room: our beautiful Lodge. While this room calms me, entrances me, envelopes me, energizes me, and frees me briefly from the trials and tribulations of the outside world, it is a symbol of something far more fantastical. The real Lodge referred to in our ritual is you and I. Did you hear me? I don't have time to repeat myself. **This Lodge is symbolic of you and your life.**

Let me be absolutely clear because time is not my friend. Every single thing in this room, every stick of furniture, the floor beneath your feet, the ceiling above your head, every blindfold, every apron, every action, every step, every ancient word, every handshake and gesture, and everything else above and below us in this

gorgeous sanctuary that is our Lodge room, has one meaning you can blindly accept at face value, as if the blindfold had never been removed from your eyes. In that case, Masonry for you will be just another social club and you very likely won't be here in 5 years. Or you can lift the blindfold yourself and seek the deeper meanings in everything around you and change your life beyond anything you can imagine now.

Your entire life's journey – past, present and future – is symbolically laid out for you in this room, your Lodge. When you were invested with your apron in the First Degree, you were placed here, in the Northeast Corner, symbolically the very darkest point in the Lodge. Almost no Light finds its way to this corner of a building.

The Northeast Corner is symbolically the dividing point between darkness and light, bad and good, ignorance and knowledge, obscurity and legacy. There is a reason why you will never again stop in this corner of the Lodge during the rest of your Masonic career.

That is because, in completing this first part of the First Degree this evening, you elected to begin feeding your intellect with the same knowledge that fuelled the greatest minds in history. You would be a fool to choose a return to intellectual darkness.

You made the conscious choice here and now, with the help of your new Brothers and your own personal explorations from now until the day you die, to really seek out the deeper meanings in the symbols that are all around you here in this Lodge, this temple, and in so doing, you will indeed find that temple at the centre of yourself that is the spark of greatness at your core that only Masonry can point you to.

2-Minute Paper

This is the second paper, and my 2 minutes start now.

My Brothers, this is the “rough ashlar”. And this is the “perfect ashlar”. The rough ashlar is a squared stone from the quarry that has not yet been made perfectly smooth. It still needs work

before it can become part of the building's foundation. It is less than perfect.

You will note that even the Worshipful Master in the East sits between the imperfect and the perfect, symbolizing that even his journey toward perfection is uncompleted.

A true Freemason works every day to smooth down his rough edges. He uses his working tools to ever so gradually chip away at his own bigotries, ego, selfishness, and his self-centeredness.

He is receptive to personal growth, as difficult as that can be sometimes, and he closely inspects his own thoughts, actions and character for flaws, and then brings the hammer and chisel to bear against them.

Brothers, as you've no doubt guessed, you are your own working tools. You are your own rough ashlar upon which the tools of your intellect are applied to hammer, chisel and polish yourself into the man you were meant to become.

I have no doubt that you are all moral men. You don't need Freemasonry to teach you that, but only Freemasonry can teach you how precisely to become the best version of you. No other institution on Earth offers a "how-to" guide of this quality.

Your Brothers are here to help you separate slowly but surely from your rough, rude and imperfect state, just as you will be here to help them break away the parts of their building stones that separate them from greatness. Take their help when offered; offer your help when possible, and take responsibility always for the work only you can carry out on yourself.

Constructing your personal temple often starts in silence, perhaps on your drive home this evening, without the sound of hammer, mallet or chisel. Part of the wisdom you seek can be found in silent contemplation.

Each of us carries out the hard daily labour on our character, on our soul, for ourselves, our Brothers and our fellow men, not to be seen by the world as moral men who beg to achieve the esteem of others; but for the far greater, private and intimately personal reward of rendering ourselves "living stones finally fit for that spiritual house, not made with hands, eternal in the heavens."

1-Minute Paper

This is the last paper, and my minute starts now.

I found this in a great book about who a Freemason is. I have condensed and paraphrased it for brevity because time is definitely not my friend now. A Mason is slow to anger, quick to forgive, generous with praise, and courteous in his speech. How he treats others is the rule by which he is judged and measured.

He may not be religious but he is mystical, even if he is private about it. The fact that he is a good man, one who is generous to all, and who encourages learning and self-becoming, is enough for others to know. He does not hide his Light, but he feels no need to wear it like a badge of honour. If others see it in him, great; but if not, that's fine too. If asked, he will share how others can find the Light, but not as a braggart or to persuade others to what he his version of truth is. In this way, the secret of Freemasonry is available for everyone with eyes to see and ears to hear, and veiled to everyone else.

My Brothers, the veil has been lifted for you this evening. You have a temple to build in order to become this best version of you. Time is not your friend. Go build it!

Respectfully submitted,

*Jim Musgrave,
Chair, Keith Lodge No. 17
Education Committee Chair*



OUR NINTH GRANDMASTER

Charles J. MacDonald was a Halifax lawyer and a member of Athole Lodge No. 15. He was educated at Dalhousie College and studied law with John S. D. Thompson, later a Prime Minister of Canada. In 1879 he was appointed Post Office Inspector for Halifax, a position which he held for over thirty years. He was initiated in Athole Lodge in 1859 when but eighteen years of age, and was the first Grand Secretary of the Grand Lodge of Nova Scotia, serving until the union of 1869. It was his boast that he had not missed a session of Grand Lodge during his Masonic career. He served as Grand Master from 1890-1892. In his earlier years, 1878-79, he represented Halifax County in the Legislature, and was made a Minister of the Crown. He was also active in civic and military affairs, serving with Major-General Laurie in the Riel Rebellion. He died in Halifax in 1903. He was considered one of the "founding fathers" and in the formative years of Grand Lodge was a tower of strength to the Craft.

Born in Halifax, the son of Robert MacDonald, an immigrant from Scotland. MacDonald was educated at Dalhousie College and was called to the Nova Scotia bar in 1872. He married Mary Tamson Evens. He later married Annie McLearn after the death of his first wife. MacDonald was lieutenant- colonel in the militia and also served on Halifax city council. He resigned his seat in the provincial assembly in 1879 after he was named post office inspector for Halifax.



Most Worshipful Brother Charles James Macdonald

Grand Master 1890 – 1892

April 4, 1831 –October 12, 1903

Lodge: Athole Lodge #15



Grand Lodge Officers 2022-23

POT OF INCENSE - AUTHOR UNKNOWN

Just when the pot of incense became an emblem of the third section of the Sublime Degree can not be stated with certainty. It is, apparently, and American invention or addition; both McKensie and Kenning say that it is not used in the English work. The Monitor of Thomas Smith Webb, who worked such ingenious and cunning changes in the Prestonian work, gives the commonly accepted wording:

“The Pot of Incense is an emblem of a pure heart; this is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent author of our existence for the manifold blessings and comforts we enjoy.”

Jeremy Cross prints it among the delightfully quaint illustrations in the “True Masonic Chart” - illustrations which were from the not altogether uninspired pencil of one Amos Doolittle, of New Haven. However the Pot of Incense came into American rituals, it is present in nearly all, and in substantially the same form, both pictorially and monetarily. If the incense has no great antiquity in the Masonic system, its use dates from the earliest, and clings to it from later, Biblical times, and in Egypt and India it has an even greater antiquity.

In the very early days, as chronicled in the Bible, incense was associated more with idolatry than with true worship; for instance:

Because they have forsaken men and have burned incense unto other Gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. (II Chronicles, 25-34). To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. (Jeremiah 6-20). Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, and him that burneth incense to his Gods. (Jeremiah 35-48).

However, when the worship of JHVH (Which we call Jehova) was thoroughly established, burning incense changed from a heathenish, idolatrous custom to a great respectability and a

place in the Holy of Holies. Leviticus 12-16, 13 sounds this keynote:

And he take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:

And he shall put the incense upon the fire before the Lord, that the cloud of incense may cover the mercy seat that is upon the testimony, that he dieth not.

Later, incense was associated with wealth and luxurious living, as in the Song of Solomon:

Who is it that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant? (3-6)/ Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. (406). Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. Spikenard and saffron; caslamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices. (4-14). In ancient Egypt incense was much used; sculptures and monuments of remote dynasties bear testimony to its popularity. Many a Pharaoh is depicted with censor in one hand, the other casting into it the oastils or osselets of incense. In embalming the Egyptians used all the various gums and spices “except” frankincense, which was set apart and especially consecrated to the worship of the Gods. In India incense has always been a part of the worship of the thousands of Gods and Goddesses of that strange land. Buddhism has continued its use to this day as a part of the ceremonies of worship - as, indeed, have some Christian churches - and in Nepal, Tibet, Ceylon, Burma, China and Japan it is a commonplace in many temples. The list of materials which can be incorporated into incense is very long; the incense of the Bible is of more than one variety, there being a distinction between incense and frankincense, although a casual reading of these two terms in many Biblical references makes them seem to be any sacrificial smoke of a pleasant odor. Ordinarily it was made of various vegetable

substances of high pungency; opobalsamun, onycha, galbanum and sometimes pure frankincense also, mixed in equal proportion with some salt. Frankincense, a rare gum, is often coupled with myrrh as an expensive and therefore highly admiring and complimentary gift; recall the Wise Men before the infant Jesus:

“And when they were come into the house, they saw the young child with Mary his Mother, and fell down, and worshipped him: and when they opened their treasures, they presented him gifts; gold, and frankincense, and myrrh. (Matthew 2-11).” Where or how the use of incense arose, of course is a sealed mystery as far as evidence goes. Modern science, however, enables a reasonable guess to be made.

Of the five senses, smell is the most closely associated with memory and mood. To neither sight nor sound does the emotional part of personality respond as it does to odor. The scent of certain flowers so surely spells grief to many that they will leave a room in which tube roses or lilies fill the air with scent. Certain odors are so intimately identified with certain experiences that they become for all time pleasant, or the reverse; few who have smelled ether or iodoform from personal experience in hospitals enjoy these, in themselves not unpleasant smells; any man who has loved outdoor life and camping cannot smell wood smoke without being homesick for the streams and fields; he who made love to his lady in lilac time is always sentimental when he again sniffs that perfume, and the high church votary is uplifted by the smell of incense. In the ceremonials of ancient Israel doubtless the first use of incense was protections against unpleasant odors associated with the slaughtering of cattle and scorching of flesh in the burnt offering. At first, but an insurance against discomfort, incense speedily became associated with religious rites. Today men neither kill nor offer flesh at an altar, but only the perfume of “frankincense and myrrh.”

The Masonic pot of incense is intimately associated with prayer, but its symbolic significance is not a Masonic invention. Psalms 141-2 reads: “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.” Revelations 8-3 reads: “And another angel came and stood at the altar, having a

golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.” The association of a sweet smell in the air, which scattered after it gave pleasure with prayers to an Unseen Presence is easy to understand, even that it arose in primitive minds. Prayer was offered and rose on high - so its utterers hoped. It was never seen of men. It returned not. Its very giving gave pleasure. These statements are as true of burning incense as of prayer. What is less obvious, although the ritual is plain enough on the subject, is that it is not only incense, but a “pot” which is the Masonic symbol. If the sweet savor of incense is like unto a prayer, so is the pot from which it comes like unto the human heart which prays.

Now prayer may come from an impure as well as from a pure heart. But incense is invariably sweet in smell, and so the pot from which it comes is an emblem of a heart pure, sweet and unsullied. Just what “purity” is as applied to a heart is a moot question. Very unfortunately the word “pure” has been debased - the word is used advisedly - in certain dogmas to mean “ignorant” - as a “pure” young girl; a “pure” woman. According to this definition a female may be a virago, a cheat, a liar, slander her neighbors, steal, even commit a murder; but, if she is a virgin, she is “pure.” Masonically, the word means nothing of the kind. In 1921 M.W. George H. Dern, Past Grand Master of Utah (Now Secretary of War) contributed some thoughts on “Monitorial Symbolism of the Third Degree and Its Application to Everyday Life” to columns of “The Builder.” Originally written for the Committee on Masonic Education of the Grand Lodge of Utah, these paragraphs were at once so practical and so pungent that the (then) great Masonic Journal gave them wider circulation.

Quoting the Ritual about the Pot of Incense, M.W. Brother Dern said:

“A sentiment so lofty is not easily applied to the practical, prosaic events of a busy day. To have a pure heart is to be true to yourself, true to your best ideals, and honest with your thoughts. “To Thine Own Self Be True. . . Thou Canst Not Then Be False To Any Man.” Living a life of deceit and double-dealing never made anyone

happy. Riches or pleasures acquired in that way bring only remorse, and eventually the soul cries out in anguish for that peace of mind which is man's most precious possession, and which is the companion of a pure heart.

"Purity of heart means conscientiousness, and that means sincerity. Without sincerity there can be no real character. But sincerity alone is not enough. There must go with it a proper degree of intelligence and love of one's fellows. For example, a man may believe that the emotion of pity and the desire to relieve the necessities of others is intrinsically noble and elevating, and he indulges in indiscriminate giving, without realizing the evil consequences, in the way of fraud, laziness and inefficiency and habitual dependence that his ill considered acts produce upon those whom he intends to benefit. Again, a man may be perfectly sincere in talking about the shortcomings of another, and he may justify himself by saying that he is telling nothing but the truth. But, merely because they are true is no reason why unpleasant and harmful things should be told. To destroy a reputation is no way to aid a brother who has erred. Better far overlook his mistakes, and extend him a helping hand.

"Without multiplying examples, let it be understood that the truly conscientious man must not simply be sincere, but he must have high ideals and standards, and moreover, he must not be satisfied with those standards. Rather he must revise them from time to time, and that means self-examination, to see if he possesses the love and courage that must go with sincerity in order to make progress in building character. For in this direction again there must be constant progress. To be content with what we have accomplished is fatal. As James A. Garfield once said, "I must do something to keep my thoughts fresh and growing. I dread nothing so much as falling into a rut and feeling myself becoming a fossil." Many words in the ritual have changed meanings since they were first used. The Masonic term "profane," for instance, originally meant "without the temple" - one not initiated, not of the craft. Today it means blasphemous, which is no part of the Masonic definition of the word. "Sacrifice" in our Monitor seems to come under this classification.

In the Old Testament, a sacrifice before the altar was the offering of something - burned flesh, burning incense, pure oil or wine - which involved the sacrificer giving something valuable to him; the sacrifice was an evidence before all men that the sacrificer valued his kinship with the Most High more than his possession of that which he offered.

In our ritual the word has lost this significance. The pot of incense as an emblem of a pure heart "which is always an acceptable sacrifice to the Deity" can hardly connote the idea that a Mason desires to keep his "pure heart" for himself, but because of love of God is willing to give it up. Rather does it denote that he who gives up worldly pleasures, mundane ideas and selfish cravings which may interfere with "purity of life and conduct" as set forth in other parts of the ritual, does that which is acceptable to the Great Architect.

Masonically, "pure" seems to mean honest, sincere, genuine, real, without pretence and "sacrifice" to denote that which is pleasing to the most high.

So read, the Masonic pot of incense becomes an integral part of the philosophy of Freemasonry, and not a mere moral interjection in the emblems of the third degree. For all of the magnificent body of teaching which is self revealed, half concealed in the symbolism of Freemasonry, nothing stands out more plainly, or calls with a louder voice, than her insistence on these simple yet profound virtues of the human heart lumped together in one phrase as "a man of higher character" . . . in other words, one with a "pure heart," "pure" meaning undefiled by the faults and frailties of so many of the children of men.



IN AND AROUND THE JURISDICTION



Left to Right - RWB Philip MacQueen, Carol Pendergast Horizon Achievement Centre, VWB Nelson Watt

April 7, 2022 - MASONS SUPPORTING THE COMMUNITY

A Cheque for \$5,000.00 was presented to the Horizon Achievement Centre, Beyond The Horizon Campaign from the Masonic Foundation of Nova Scotia. Presenting the cheque left to right: RWB Philip MacQueen DDGM, Cape Breton Centre District, Carol Pendergast Horizon Achievement Centre, VWB Nelson Watt DGC, Cape Breton Centre District.



Bedford Lodge No. 104 60 Year Jewel Presented to Bro. A. Fraser Reid on March 21, 2022. His 60 year anniversary in the Craft was September, 2021, but due to Covid – 19, the presentation was a bit late. Bro. Fraser, was initiated on May 15, passed to the 2nd degree on June 16, and raised to the 3rd degree, of a Master Mason on September 18, 1961. At the time, he was 31 years old, and a young Electrician. Recommended by Wor. Bro. A. Kenneth McGray, a Charter Member of Bedford Lodge, and Bro. G.F. Ehler. he has been a faithful member of Bedford Lodge for over 60 years whose Brothers wish him their hearty congratulations on achieving this milestone in his Masonic journey.



*RWB David Russell's Man of the hour
Banquet hosted by Cornwallis Lodge No.95.*



Unity Lodge No. 4 of Lunenburg NS made a presentation to School Plus for \$10,000 today for their emergency fund. Schools Plus looks after 27 Schools in the District of Lunenburg Queens insuring that kids and families have a source to get help if they need it with medical cost, food, clothing etc.



Kings District Officers on the occasion of a visit to Kentville Lodge No 58. L-R VWB Robert Selfridge - DGC, RWB Gary C Patterson - DDGM, VWB Richard Spencer - DGDoC.



Great night at St Georges Lodge No.20 RW Bro Bob Bearne received several Masonic milestone awards one of the most impressive was his 40 year bar as Lodge Historian.



Fairview Lodge #126, GRNS. 06/15/22. MWTGM, Alan Jarvis, presents a 50 year jewel to RWBro. Dom McLeod

A 1st Degree in Wentworth Lodge. The degree went extremely well and was well attended. Congratulations to our new Brothers (Scott Blackburn, Michael Dolphin, Richard Doyle, Sean Hearn, Lyndon Eustache and Patrick MacDonald) on receiving their Entered Apprentice Degree.





What a great morning at lodge. Fantastic pancakes breakfast follow by the first degree for our three new Entered Apprentices, Sheldon Bell, Adam MacKay and Isaac Grainger. It was well attend with JA brothers and visitors. At one point, there was 14 EAs (from Virgin, Elm, Woodlawn and Ashlar) in the lodge.



Picture of DDGM Harvey Flemming ,District Secretary Keith Campbell and Master of Clarke Lodge 61, DGDC Freeman Stevens presenting cheque to Bonny Lea Farm for the sum of \$ 4700 received by Josh on behalf of Bonny Lea Farm. All funds raised by the District Of Lunenburg Queens

Had a great time at our Installation last night (April 22nd). Thanks again for all the Brothers who attended. And special thanks to all Brothers who performed charges, the I.O (Carson Jackson) P.O (Dean Josey), the Inner work team (Dave White, Gerald Settle, Phil Randall) the organist Andrew Grainger and Brother Jim Logan who helped out with the regalia and also for taking these great photos

WM, Mike Blackburn, Wentworth Lodge No.108



Installation night at Cornwallis No.95



*Brother Kenneth Graham's 50 Yr Jewel Presentation. Brother Graham a member of Cornwallis Lodge since March 2 1972 joins that select group of 50-year masons of the lodge. Cornwallis Secretary WBro Mike Swinimer presented Bro Graham his jewel on behalf of the Worshipful Master, Brother Graham now resides Port Moody British Columbia
Pictured VW Bro Sylvain Rouillard, Bro.Kenneth Graham, W Bro Mike Swinimer, and RW Bro Robert Fraser.*



Another overdue presentation and another great afternoon visit. Today a small contingent of Brothers and Friends visited one of our Brothers who now lives in Bridgewater, Brother Alvin Rawding. Among those attending was the MWGM, MWB Alan D Jarvis, who took the opportunity to present Bro Rawding with a fifty (50) Year Jewel. This was also the opportunity for our WM, WB Ralph Pietersma, to present a 150 Year Anniversary Jewel to Bro Rawding as well. We congratulate Bro Rawding and wish him long life and happiness.



*Masonic Foundation Shared Funds" donation of \$1500.00 being presented at the 2022 Annual Sea Cadet Review in CFB Shearwater Tuesday, 7 June.
Bro. Craig MacFadgen(Senior Warden), and Bro. Doug Browne(Treasurer), are seen with CPO1 Olrvia Godson, top Sea Cadet in the Nova Scotia Mainland Division.
"Ready Aye Ready"*

We are pleased to recognize VWB Earl Bigelow upon reaching another important milestone in his Masonic Career, 60 years of faithful service to Freemasonry. We thank the MWGM, MWB John R Dollimount, for his attendance on this occasion and wish Brother Bigelow long life and happiness.



Had a great visit with another of our Senior Members on Tuesday, Brother Earnie Wilson. The MWGM, MWB Alan Jarvis and our WM, WB Ralph Pietersma were on hand to present Bro Wilson with his 65 year Long Service Bar. Great visit, great conversation. Congratulations Earnie.

On Monday, the 9th of May, the MWGM visited MWB W Marshall Black for the purpose of presenting him with his 70 year Long Service Bar. L-R MWB John Dollimount, MWGM, MWB W Marshall Black, PGM (H), WB Ralph Pietersma, Master Kentville lodge, and Sister Marie Black. A great visit and a special milestone. Congratulations Marshall.





Right Worshipful brother Craig MacMullen presenting a bursary from Kentville Lodge #58 and from the NS Masonic Foundation to a most deserving student, Jessica Dionne of Berwick NS, graduating from LandMark East School in Wolfville, NS. She intends to attend St Mary's University in Halifax and is so appreciative of this bursary. Landmark East has taken in students from around the world since 1972. They can begin at any level from primary through to grade 12. These students have various learning disability and are challenged in public school systems. This year they have 60 - 70 students from which they have turned out 13 High School graduates with relentless enthusiasm that will never fail them. It is a delight to witness.

Wentworth Lodges regular meeting held on June 16/2022.

It was a very special night with VWB Harold Morash receiving his 50 year Jewel with his wife Margaret there to put it on his suit and the GM Of Nova Scotia MW Alan Jarvis presenting him with the Jewel.

We also had RWB Andrew Grainger giving our new E.A's the 1st Degree lecture and doing an excellent job (as usual) .





*Inside the Lodge with the newer benches that we received from Unity Lodge. They look much nicer than the chairs we were using before and more comfortable too. Thanks to the Brothers from Cornwallis Lodge who went and picked them up and brought them to our Lodge building
WM Mike Blackburn, Wentworth Lodge #108*

The parade was a resounding success! People were clapping and dancing and waving and you could hear, "Happy Apple Blossom" everywhere you turned...we even found ourselves behind a best childhood friend, Russell Farrell, in the marching band... and the rain waited til the parade was over!



A special occasion for VWB Barry MacDonald, who was dressed in his GL regalia as a Grand Steward by the Grand Master himself. From L-R; WB Ralph Pietersma, Worshipful Master of Kentville Lodge No 58, VWB Barry MacDonald, Grand Steward, and The Most Worshipful the Grand Master, MWB Alan D Jarvis.





Big night at Kentville Lodge last night. Our Annual Memorial Graveside Service got rained out but we successfully was able to conduct the service at the Lodge Hall. We thank all those who turned out, especially, the MWGM, MWB Alan D Jarvis, who made an Official Visit on this special occasion.



Virgin Lodge #3 Installation. Congratulations To WM Michael Day and his Officers. Very well attended.



On this special evening, WB Robert Schaffner received his 55 year long service bar from the MWGM, MWB John Dollimount. Present to help celebrate this special occasion is Bro Schaffner's Son in Law, VWB Jonathan Welton of Truro Lodge no 43. Congratulations Brother Schaffner.

I am so pleased to have had my wife Nancy join me to receive my 50 year jewel. It was even more special to have her pin it on. I thank the MWGM, MWB John Dollimount for his attendance, and our WM, WB Ralph Pietersma for helping me celebrate this important milestone in my Masonic Career.

Gary Patterson



A special Occasion, The MWGM was in the Valley on Monday the 9th of May for the purpose of visiting Kentville Lodge No 58 and to make some very special presentations. Shown here at the home of Brother Kenneth Roscoe presenting Ken with his fifty year jewel. L-R, RWB Don Evans, GDoC, MWB John Dollimount, MWGM, Bro Ken Roscoe, Elaine Roscoe, and WB Ralph Pietersma, Master of Kentville Lodge. A great visit and a happy occasion.





*MWB George Grant received a custom made bronze gavel from RWB Quentin Hardy for his many years of service to Wentworth Lodge No.108 and the craft. Grand Master MWB Alan Jarvis assisted in the presentation. RWB Quentin Hardy received his Grand Lodge Certificate for service as Grand Director of Ceremonies for MWB George Grant.
Most Worshipful Grand Master MWB Alan Jarvis and Grand Lodge Officers attending the presentations.*

