



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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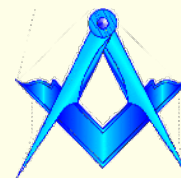
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It is with great sadness that we mark the passing of another Past Grand Master to the Grand Lodge Above. I was pleased to have worked with MWBro. Sim on a number of masonic activities and sat in lodge with him on many occasions. We send our deepest condolences to his family and his many friends.

-Ed

THE GRAND MASTER'S MESSAGE



Brethren:

Just a short brief on your Grand Masters travels, we have been very busy this quarter. I have made many official visits to a number of Lodges and have witnessed many installations. The quality of work that I have seen has been of the highest standard possible. It shows the amount of time and effort that the installing officers have been putting into their preparations for each installation, and I thank each and every one for their efforts. The next two months are going to be very busy indeed with three trips to the U.S. for various Grand Lodge convocations.

I would like to thank R.W. Brother Jim Logan for his service this year.

The Masters & Wardens workshop he prepared and presented have been a great success and hopefully the Masters and Wardens gained some valuable knowledge.

M.W. Brother Jim Luddington and his committee have concluded their work on the Realignment of the Districts. A full report to the BOGP will be made in May, I would like to thank M.W. Brother Jim and his committee for all their hard work.

Brothers, it is hard to believe but my term is almost finished. Thank you for allowing me the Privilege of being your Grand Master.

Alan D Jarvis
Grand Master



Most Worshipful Brother Harold Simeon Hardy ,
Grand Master 2005 - 2006 ,
1936 -2023 ,
Lodge: Virgin Lodge No.3 ,

Most Worshipful Brother Harold Simeon Hardy
Grand Master 2005 – 2006
December 3, 1936 - March 28, 2023
Lodge: Virgin Lodge No. 3

Most Worshipful Brother Sim Hardy was born in Rencontre East, Fortune Bay, Newfoundland, and spent most of his childhood there.

He finished his high school education in 1954 then attended Prince of Wales College at St. John 's Newfoundland to obtain his teachers license.

At the beginning of the school term Sim took up residence at Reefs Harbour in The Flowers Cove Mission, Northern Newfoundland and taught in a one room school for one year. Spent the next two years as vice principal in his home town of Rencontre East.

In 1957 Sim moved to Gander Newfoundland and started a career in the retail business. He started working as a stock boy for the T. Eaton Company. Worked his way up the ladder and served in the capacity off middle management until his retirement in 1993.

In 1960 Sim married his lovely wife Gladys, they had one daughter, Simone.

Sim started his Masonic career in Virgin Lodge No.3 and worked his way through all the offices with the exception of Secretary, Treasurer and Chaplain.

On October 17 , 1992 Sim was admitted to membership in the Ancient and Accepted Scottish Rite, and progressed through the Victoria Lodge of Perfection, Keith Sovereign Chapter of Rose Croix and the Nova Scotia Sovereign Consistory.

Sim became a Noble of Philae Temple of the Ancient Arabic Order, Nobles of the Mystic Shrine on June 12 1993. He was a member of the Director 's Staff and Mini Car Patrol.

In June 1999, the Most Worshipful Grand Master of Masons in Nova Scotia, Brother Lloyd Blagdon appointed Sim as Grand Director of Ceremonies for The Grand Lodge of Nova Scotia, an office he served with distinction until June of 2000.

In June of 2002, Sim was elected Grand Junior Warden; June 7 , 2003 Grand Senior Warden; June 5, 2004 elected Deputy Grand Master; and in June 2005 was installed as the Most Worshipful Grand Master of Masons.

He held the commission as Grand Representative to The Grand Lodge of Oklahoma.



*May it be his portion to hear those words
“Well done, thou good and faithful servant”*

FROM THE ACTING DEPUTY GRAND

Curling Curling Curling



Well the Masonic “Broom and Gavel” Bonspiel is history. I have to thank John Albro and Tom Rogers and his committee for putting on a class event. From all I have heard it was a great success and everyone who attended thoroughly enjoyed themselves.

One again Grand Lodge put a team into the Bonspiel, our team consisted of Gentleman John Cody, Virgin, Andrew “Bam Bam” Beeler St Andrews, Dominic “Dead eye” Nolasco Cornwallis and yours truly Rick Crawford Cornwallis.

Brother Cody and his lovely Lady Jackie offered me a room for Friday and Saturday night so I did not have to travel from the wilds of Tennycape and I would be well rested for the games on Saturday.

Gentleman John, Dead eye and myself went to the meet and greet on Friday night to do some trash talking and put the fear of god into our competitors, letting them know we would be ready for the competition on Saturday AM. After a little stay at the pub John and I went home to get ready for the big games and do some curling training. We sat in the living room watching the Women’s National championship and drinking a little red wine. We decided that it would not be possible for us to launch our stones like the ladies did. We might get down on the ice and not get up. After the last game on TV we were ready for the morning and proceeded to bed for a good nights rest.

Saturday morning was an early one and after a hearty breakfast we headed to the curling rink to see what the day would bring us. With all the draws made up we went to the ice to start the first game. Dead Eye led off with Andrew shooting next followed by John and I when I was not looking, appointed Skip of our rink.

Our first game was a close run game with the Grand Lodge Team winning not by much and it could have gone either way, 1 – 0 for Grand Lodge.

The second game started the same way the first game ended lots of misses lots of laughs and not much good shooting and the results could have gone either way, however the Grand Lodge team managed to sneak a second win out of our mayhem 2 – 0 Grand Lodge. What a start of all the years I have been competing in the tournament never saw Grand Lodge come out of the gate with two wins under our collective belts..

Lunch rolled around and we filled up the fuel tank with Pizza and some refreshments and ready for the afternoon games.

Game three was a different matter, the Grand Lodge team came up against a hot team with Richard the Crusher Preeper of CW Saunders and although it was close the Grand Lodge team came out on the losing end of the game. We were now 2 – 1 Grand Lodge. We went to the lounge to strategize and see what we could do to improve our lot on the rink.

So we get ready for the fourth game and it started out much the same as the other three games. Lots of misses lots of laughs and much to our surprise Grand Lodge managed to pull out our third win of the Bonspiel first time ever Grand Lodge had a winning record Grand Lodge 3 games to – 1. And we knew we were going to play for a championship trophy. Whoo! Hoo! We had to wait for the committee to do their magic, throw the bones and read the tea leaves.

When all that was done we were put into the “C” division championship against Sid Chadre and his high octane team of John Cameron, Angus Tulloch and Leo Halal. Grand Lodge won the toss and decided to take the hammer. The first end was a nail biter. Every yellow rock was on the ice before the scoring rings and at least six of the red stones were out there too. What a mess you could not of rolled a golf ball through that mess, first end no points. The second end was a little different, even though we had the hammer Cid managed to take two points off the Grand Lodge team on a couple of misses by yours truly. Second end with Cid’s team with the hammer Grand Lodge managed to steal one point and we were one point behind coming into the last end.

Putting the broom on the ice I asked Dominic Dead Eye to put one deep on the right side, and he placed it perfectly, his second rock he put on the right side high in the rings. Perfect, Grand Lodge was sitting two. The rest of the rocks were in and knocked out I placed one deep into the rings and Cid had to take it out and stay. He was a little heavy took my rock out and his also leaving Grand Lodge stealing two and winning the game 4-3.

Grand Lodge had managed to finally win a trophy, the "C" division. Everyone was very happy.

We went and had a libation and awaited for the banquet. Which was a chicken dinner that was very good complete with an apple crumble for dessert.

Awards were presented and swag was picked up. Toasts were made and the Grand Master gave his greetings and thanks to the organizers.

I would like to also add my congratulation to the organizers for putting on a class act. It was truly an international event with two teams from Rising Sun Lodge from Nashua New Hampshire and they managed to walk away with two of the trophies, which means they have to come back next year to defend them. It would also be nice to see more lodges from different districts attend the Bonspiel. You won't regret it.

Great Job, Freemasonry at work.

"Together we can"

*Rick Crawford
Acting DGM*

FROM THE ACTING SENIOR GRAND



Lodge visibility in your community Part I - Foundations

Lodge visibility in your community. Lets break this down a little. What do we mean by visibility? One interpretation is: how are you perceived?

There are some foundation rules when it comes to Visibility of anything. If you want to be a professional speaker, you need to dress reasonably to your audience, comb your hair , brush your teeth , take a breath mint. You want to be attractive to the largest proportion of the community that you can be. Not sexually but platonically, relationship wise. For us as Masonic lodges what does it really mean? It means how we look to the general public. On a foundation level how does the building look? Is it in good repair? Are there holes in the siding, windows broken or boarded over, leaking roof, missing shingles, is there paint peeling off the building, are there parts hanging loose, is the building signage in good state and legible. It's important for your building to look good. That's the old saying right "first impressions". Just try to think, if this was a hotel or a place of interest would you want to be there?

What about community? What is your community today?

We need to understand that the stewardship of our lodges is generational. Every 20 years or so the stalwart members who kept the lodge together fade away and the torch has to be passed on to a new next generation of stewards. Where does this community of new stewards exist today? Next door? Society has been marketed to death. We build these great homes and lock ourselves up in them after work like little castles with the portcullis down and the draw bridge up. How far in your neighbourhood can you go and say "I know my neighbour". I mean really know them. Like you know your brothers in lodge. One house? Two houses away from your own?

If you can go farther, you either live in the country or your over a certain age!!

Communication and technology have advanced. They have advanced so fast that some of us today are still trying to get a handle on emails and this generation has already passed that and are into texts or chat media. 70% of people aged 25-35 say email is a work tool and not for personal communication.

Your community in the physical world is right next door. But there is a far larger community in the digital or virtual world. And the stewards of the next generation are living there. Whether this is right or wrong is not the point. Succession management is the point. You were entrusted with the lodge by the previous stewards, you need to find the next generation and train them up in the way of Masonry.

So another foundation rule is does your lodge have a digital footprint in the virtual world? Does your lodge have a web page? Facebook, twitter, or a specific email address? People are looking. They are looking at Masonry, and they are looking for something else then what is offered in the virtual world.

I know of lodges that use a web page. On this page is a "contact us" button or connection. They get 3-5 contact referrals a week from that web page. Now 90% are either not good contacts or they are from a part of the world that they can't help. They redirect where we can. Now you can say well 90% failure rate that's pretty bad odds. Well let us do the math. We'll use the low end of 3 per week times 52 weeks that's 156 contacts. Now 90% of 156 is 141 failures in contact. Yes , uh hunh, ...that's a lot of failures. But that leaves 15 contacts per year that are positive and workable. How many lodges would like 15 new contacts for your lodge that you didn't even have to approach or chase down. They contacted you with interest. Now you have to properly investigate them.

Well no one knows how to create one, and they are expensive. Well every grade 5 student can create one. Be humble ask for some help. Some lodges' first web site was set up on Wix.com which was a free application.

Web page offers a connection to the virtual community as well as your existing members.

Adding Google calendars and Maps allows members to check out updates and see what is happening in the lodge.

More fast pace connections like Facebook messenger allows multiple party communication. Like coffee meet ups without having to leave the house. Last minute update about lodge closures, official visits, sickness, travel information etc.... or just staying in touch.

Okay now I know some are not going to like this next part, Specific email addresses.

A lodge, especially a lodge secretary should have a specific email address that all communication goes to. Not your personal email address!!!! Remember lodges are generational, When your current secretary leaves then his email address goes with him. The next secretary has to start from scratch, on everything in the communication history.

Do not use a email address supplied by specific company provider like, Aliant, eastlink, shaw, amazon etc.... that is generally attached to someone's personal account. When you decide to leave that provider account so goes your email address.

Use a generic email subscriber that is globally accessible like Outlook.com, Live.com or .ca, Gmail.com etc.... These addresses can be passed to the next Secretary, Master or Media officer by simply giving them the password for the account. It truly belongs to the Lodge and not a specific person.

So there are two fundamental principals in relation to "Lodge visibility in your Community". Now when you have those in place how do we reach out and connect to our community. Yes you have to connect. You need to understand that a virtual connection is useless if no one is looking for you.

Read the next release of the Nova Scotia FreeMason for part II

Sincerely and Fraternally

*Andrew Beeler
JGW GLNS*

FROM THE GRAND LECTURER



What is your Masonic Mission Statement?

Too often we hear that Masons today lack commitment or don't care about the institution, I myself am guilty of such statements. This led me to some self-reflection and research into commitment but more in-depth what is my Masonic

Mission statement.

For those unfamiliar a Mission Statement in business or organizations a Mission Statement is a clear concise direction the organization is headed.

For example the O'Regan's Automotive's mission statement is "Our Mission O'Regan's is committed to be Canada's recognized leader in satisfying automotive needs by providing exceptional value to our customers. We will conduct our business with a personal and ethical approach, in an atmosphere of respect for all our customers and employees."

From this that company builds their goals and plans on. Much like the Grand Lodge of Nova Scotia has a statement:

"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."

This statement is what Freemasonry in Nova Scotia wants to achieve our mission so to say to gather likeminded men and through the education of masonic ideas beliefs and knowledge lead us to self-improvement and giving back to our communities.

Now that we see what a mission statement of a business or organization is where do you as a Nova Scotia Mason fit into the Grand Lodge's mission? What is your personal Mission statement?

Just after being raised to the sublime degree of Master Mason is when your next and important labour begins, developing your own personal Masonic Mission Statement. During the earlier

stages of your Masonic journey your mission is clear, to learn and improve through the degrees. Your time is spent learning about what each degree expects of you and the basic lessons around them. You are tested in proficiency however, many of us myself included at that time have no understanding of the answers we have memorized or just what Freemasonry is beside a club of men most of which have similar moral values to ourselves.

Within the first six months of becoming a Master Mason the time has arrived to decide what Freemasonry is about for you. There is only one really wrong answer at this time and that is "to achieve financial or worldly gains from your membership using your brothers to get there".

At this time your Mission statement may be to "just get out of the house at least once a month to be around a positive influence making yourself feel better with new friendship." There are many of our Brethren that this is their personal mission statement. For some Brethren their mission statement may be "To become a leader is a respectful and noble organization there by allowing me to gain confidence and ability to make a difference in my life.

Some Brethren have a personal mission to someday wear one of the gold trimmed aprons and collars to have a Grand Lodge title. Their mission statement may be "to work to better the organization and hold a title of distinction as a Freemason allowing me to achieve that".

On the other hand a Brothers Mission statement may be to "learn the esoteric and deeper mysteries that Freemasonry has to offer. To attempt to understand the allegory and symbolism therein."

As you can see your mission statement as a Freemason may vary change and develop as you are in the organization. You may wonder do I need a mission statement, the answer is yes.

Why are you a Freemason without that mission in mind many brothers leave the fraternity. The lack of commitment stems from a lack of a mission. No lodge meeting or event will ever satisfy, no apron, collar or title will have true meaning without that statement in mind. Today in

lodges we find many brethren journeying without direction some are headed East to King Solomon's chair however have no direction when they get there. Many attend a few meetings and loose interest as they haven't developed a personal reason to go. There are the brethren who may support charitable work of the lodge but don't know why.

This leaves us to the first challenge when becoming a Master Mason developing your purpose your mission where are you going in Freemasonry. When you have developed that personal masonic mission statement you have goals, ideas, and can develop a map to take you along. Your mission statement will guide you the brothers you associate with, the books you read, the videos you watch, the bodies and lodges you join, the education you attend, the research you do, the charity you support, the offices you obtain and so on.

The key thing is once you find your masonic mission statement to labour and most of all to commit to it. This will help you become that self-improved man that Mason the person you hoped to become when you signed your petition.

Remember that your personal Masonic Mission statement should take time, reflection, observation, and be yours alone. Another Brother or person can help develop your statement but it can't be theirs that you adopt. The first step may be where you see yourself as a mason in five than ten years. Whatever that may be will guide you regardless of what ever it may be from a dues paying member who attends lodge a few meetings a year to the Brother who has a plan to become Grand Master or anywhere in between. Remember the operative stonemasons we are descended from could never have built some of earth's most magnificent edifices without a mission in mind giving them the abilities to execute their designs on the tressel board of life.

What designs are on your personal tressel board and what is your Masonic Mission statement if blank, start now and develop, commit, and achieve building that magnificent edifice not made of hands eternal in the heavens.

*James Logan
Grand Lecturer*

NOMINATIONS FOR GRAND LODGE

OFFICERS 2023-24

The following masons have been nominated for election at the Annual Communication in June. RWBros. Crawford and Beeler will be installed in their respective offices as they have been elected by acclamation. For the positions of Senior and Junior Grand Warden we have three candidates for each post. Their biographies follow in alphabetical order:

Grand Master (elected) Bro. Rick Crawford



Deputy Grand Master (elected) Bro. Andrew Beeler



Senior Grand Warden Bro. John Cameron

Bro. Frank Gammell

Bro. George Grant

Junior Grand Warden Bro. William Clark

Bro. Gerald Settle

Bro. Kenneth Simmons

STANDING FOR SENIOR GRAND WARDEN 2023-24

VWBro. John Cameron

Name: John Frederick Cameron

Marital Status: Married for 51 years, two children, three grandchildren and one great grand-son.

Employment Status: Retired after 40 years plus career in management of large IT and Communications Corporations.

Education: Graduate of St,Mary's University, BCom, and Diploma in Market Research from the university of Notre Dame.

Masonic Carerer: Raised Minas Lodge No.67, affiliated with John Albro Lodge No.122

Past Master of John Albro Lodge, Past Secretary John Albro Lodge, Past Chaplain John Albro Lodge and current Treasurer of John Albro Lodge.

I am a member of and secretary of Sophia Perennis No.139.

Past District Grand Director of Ceremonies Halifax District II, Past District Grand Chaplain Halifax District II, Served as District Elected Representative to the Board of General Purposes for Halifax District II for 7 years.

Chairman of the Long Range Planning Committee of the Grand Lodge of Nova Scotia A.F.and A.M; Author of the the Long-Range Plan for the Grand Lodge of Nova Scotia.

Commander in Chief of the Nova Scotia Consistory of the Ancient and Accepted Scottish Rite of Canada. A member of the Nova Scotia Masonic Study Group.

A member of the Dormer Masonic Study Circle United Kingdom.

A member of the Correspondence Circle of Victoria Lodge of Research no. 218.

An honorary Member of the Rubicon Masonic Society of Kentucky.



RWBro. Frank Gammell

RWB Frank Gammell was born in Truro and raised in Westville. He attended Nova Scotia Teachers College and while teaching he furthered his education at St, Francis Xavier University where he obtained his Bachelor of Arts, Bachelor of Education and Master of Education (Administration) Degrees.

He was employed by the Pictou District School Board as a classroom teacher and later as a school administrator. While at Stelleraton High School he introduced and implemented semestering in Pictou District. He also served on the Provincial Department of Education Social Studies Advisory Committee. Bro. Gammell had served as an Elder and Clerk of Session, St,Paul United Church, Westville.

Bro. Gammell married his high school sweetheart, Brenda, in 1973 and together they have two adult daughters and three granddaughters.

Masonic History

Western Star Lodge No.50 AF & AM: Master 2008-2009;Secretary 2009-present; Meritoriuous Service Award -2019

Frequently requested to deliver Charges for Installations throughout Pictou District and elsewhere in the Jurisdiction.

Regularly requested to give Educational Lectures within the District.

Honorary Past Senior Grand Warden -2021

Grand Superintendent of Works -2014

Board of General Purposes Chairman 2017-present

Elected Representative (Pictou County District) Board of General Purposes 2011-17

Condition of the Order Committee 2015-17; Chairman 2017

Ancient and Accepted Scottish Rite 2013-present

Grand Secretary/Registrar Ancient and Accepted Scottish Rite - Valley of Halifax 2013-present

Honourary-Inspector General 33 degree AASR - 2018

St.John's Chapter No.8 RAM - High Priest 2013-14

District No.2 RAM- District Assistant Grand Secretary 2017-18

Grand Royal Arch Captain - RAM 2018-20

Malta Preceptory No.27 Knights templar - Preceptor 2020-22

Orient Council No.5 - Royal and Select Masters- Thrice Illustrious Master 2017-18

Royal and Select Masters- Grand Chaplain 2018-19

York Rite College 2014-present

Royal Order of Scotland 2018-present

Philae Temple 2010 -present; Pictou County Shrine Club President 2012-13; Pictou County Shrine Club Secretary 2013-17



MWBro. George Grant

My masonic journey began as a member of Wentworth Lodge #108, approximately 35 years ago. I have served as Master of this Lodge on three separate occasions. I am also a honorary life member of Truro Lodge #45. I am also an honorary member of the Grand Lodge of Prince Edward Island and the Grand Lodge of New Brunswick. In addition I have been made an honorary member of the following Most Worshipful Prince Hall Grand Lodges: Ontario and Jurisdiction; New Jersey; Washington, DC; North Carolina; Baltimore, Maryland; Rhode Island and a honorary member of Doric Lodge #53 Most Worshipful Prince Hall Grand Lodge Jurisdiction of New York.

I had the privilege of being elected to the position of the Most Worship the Grand Master for the Grand Lodge of Nova Scotia from 2013 to 2014. I thoroughly enjoyed my time as Grand Master and was again elected in 2019. This experience was interrupted by the COVID-19 pandemic which resulted in me having to make some very challenging decision, for the health and wellbeing of our brothers, especially that of our elder brethren. One of the most difficult decisions I had to make concerning Freemasonry in Nova Scotia was to shut down our lodges for the health of our brothers. It was not an easy decision to make as I know like many of the Brethren, I have enjoyed travelling extensively across the province; however Covid-19 prevented me from doing so and had prevented me from fulfilling the commitment I made to the Brethren.

I would like to clarify that I am submitting my name for the position of Senior Grand Warden, Grand Lodge of Nova Scotia so I can fulfil the commitment I made to the brotherhood of this jurisdiction. Also after talking this over with my wife, Winnie, I am happy to report that she supports my decision and is behind me 100%.

Most Worshipful Past Grand Master

George A. Grant



RWBro. William Frederick Clark

Dates of birth 1947 03 02

Married to Carol Clark for 51 years.

Three children, six grand children, four great grand children.

Masonic history**Craft Lodge**

51 year member Western Star Lodge No. 50, Westville, NS. Third degree June 1972; WM 1981- 82

Served on numerous lodge committees, currently Senior Deacon.

Charter member and secretary Loge La France

Grand Lodge

Served on the Masonic Home Board 1992-93

DGDC - Pictou County 2021-22 ; DDGM Pictou County District 2022-3

Member of Board of General Purposes- Member committee on Redistricting

AASR- Victoria Lodge of Perfection October 16, 1976 - Keith Sovereign Chapter Rose Croix- November 27, 1976- Nova Scotia Consistory March 1977 to present

Royal Order of Scotland 2020 to present

Philae Shriners's May 15, 1987 to present

Grand Chapter Order of the Eastern Star of NS and PEI 1977 to present

Worthy Grand Patron 1990-91 - Grand Secretary 2021 to present

Business Career

Joined Sobeys Store Ltd in 1969

Started as a grocery clerk, managed three stores, District manager for 14 stores, Buyer Mechandiser, Director of Merchandising, Director of a Finance Department, Division VP Supplier Programs and retired in 2004 as Vice President of National Procurement Sobeys Inc.

Community

Member of St.Andrews Presbyterian Church, Westville, NS

Currently Church Treasurere and member of the board of managers

Westvill Fire Department - 1978-97 - served as Sec-Treasurer for 8 years

Coach and executive member of Westville Minor Hocket Association 1978-82

Board member and Vice President Pictou County Family Y 1997-99

Board member Abercrombie Country Club 2011-13

Board Member and President Tower Lakes Homeowners Association of Lake Wales Inc, Lake Wales Fl 2009-19



RW Bro. Gerald B. Settle

I was born in Halifax, Nova Scotia on January 13, 1952 and lived in Dartmouth until the age of four. We then moved to Kentville, N.S. where I started school. Dad was transferred back to Dartmouth when I was seven and we lived on Settle St. At the age of eleven we moved to Westphal on Crane Hill Rd where I lived until I left home in 1974.

Carolyn (my wife) and I were married on April 6, 1974. The Heavenly Father blessed us with our daughter, Amy and our son, Lawrence and continued His blessings with four wonderful grand sons. Carolyn and I have enjoyed 49 years of marriage. During my time living in Lawrencetown (Halifax. Co.), I was active in the volunteer fire dept. where I rose to the rank of Deputy Chief.

Career-wise I have been a commercial traveller all my adult working life having retired from Solo Cup Canada (now Dart Cup Canada) in January 2015 after 27 rewarding and successful years.

I was raised to the Sublime Degree of Master Mason on October 17, 1981 in Burns Lodge # 10 in Halifax.

I belong (or belonged) to the following Craft Lodges:

Burns Lodge # 10 (in darkness)

John Albro Lodge # 122 – PM

Wentworth Lodge # 108 – Honorary Life Member

Loge la France #138 (in darkness) – PM 2 years

Sophia Perennis # 139 – Founding member, Treasurer and Sr. Deacon

I belong (or belonged) to 19 concordant bodies.

Grand Lodge Offices held: Grand Sword Bearer 2016

Grand Pursuivant 2017

Grand Historian 2018/2019/2020

I served on the Masonic Foundation of N.S. for several years. During the latter years I served as Vice-Chair. I serve each year on the committee that organizes the annual Masonic Curling Bonspiel.

I am the Grand Representative to the state of Ohio.

In closing, I feel I have much to offer and look forward to many more rewarding years in the service of the Craft.

For the good of the Craft!

Sincerely and Fraternaly,

R. W. Bro. Gerald B. Settle



RBro. Kenneth P. Simmons

My freemasonry journey has been enlightening and rewarding thus far. I have met wonderful people along the way and have forged great friendships that will last a lifetime.

- February 1999. Received my Entered Apprentice degree in Composite 105. Unbeknownst to me as the last degree that Composite Lodge would ever put on as they went into darkness immediately afterward. I was told that I would receive a phone call from the secretary advising me when I would be able to continue my degrees. Composite 105 petitioned in mass to join Keith Lodge 17.
- I was passed on October 1999 and then raised at Keith Lodge 17 on a day to remember Nov. 11, 1999.
- I started as Senior Steward, then Senior Deacon, Junior Warden, Senior Warden and then Master of Keith Lodge 17 2004
- I joined Ionic 73 in Middleton, NS in 2004 until I took a demit 2014
2006 became VW as District Grand Chaplain for Halifax #2
- 2014 was elected by the brothers of Keith Lodge 17 for a second term as WM
- 2014 was a busy year as I followed MW Paul Frank as his Grand Director of Ceremonies obtaining RW rank
- all the while taking an office in Keith Lodge 17 every year prior to my second term as master and all the years afterward including director of Ceremonies, Treasurer and lately as Historian
- 2021, 2022, 2023, during the lock down years of the Covid pandemic was elected as DDGM for Halifax #1
- Its an honour to be nominated to the prestigious role of line officers to take place at the regular communication on June 3 2023 of the NS Grand Lodge of Freemasons where I would hope to be able to continue to make a difference.

RWB Ken Simmons



FROM THE GRAND HISTORIAN

Fifty Years Ago

After having looked at the progress of Masonry in Nova Scotia over the last three hundred years I will focus on what was happening in our Fraternity in 1973, fifty years ago.

To give events some context let us take a look at what was going on in the world at the time and then a little about events in Canada and Nova Scotia.

In January 1973 Richard Nixon was sworn in for his second term as President of the USA which, as you all know, did not end well. Watergate caught up with him. That same month U. S. involvement in the Vietnam War ended with the signing of the Paris Peace Accords. On a lighter note, in March the winner of best picture at the Academy Awards was *The Godfather*.

April saw Martin Cooper of Motorola make the first handheld mobile phone call. The phone he used was a far cry from the ones that many of us carry around in our pockets today. While our mobile phones weigh around 200 grams, fit easily in our pockets and have far more computing power than the Apollo Mission landing men on the moon had, the Motorola phone was somewhat larger than a house brick, weighed nearly as much and had no computing power. I have held one of these phones and can vouch that if technological advances had not happened very few people would be using mobile phones today. Also in April Ron Bloomberg of the New York Yankees became the first designated hitter in Major League Baseball. The first US space station was launched in May and in July the Senate Watergate Committee learned that Nixon had recorded potentially incriminating conversations.

The two German Republics, commonly known as West and East Germany were both admitted to the United Nations in September. October saw the outbreak of the Yom Kippur War between Israel and Egypt and Syria. OPEC launched an oil embargo against countries supporting Israel triggering the 1973 energy crisis.

In Canada, Pierre Trudeau was Prime Minister and Roland Michener was Governor General. Work started on building the CN Tower in Toronto and much to the despair of Maple Leafs fans the Montreal Canadiens won the Stanley Cup again. The OPEC action in October dramatically increased the price of oil greatly aiding Alberta but causing difficulties in Central Canada. In December Canada sold its first CANDU Reactor to South Korea in what was hoped at the time to be the first of many international sales. In sports the Memorial Cup was won by the Toronto Marlboros, the Grey Cup by the Ottawa Rough Riders and the Vanier Cup by the St. Mary's Huskies. Many NHL players were born that year, including Eric Lindros and Scott Niedermayer. Louis St. Laurent (12th Prime Minister of Canada) passed away in July.

In Nova Scotia there were few events of major significance. The Premier was Gerald Regan and the Lieutenant Governor was Victor de Bedia Oland (until October 1) and then Clarence Gosse. One event worth noting in Nova Scotia was the demise of the Principality of Outer Baldonia. This was a micronation that claimed sovereignty over 4 acres of Outer Bald Tusket Island. Founded in 1949 by Russell Arundel it had a charter, flag, passport and an organized military. Catching a Bluefin tuna and a \$50 fee entitled a citizen to the rank of prince. A Soviet state publication published a critique of the charter. This led to Outer Baldonia declaring war on the Soviet Union in 1953. The Soviets issued condemnations of this action and the resulting press coverage rapidly exposed the principality as a humorous half-truth. In 1973 the island was sold for \$1 to the Nova Scotia Bird Society and is now the Earle E. Arundel Breeding Bird Sanctuary.

Turning now to the Grand Lodge of Nova Scotia in 1973 I am drawing on the Proceedings of the Annual Communication for 1972 and 1973. During that time no new Lodges were Warranted and no Lodges went into darkness. As is shown below membership of the Fraternity had started to decline from the high point of the immediate post World War 2 years.

Membership	1971	1972	1973
Initiated	269	266	239
Passed	247	236	238
Raised	255	239	222
Passed to Grand Above	263	267	275
TOTAL	12058	11904	11715
Change	(252)	(154)	(191)

Unlike the present day where Annual communications are always held in Truro and all Master Masons are eligible to vote on Motions the Annual Communications were held at different locations around the province and only Grand Lodge members were eligible to vote. Grand Lodge members were defined as Present and Past holders of Grand Lodge offices and the three principal officers and Past masters of each Lodge.

The Annual Communication in 1972 was held in Dartmouth on the 9 - 10 June with 103 of 117 Lodges being represented by 471 members of Grand Lodge. There were also 15 guests, 2 visitors and 41 Master Masons present.

Alan Sidney Jackson of Royal Albert Lodge No. 19 was elected as Grand Master. He was raised on 21st November 1955 and served as Master of that Lodge in 1962. He was born in North Sydney in 1925 and was a dairy farmer owning ASJ Farms in North Sydney.

The following jurisdictions Sent Grand Representatives. The Grand Lodges of Prince Edward Island, New Brunswick, Washington, Maine, Rhode Island, New Hampshire, New Jersey, Pennsylvania and Massachusetts. There were also Grand Representatives from 4 Concordant Bodies.

The Grand Historian, R.W. Bro. E.T. Bliss reported that the items stolen from the Grand

Lodge Museum in 1971 consisting of 2 trowels and 7 jewels, including the “gallows type” jewel presented by Virgin Lodge to Alexander Keith had been recovered. The jewels were offered for sale to Officers of Grand Lodge having passed through a number of hands and were recovered by the Police. He also reported that Bedford Lodge No. 104 celebrated their 25th Anniversary with a “Burning of the Mortgage” on their Lodge Hall.

An Emergent Communication had been held on 27 May 1972 in Canning to dedicate the Lodge Room of Scotia Lodge No. 28

12 Motions to Amend the Constitution were brought before the Communication.

Motion 1 introduced Voting Cards, with which we are all now familiar, and was carried.

Motions 2 to 8 dealt with the means of nominating and electing the Grand Lodge Officers and were all carried.

Motion 9 Added 5c to the annual Grand Lodge dues for each member for Canadian Order of DeMolay and was carried.

Motion 10 dealt with Lodge Installations and the means of dealing with an elected officer refusing to be installed or being absent when the Installation took place and was carried.

Motion 11 sought to change the minimum fees charged by a Lodge to confer each of the three degrees. This motion was not adopted.

Motion 12 added the following Lodges to the list of one hundred year old lodges and was carried.

Philadelphia Lodge No. 47, Barrington Passage

Sircom Lodge No. 66, Whycocomagh

The Grand Master’s Banquet was held during the Noon Recess on Saturday June 10th and for the first time the ladies were present. The keynote speaker was M.W.Bro. Thomas S. Roy, a native of New Brunswick, a graduate of Acadia, Past Grand Master of the Grand

Lodge of Massachusetts and an Honorary Past Grand Master of the Grand Lodge of Nova Scotia, who was raised in King Solomon Lodge No. 54, Digby sixty years previously.

The Annual Communication in 1973 was held in Yarmouth on the 1 - 2 June with 90 of 117 Lodges represented by members of Grand Lodge. There were also 13 guests and 32 Master Masons present.

During the year there had been two Emergent Communications. On 22 July 1972 in Maitland to dedicate the new lodge room for W.D. Lawrence No. 101 and on 31 March 1973 in New Glasgow to dedicate the lodge room for Albion Lodge No. 5.

Gordon Morrison of John Albro Lodge No. 122 was elected Grand Master. He was raised on 25 July 1952 and was Master of the Lodge in 1958. He was born in Montreal in 1918 and served in the Canadian y before settling in Halifax. He was very active in youth work including Boy Scouts of Canada, Minor Baseball, Home and School Association and a school trustee for twelve years.

A significant event was that the Book of Annotations had eventually been completed. This Book contained all the amendments and changes made to the Constitution since its original proclamation. The work had been started by M.W.Bro. R.V. Harris but was not complete at the time of his death and the fruits of his labours had been lost. The work had to be started from scratch again and had taken some years to complete. The final text was completed by Bro. Judge W. M. Black and had been passed to an Editorial Committee to prepare the final draft.

5 Motions to Amend the Constitution were brought before the Communication.

Motion 1 fixed the date of the Annual Communication as opening on the first Friday of June. This was amended to be effective in 1976. The amended motion was carried.

Motion 2 sought to amend the conditions for nomination as Grand Master but was not adopted.

Motion 3 moved to amend the election of Lodge officers with only the three principal officers having to be elected. All other officers elected or appointed in accordance with the

customs and by-laws of the Lodge. The motion was carried.

Motion 4 modified the procedure for electing the Master, Senior and Junior Wardens by written ballot. Motion carried.

Motion 5 added the following Lodges to the list of one hundred year old lodges and was carried.

Minas Lodge No. 67, Parrsboro

Curren Lodge No. 68, Hopewell

Charity Lodge No. 69, Mahone Bay

The Grand Master's Banquet was held during the Noon Recess on Saturday June 2nd and the ladies were once again present. The keynote speaker was M.W.Bro. Dr. Charles R. Glasmire Grand Master of Masons in Maine.

It was instructive reading the various addresses to the Communication and other speeches to note that they were in general very inward looking. The current events in the world barely received a mention. Perhaps we need to draw a lesson from this that to maintain and grow our relevance in the world we need to pay more attention to events and react appropriately.

Michael Day
GH



OUR FOURTEENTH GRANDMASTER

Most Worshipful Brother Theodore Augustus Cossmann

Grand Master 1900 – 1901
May 26, 1844 – April 28, 1916 Lodge: The
Lodge of St. Mark Lodge #38

At the time of his election in 1900, Theodore A. Cossman was the Senior Past Master of the Lodge of St. Mark, No. 38. He had been Deputy Grand Master, under William Taylor back in 1881-82. He was Grand Master for one year. Later as a Past Grand Master, he rendered outstanding service to the Craft as chairman of the Masonic Fair Committee of 1906. During the period he was known as a safe and wise counselor and a warm-hearted man. He died in 1916.

**A REQUEST FROM A BROTHER**

"My Eastern Brothers:

My name is John Badowski. I am a 25 year Mason here in Ontario and many of you may know me from my Masonic Education Zoom lectures on Sunday night in Nova Scotia.

I am seeking your assistance. My wife and I are relocating to Halifax to be with our daughter this summer. We are hesitant to move without a family doctor as we are both in our 60's now. Can any of my Halifax-area brothers assist us in locating a GP? Any assistance that you can provide us in this regard will be greatly appreciated!

Fraternally

**John
(613) 314-4831"**

Take this Masonic Symbol Quiz to test your knowledge of the many **Masonic Symbols** within Freemasonry to refresh your memory. (Taken from <https://www.masonic-lodge-of-education.com>)

Test Your Masonic Symbol Knowledge!

1. What does the "Pot of Incense" symbol represent?

- a. Innocence of Youth
- b. Purity of Heart
- c. Aroma of the Gods
- d. One of the Six Senses



2. What does the "Beehive" symbolize?

- a. Honey
- b. Unity
- c. Industry
- d. Brotherhood



3. What does the "Sword to the Naked Heart" symbolize?

- a. The duties of the Tiler
- b. To be reminded of the tenets of Freemasonry
- c. To be reminded of your obligation
- d. To never reveal the secrets of Freemasonry



4. What does the "Rough Ashlar" represent?

- a. The cornerstone of the Lodge
- b. Building of the Temple
- c. The imperfect, untutored state of man
- d. A tool used by the craftsmen



5. What does the "Perfect Ashlar" represent?

- a. An educated, refined man whose mind is filled with Light
- b. Part of King Solomon's Temple

- c. A condition that is rarely found in a candidate
- d. Found in the Middle Chamber of King Solomon's Temple



6. What does the "Anchor" symbolize?

- a. That early Masons were sailors
- b. Part of Noah's Ark
- c. That you should be set in your ways
- d. The voyage of life



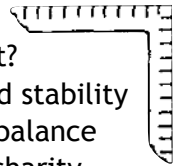
7. What does the "Compass" symbolize?

- a. Used for navigation
- b. Used to draw circles
- c. Infinite spiritual boundaries
- d. The Junior Deacon's Jewel



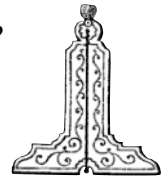
8. What does the "Square" represent?

- a. Fairness, balance, firmness and stability
- b. Honesty, charity, fairness and balance
- c. Brotherhood, hope, faith and charity
- d. The Treasurer's jewel



9. What does the "Level" represent?

- a. A symbol of equality
- b. A symbol of stability
- c. A symbol of truthfulness
- d. A symbol of brotherhood



10. What does the "Sheaf of Corn" represent?

- a. Harvest
- b. Plenty
- c. Fall
- d. Straw



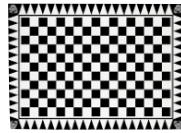
11. What does the "Lambskin Apron" represent?

- a. Cleanliness
- b. Neatness
- c. Innocence
- d. Honor



12. What does the "Mosaic Pavement" symbolize?

- a. Love and Hope
- b. Peace and Harmony
- c. Good and Evil
- d. Charity and Forgiveness



13. What does the "Tessellated Edging" of the Mosaic Pavement represent?

- a. The blessings and comforts that surround us
- b. The trials and tribulations of life
- c. The evils of life
- d. The continual circle of life



14. What does the "Blazing Star" symbolize?

- a. The North Star
- b. An aid to guide you through your travels at night
- c. Reliance on the divine providence
- d. One of heaven's wonders



15. What does "The All Seeing Eye" represent?

- a. Sanctum Sanctorum
- b. Holy of Holies
- c. Lodge of Master Masons
- d. Deity



16. What is an "Eavesdropper"?

- a. Another name for the Tiler's door
- b. Someone who attempts to steal the secrets of Masonry
- c. An item of clothing
- d. Another term for the Hoodwink



17. What does the "Setting Maul" symbolize?

- a. A tool used by craftsmen
- b. A tool used by the Worshipful Master
- c. Violent death
- d. Another name for the Gavel



18. What does the "Sprig of Acacia" represent?

- a. A plant with deep roots
- b. Faith and Hope
- c. Faith and Immortality
- d. A part of the Lodge furnishing



19. What does the "Father Time with a Scythe" symbol represent?

- a. Death
- b. Masonic funeral
- c. Passing of time
- d. Life is passing



20. What does the "24 Inch Gauge" symbol represent?

- a. A tool used by early Masons to draw lines
- b. The Junior Steward's jewel
- c. A tool to teach us to divide our time between God, work and rest
- d. The principle working tool of a Master mason.



Answers on page.....

 LODGES OF INSTRUCTION

There are Lodges of Instruction. There are Lodges dedicated completely to lectures and teachings (I'm looking at you *Sophia Perennis Lodge*). There are countless books and essays written about Masonic Education. There are Brothers who travel around giving Masonic Lectures, or deliver them online. There is certainly no shortage of Masonic Light and Knowledge for those truly seeking it out.

I am fully aware *fully aware because I have participated in* thoughtful discussion about some of the finer points in our ritual; and how they relate to morality and the symbolism behind them. These normally happen at mentor sessions for new Brethren. I have been to large venues where these topics were discussed. I have read more than a few essays over the years; whether it was in the Sunday Masonic Times, or even published in our very own Freemason Magazine. But rarely; *rarely* have I heard the topics discussed in open Lodge.

Can good Masonic Education be brought to regular everyday run-of-the-mill Lodges, having regular Lodge meetings? My answer is, "Why not?"

The Charge to a newly installed Worshipful Master admonishes him to, "...*consider that great luminary of nature...*" and in likewise manner, "...*spread light and instruction to the Brethren of the Lodge.*" Most Worshipful Masters, both past and present, want to do this. It can seem daunting though: arranging speakers and lecturers, making sure that it is not going to interfere with the regular business or degree work at the Lodge. Is there an easier way? Is there a way to have meaningful instruction at regular Lodge meetings - *at nearly every Lodge meeting?* I think there is, and I think it is easier than most Brothers think.

We have all been to meetings where a bit of business has been discussed to death, haven't we? Even to the point where many of the members present are starting to become bored and uncomfortable. Sometimes these discussions are important, for example there may be a question as to how many poinsettias to purchase for Lodge widows, or how many bursaries to support. These topics of discussion can often go on and on. Worse though, is when the matter of contention is something as minor as if a motion was correctly made, and then a point of order itself has been

dragged on far too long, with far too much passion than necessary. We have all been there, and we have all felt uncomfortable.

What if just as much effort was spent discussing the finer points of a piece of our ritual? Or just as much effort was spent trying to break down and explain one ritual lectures in order to better understand them? I've been to mentor classes with new Masons, where we talk about why they are neither naked nor clothed; but I have *never* heard that talked about, referenced and certainly not discussed in open Lodge. *Why not?* If something like that is so important to our ritual, why wouldn't we talk about it in an open Lodge?

Let's do it.

I want you to imagine a Lodge. This Lodge might have a few new EA members. These EAs aren't ready for their Second Degree yet, though they are all eager to learn more about Freemasonry, and what Freemasonry can teach.

So at the end of the meeting last month in our fictitious lodge; the Worshipful Master gave a task to the Senior Steward. "At our meeting next month," he said, "I would like you to recite the '*Point within the circle*' portion of the EA Lecture." He then addressed the whole Lodge telling them, "I would like you all to look over that bit of the lecture. It is found near the bottom of page 45 in your ritual. As you read through it, if you have any questions or comments about it, I would like you to write them down so that we can all discuss the finer points while in Lodge."

Well, at the next meeting the Senior Steward when directed will stand up to recite his piece.

"There is represented in every regular and well governed Lodge, a certain point within a circle. The point represents the individual brother and the circle, the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him on any occasion. This circle is bordered by two perpendicular parallel lines representing these saints, and upon the vertex rest the Holy Scriptures, which point out the whole duty of man. In going around this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures and while a Mason keeps himself thus circumscribed, it is impossible that a Mason can materially err"

The immediate Past Master at this point, might chuckle slightly to himself, but hardly anyone will notice. The Worshipful Master will then ask for questions or comments. And of course, it will take a minute or so for any Brother to work up the nerve and stand; but once they start....

Maybe one of the EAs in the Lodge will rise and ask, "So, is there one point in the Lodge? Or does it mean that everybody gets a point...?"

The Director of Ceremonies will be the first to rise to answer this query. "No Brother, it means that every individual brother represents *himself* as a point within the circle. We are *all* that point, and we all have our own boundary lines that we need to stay within." The D/C will then address the whole Lodge, "It's curious that this tiny bit of the lecture is one of the only times we talk about circles. We talk about squares all the time. We love our squares! The Square of Virtue. The Square of morality. We square the Lodge; our DG and Sign are referred to as 'Right Angles, horizontals, and perpendiculars. These *Make up* a square. It's the immovable jewel worn in the East. But we rarely talk about circles, even though the implement used to make circles -*the Compasses*- makes up half of the emblem of Freemasonry!" He'll then get back to his point. "You see," he will address that EA, "We use one point of those compasses to represent ourselves, and then we use the other point to draw the boundary of our lives and actions. We should try our best to stay within those confines."

Another EA will stand up, "So why the Saints John? And why do the Saints John for the border of that circle? Am I expected to read the whole *Gospel of St John the Evangelist*? Am I expected to study the *synoptic gospels* to know more about *St John the Baptist*?"

"No Brother," the D/C will say, "It refers to the Saints John as to whom Lodges are dedicated, they are the Patron Saints of Masonry. So by having those two figuratively as the boundary line of your personal circle; in actuality it is the confines of the lessons, tenets, and principles of Freemasonry which will form your circle."

Now the discussion will really get going.

May the JW will stand up next. "You know what I've always found difficult about that

passage? How two lines are perpendicular and parallel. Aren't they the opposite of each other?"

The Marshal in this Lodge doesn't usually speak that much, but when does, the brethren certainly listen.

"Brother JD," he will begin, "That all depends on the angle you are looking at these lines at. Let's use the example of a plumb line. If we hang a plumb line right here at the altar, and another in the east; are those two lines parallel?" The JD will nod and the Marshal will continue, "What about a plumb line down the road? Across town? The other side of the country? Are all of those plumb lines parallel? They are all plumb. They are all pointing directly to the center of the earth. But if you backed yourself away from the earth to look at them, they wouldn't be parallel would they? In fact, even the two hanging here in the Lodge room would not be perfectly parallel. One could argue that all plumb lines; are *perpendicularly parallel* to each other."

"Well thank you for the lesson in geometry Brother," the JD might laugh, "But what does that have to do with the lines representing the Holy Saints John?"

"It means that though we can measure ourselves to be as upright as we can possibly be personally; we can't measure ourselves against another. We can't decide if our actions are as moral as another. We can only measure if our actions are as moral as we can make them."

The first EA will join back into the conversation. "So if I understand what you are all saying; I should circumscribe my own actions, the best way that I can, while trying to stay within the confines of the lessons and tenets of Freemasonry?"

The Marshal will speak one last time, "*To the best of your own ability.*"

The Worshipful Master will finally chime in, "And *not only on the governance of your conduct while in Lodge, but abroad in the world.*" The WM might then address the IPM. "You've been smiling to yourself the whole time. You must have something to add."

"Worshipful Master," he'll begin, "I was hoping someone else would mention this. *But*. We saw a demonstration of the *Point within the Circle* two months ago when we conferred the EA degree.

Our two new brothers, while hoodwinked, were led in a circle around the Lodge. The circle was set by the Marshal, though the brothers made it their own. They then knelt at the altar, right in the center of that circle, while supporting the VSL. The Brethren of the Lodge then formed two parallel lines, right where the circle was. *All* of the brethren with their individual plumb lines; *perpendicularly parallel* to one another. Every one of us was there once ourselves. Every one of us was indeed the physical point within our own circles. I think that's an important way to remember it. And we should think about it every time that we witness a degree."

After a moment of speechless consideration, and a Large smile to the IPM, the Master will bang his gavel. "Well Brethren, we might as well end on a high note. I guess that will conclude the education for tonight. Next month, Brother JD, I would like you to recite the story of the *Movable Jewels*. The Rough Ashlar, the Perfect Ashlar and the Trestle Board. Then of course, Lodge will be open for discussion on that topic"

Brethren; that is an example of a simple yet pragmatic way to tackle Masonic Education in regular Lodge meetings. To me, it harkens back to our ancient Brethren, when they became Speculative Masons; using the actual tools of their trade to teach morality. Did they have guest speakers? Were they watching lectures on YouTube? Likely not. More than likely, while in their Lodges, or while working on their temporal buildings began the discussions with each other.

Does this seem out of reach? I don't think so. To me it seems much more attainable than trying to organize guest lecturers coming to meeting after meeting. What would be wrong with having five or ten minutes at each meeting set aside for an open discussion on various forms of Masonic Symbolism? I encourage all Worshipful Masters both present and future reading this article to seriously consider the idea of initiating these educations at most of your stated meetings.

Andrew Grainger
John Albro Lodge 122 & Ashlar Lodge 107

A SPECIAL PRESENTATION

We had a special presentation for one of the most beloved members, Harold Morash a member of Wentworth Lodge No.108 and a Jewel in our Lodge,

With the help of Bro.Craig McFadgen and two special guests from Edmonton (Denise and Warren Wenzell) they presented a "Quilt of Valor" to a World War II Veteran who served in Korea for 14 months

The event was also attended by myself (WM Mike Blackburn) and Harold's good friend, WB Phil Randall

The Quilts of Valour – Canada Society has presented quilts to thousands of recipients who are coping with injuries both visible and invisible. These quilts are made by volunteer quilters from across the country who wished to show their appreciation to our injured Canadian Armed Forces members, past and present for their bravery and commitment to Canada and its citizens. The quilts come from individuals, groups and guilds, men and women, young people, retired armed forces members themselves and many others with no connection to the military. <https://www.quiltsofvalour.ca/> Their mission is to ensure that injured Canadian Forces members are recognized for their service and commitment to our country. We give this support through the presentation of quilts to comfort our injured past and present Canadian Forces members.



 "SHAPING" THE MAN AND MASON

My Brothers, that concludes the Lecture associated with the presentation of your Master Mason Dress Apron this evening. However, you remember I told you months ago that everything in the Lodge has multiple meanings, taking you deeper and deeper into your true purpose here in this life. Please allow me to make a few short points about what your Master Mason Apron means at an even deeper level:

Brothers, the flap on your Apron is in the shape of a Triangle, and the Triangle is a symbol for Spirit. Look at the flap. Feel its corners. The square Apron is the universal symbol for material man ... just flesh and bones ... blissfully unaware of his higher calling. Touch the corners of your Apron. The square or rectangle is man governed by the concerns of this world and largely satisfying only his own baser needs. His own ego.

When you wore your Apron for the first time as an Entered Apprentice, the flap was turned up, above your Apron, symbolically confirming your separation from the Great Architect. The Triangle above represented the spiritual; hovering over, but not yet having entered the material. Not yet having entered into union with you.

You undertook more Masonic education as Apprentices and Fellow Crafts, and you then became Master Masons. You now know that travelling toward more and more Light in the East represents your lifetime pursuit of Divine Truth. To this great pursuit, everything else must take second place.

Masonry provides you a setting and a context in which you and I can seek spiritual development, personal growth, self-control, and self-discovery. Your Master Mason's Apron represents a pivotal step on your journey. Not the end of the journey; an important step on the journey.

By the time we are finally acknowledged as a Master Mason, as you have been this evening, the Triangle of Spirit is fully overlaying the rectangle of ego. The flap fabric is now in full contact with the Apron fabric. Spiritual man is in full contact with material man; the Divine and the material are now one. The Divine is no longer hovering; waiting; the Spirit now rests effortlessly on the

material. Your Apron is complete because you are complete, for the first time.

Your Apron is the most powerful symbol in the Craft. And once your eyes are opened to what it actually means, you cannot help but be forever changed. You will no doubt wear your Master Mason Apron with pride in our Lodge, and you should be rightly proud of your accomplishments in getting here. But, you are now also clothed with an invisible Apron of a Master Mason – one far more important than the tassels and rosettes, the blue borders and the ribbons -- one that you will wear and carry with you (unseen by everyone but just as real) each every day and every hour of your time on Earth from this moment forward.

You are now officially a small part of the Light that you and other men seek.

My Brothers: Be the Spiritual man – Divine overlaid on flesh and blood – you were intended to be, fully aware of your higher calling in the world and being the real Beacon of pure white Light your Apron only imperfectly symbolizes.

James Musgrave
WM Keith Lodge



88TH ANNUAL PROVINCIAL MASONIC BROOM & GAVEL

In 1932 the Grand Master R V Harris decided in order to increase the fellowship among the brethren in each District and eventually throughout the jurisdiction, and along with the idea to arouse a healthy spirit of rivalry among Lodges. He offered for annual competition a Silver Curling Cup, the trophy known as the Broom and Gavel Cup was founded in 1933 and the same cup is still presented today 91 years later. Afterwards this became a challenge cup, until 1978, it was decided to establish a bonspiel involving winning teams from playoffs in each district. Kings County District hosted the first bonspiel at Wolfville, in February 1979. The bonspiel was a great success and has been held every year except when the COVID pandemic lockdowns were in place.

This year 2023 with thanks to the efforts of RW Brother Tom Rogers and this year's committee we saw the bonspiel return and played at the Mayflower Curling club in Halifax. As many lodges are still recovering from the effects COVID has had on attendance and participation there were thirteen teams competing this year.

Two of the teams who attended were from Rising Sun Lodge No.39 of New Hampshire. The brothers who braved the eleven hour drive in

winter conditions were happily rewarded when one of their teams won the B division trophy to take back and display it in their lodge until next year's bonspiel. The first time a Lodge outside our jurisdiction has claimed one of the trophies.

The fellowship started on Friday night with a meet and greet, and as the number of teams and sheets of ice available met all the games could all be played on Saturday no games were required Friday night. The fellowship continued Saturday as Brethren from various Nova Scotia districts and the United States enjoyed getting together after their games for refreshments and a few games of crib ensued as well. A pizza lunch was a big hit and the day finished off after the playoff games with a wonderful banquet held at the Club attended by the Most Worshipful the Grand Master, his Lady and other non-curling guests. As COVID isolation becomes less and less a thing we are looking forward to next year with more of our Nova Scotia Lodges again entering teams, especially those Lodges who have many younger and new Brethren. Ashlar No.107's did such a thing this year with a team composed of newly raised Brethren winning the E division trophy.

James Logan





It was great to see our Brothers from Rising Sun come to participate again in our Bonspiel. Always a pleasure to see them.



IN AND AROUND THE JURISDICTION



Great night at Unity Lodge No. 4, festive board. 9 new master masons from the district to honor and roast, VW Bro. Frigenburg was presented with the new District Chaplin's Apron by the GM and DDGM. Plus a visit from the Grand Master MW Bro. Alan Jarvis. 53 brethen in attendance.





A wonderful evening at Valley Lodge Nogo in Berwick, great program. Among the highlights of the evening was the opportunity to honour two of their Members who had served multiple years as Master of the Lodge. Shown here, L-R, RWG Gary C Patterson, DDGM, VWB Jeff Moody, and VWB Dalton Lease. We'll done Brothers, and, thank you.



Fellow Craft Degree for Bro. Keiser with lecture done by R.W Bro. Logan at Cornwallis Lodge No.95



Like Willie Nelson, we're on the road again. This time to a fantastic installation at St. Andrews Lodge, #1. The new Master gave us a refreshing definition to 'meeting on the level'.



RWBro. Rick Crawford represented the MWTGM at the District 2 Annual meeting, hosted by Bedford Lodge. All the lodges were represented and the masons present were treated to an interesting educational presentation before retiring to the lower level for refreshments and fellowship.



50 YEAR JEWEL PRESENTATION

At the FEB 23 2023 monthly meeting of John Albro Lodge No 122 a special presentaion took place. The brethren of John Albro took great pride in witnessing a 50 Year Jewel being presented to Bro. Jim Kirby by WM Pete J.P. Braun



Recently at The Tyrian Youth lodge #45 in Glace Bay DDGM Philip MacQueen presented PDDGM Gordon Sheriff with his 50 year Jewel. Gordon plans to frame it alongside his father's 50 year jewel from The Tyrian Youth Lodge as well. Congratulations RW Bro Sheriff.



Wentworth Lodge No.108. Two of our Brothers are now Fellow Crafts. Brothers Nate McLagan and Lyndon Eustache received their 2nd Degree. The top photo is Nate McLagan with his Dad and WM of CW Saunders Lodge in Elmsdale. The photo below is our two Brothers and two from CW Saunders. Brother Eustache is second from the right. A big thanks to CW Saunders for accommodating our Lodge





What a night! First, the MWGM was treated to a magnificent dinner, put on by the Ladies of Milton Baptist Church; then off to Prince of Wales Zetland #9, for the signing and presentation of their new Warrant. An 'awesome' installation followed, with the presentation of an overdue MM certificate.





The MWGM visited Eastern Star Lodge #51 last night for a fantastic installation, with VWB Frank Rienhart reprising the obligation of his son (& brother) as Worshipful Master, 12 years later. a 25 year pin was presented, and two Meritorious service jewels went to the brothers (in both senses) Conrod.




Brothers from St. Andrews Lodge doing a visit to Keith's Lodge and passing on the District Travelling Gavel. March, 2023



Masonic Symbol Quiz Answers

ANSWERS

- 1---B
- 2---C
- 3---D
- 4---C
- 5---A
- 6---D
- 7---C
- 8---A
- 9---A
- 10---B
- 11---C
- 12---C
- 13---A
- 14---C
- 15---D
- 16---B
- 17---C
- 18---C
- 19---A
- 20---C



What is a TRAVELLING MAN?

In the ancient world of Operative Masonry the masons were often required to move from job to job much as in our modern time. It was further explained that ancient master masons, just as 1st class masons of today, were more likely to travel greater distances than those of lesser ranks (FC and EA). Due to their experience (and today, usually a membership in the labour union representing the craft) they could move freely from job to job. Those doing so were normally members of a Masonic Guild whose members would if known, vouch for the qualifications of, or recommend, another “travelling man”.



Installation at St. Andrew's Lodge No. 1