



# The Nova Scotia FREEMASON

THE OFFICIAL BULLETIN OF THE GRAND LODGE OF NOVA SCOTIA



Most Worshipful Brother  
Ian Scott Robb  
Grand Master  
1986 – 1987



Most Worshipful Brother  
Gordon Franklyn Conrad  
Grand Master  
1995 – 1996



Most Worshipful Brother  
Harald Richard Kurt  
Weiland  
Grand Master  
1991 – 1992

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

**From the Editor**

It is with much sadness that we report the passing of three Past Grand Masters of Masons in Nova Scotia: M.W.Bro. Ian Scott Robb, Grand Master 1986-1987; M.W.Bro. Gordon Conrad, Grand 1995-1996; and M.W.Bro. Harald Richard Kurt Weiland, 1991-92.

M.W.Bro. Robb is well remembered as the Installing Officer at many Grand Lodge communications, and as a mentor and guide to many. M.W.Bro. Gordon Conrad will be well remembered for his humour and charitable activities. M.W.Bro. Weiland was a stalwart supporter of his lodge and District as well as Chair of the Fraternal Relations Committee for Grand Lodge for many years.

To lose three Past Grand Masters in a space of four weeks is unprecedented in this Jurisdiction. All three Masonic Funeral Services were very well attended as brethren travelled from across the province to bid farewell to these three well respected brothers.



In an effort to provide greater access to information concerning the activities and procedures of the Grand Lodge and its committees a new section has been added to the bulletin entitled "Reports from the Jurisdiction". This section may include minutes, announcements, and reports on committees of the BOGP and will act as a venue for direct communication to the Craft. As part of a re-examination of the the editorial policy of the *NSFM* (see the report of the *Public Relations Committee p.19*) we will be looking at ways to meet the needs of the Jurisdiction in a more comprehensive and substantive way and to more closely reflect and inform what is happening in the Jurisdiction.



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THE GRAND MASTER'S MESSAGE

Brethren All,

One of the most enjoyable social activities each year is the Curling Tournament held in Brookfield. On February 19th sixteen teams gathered for what was to be three days of fun and sportsmanship. All who attended agreed the event was a great success. Once again the Grand Lodge team consisting of the four line officers entered a team. While not very skilled we managed to win one game this year. The focus of the weekend was to renew friendships and make new ones. Some participants were not freemasons and we were able to get to know these fine young men.



Brother Ted Dietrich and his team are to be congratulated on their organization. Brother Ted tells me they were hopeful that twenty teams would have registered and suggested that the new DDGM's be challenged to each enter a team from their districts next year. It is important to promote this masonic activity which creates harmony among the brethren as well as an opportunity for non masons who participate to see us as we really are and not viewed through preconceived ideas of our fraternity. An excellent banquet was served on the Saturday evening and each participant received a prize. The final matches were held on Sunday and trophies were presented.

The results were as follows:- A Division Champs - Fellowship Lodge # 112, Runner-up - C.W.Saunders # 125 team 3, B Division Champs - Royal Sussex # 6 team 1, Runner-up - C.W.Saunders #125 team 2, C Division Champs - John Albro # 122 team 2, Runner-up - Eureka Lodge # 42 team 2, D Division Champs - Acacia Lodge team 1, Runner-up - Elm Lodge # 115, E Division Champs - John Albro # 122 team 1, Runner-up Acacia Lodge team 2.

Congratulations to all the winners. Remember the Curling Tournament is about friendship, relationship building between lodges and promotion of masonic brotherly love. Why not join us next year!

*Sincerely and Fraternally,  
Peter J. Ponsford GM*







## M.W.Bro. Ian Scott Robb Valley Lodge No.90

Grand Master 1986 – 1987

Born October 16, 1933 - Died February 18, 2016

M. W. Bro. Robb was born in Verdum, Quebec. He spent most of his early years in Scotland. Prior to World War II, he returned to Canada at the out break of war on the first ship to be convoyed, after the sinking of the S.S. Athena.

Educated in the Scottish and Quebec school systems, he was a resident of Berwick, NS, married to Sheila Jeanette Middlemas. They have 3 children, a daughter, and 2 sons.

He joined the Royal Canadian Navy in 1951, seeing service in Korea, retiring in 1975, He was a member of the United Church of Berwick, and he spent ten years as a Boy Scout and Venture Scout leader. For several years he was chairperson of the Block Parent Association.

M. W. Bro Robb's Masonic Career started in 1956, at University Lodge # 110, he affiliated with Woodlawn Lodge # 131, and upon retiring from the Navy, he affiliated with Valley Lodge #90, in Berwick. He was a Past Master of Valley Lodge and Norwood Lodge, New Ross. He was master of the Lodge in 1981; in 1982-83 he was appointed Grand Director of Ceremonies. 1983- 84 he was elected Junior Grand Warden, 1984-85 Senior Grand Warden, and elected Grand Master in 1986. He was also a member of the Victoria Lodge of Perfection, Keith Chapter Rose Croix, Nova Scotia Consistory, and a member of the Philae Temple, A.A.O.N.M.S. He held Honorary Memberships with Royal Standard No. 398 (English Emulation) and Equity Lodge No. 106. He was an Honorary Past Grand Master of the Grand Lodge of Prince Hall, Ontario and Jurisdiction and Past Grand Master of The Grand Lodge of Prince Hall, Alberta and Jurisdiction.

M.W.Bro. Robb became a fixture at the Grand Communications installing a number of Grand Masters until his ill health caused him to pass on the task to M.W.Bro. Campbell. A knowledgeable and dedicated mason he served the Jurisdiction as an exemplary mason who was always ready to share his experiences with younger masons.

Following a Canadian Legion Service a Masonic Funeral Service was held in Kentville on February 22nd conducted by the Most Worshipful the Grand Master, M.W.Bro. Peter Ponsford, assisted by a number of Past Grand Masters. A large number of masons were in attendance to pay tribute to the passing of a well respected brother.

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



## M. W. Bro. Gordon Franklyn Conrad Fellowship Lodge No.

Grand Master 1995-1996

Born May 12, 1929 - Died February 20, 2016

Most Worshipful Brother Gordon Franklyn Conrad was born in Nova Scotia and spent his early childhood in Hubbards. He attended the only school (at that time) in Hubbards and completed his education to the high school level there.

He worked in the community first for his brother who owned and operated a service station, then for his Father who at that time was in the grocery business. Around the year 1949 Gordon decided to try his hand in the U.S.A. and took out papers to work and live in that country, first in the Massachusetts area, then to California. Uncle Sam found Gordon in California and Gordon spent the next two years training for and doing the job of paratrooper, attached to the 82nd Airborne Division at Ft. Bragg, North Carolina. After being discharged from the U. S. Forces, Gordon returned to Nova Scotia, and after reviewing employment options he eventually went to work for Imperial Oil Limited. Gordon owned a fleet of trucks and was under contract to Esso Home Comfort for the delivery of petroleum products. The relationship flourished for 45 years until his retirement in 2002.

M. W. Bro. Conrad is survived by his wife of 54 years, Shirley, and two children, Joan and Darrell.

Gordon started his Masonic career in Atlantic Lodge No. 103 on October 23rd, 1960, and worked his way through the offices of the lodge, becoming Master in 1988, and again in 1992. He was elected to the position of Grand Master in 1995 after having served all of the preceding elected Grand Offices.

He held an honorary membership with Royal Standard Lodge #398 (English Emulation) and was a member of Fairview Lodge He was a member of the Scottish Rite 33rd degree, Royal Order of Scotland; and was a Philae Shriner. He received the Queen Elizabeth II diamond jubilee medal. He was a member of church of the Holy Spirit, Dartmouth, having served as warden and on the vestry for many years. He was also a member of St. Luke's church in Hubbard's and especially enjoyed his cottage there, in the summer.

A Masonic Funeral was held in Dartmouth on Friday February 25, 2016. Burial and Service of Thanksgiving will be held in Hubbard's, Pine Hill Cemetery, in August 2016.

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



**Most Worshipful Brother Harald  
Richard Kurt Weiland  
Hillcrest Lodge No.93**

Grand Master 1991 – 1992

Born July 11, 1924 -Died March 12, 2016

Brother Harald Weiland was raised in Hillcrest Lodge #93, New Germany, N.S. November 12, 1965 and served as Worshipful Master during the Fiftieth Anniversary year of the Lodge in 1971. He was a Member of the Correspondence Circle of Quatuor Coronati Lodge #2076, London, England.

Brother Weiland served the Grand Lodge as District Grand Chaplain of Lunenburg-Queens District in 1984-1985, as Junior Grand Warden in 1988- 1989 and as Senior Grand Warden in 1989-1990. He was the Grand Representative of the Grand Lodge Alpina of Switzerland near the Grand Lodge of Nova Scotia.

In Capitular Masonry, he was member of LaHave Chapter #17 RAM, and served the Grand Chapter as Grand Treasurer. Brother Weiland was a Member of Adorniram Council #10, RSM,; Antiquity Preceptory #5, KT; St. Andrew's Tabernacle #85, KTP; Red Cross of Constantine,;and the Nova Scotia York Rite Sovereign College #132. Brother Weiland was also a member of the Halifax Valley, Scottish Rite. He and his wife Dorle had been members of Grace Chapter #8, OES since 1968. Brother Weiland was a Past Associate Patron.

Brother Weiland attended the Leipzig Modern Languages Institute, Berlin Free University, Mount Allison University in Sackville, N.B., Acadia University in Wolfville, N.S. and Saint Mary's University, Halifax, N.S. He has been awarded the degrees of B.A., B.Ed.,M.A.Ed. and was a Fellow of the Canadian College of Teachers.

He taught Second Languages for 20 years in New Germany and worked for 15 years as Supervisor of Schools with special assignments in Second Languages programme Development and Teacher Training.

In school and community related activities, he started and directed for 20 years the New Germany Rural High School Choir, was a Training Officer of # 628 New Germany Squadron, Royal Canadian Air Cadets, was the faculty Advisor to the Students' Council for 14 years. He had been an active member of the Boy Scouts of Canada since 1953 as Scout Master, Member of the District Staff and Training Team, and five years in the chair of the Lunenburg District Council, and District Representative on the Provincial Council.

He was a Church Council Member, an Executive Council member and Chairman of the Lunenburg County Lutheran Staff Ministry and a Member of the District Cabinet, Altantic District, Lutheran Church in America.

From 1970, he was a member of the New Germany Area Unit of the Canadian Cancer Society and has served as President.

He and his wife Dorothea (Dorle) were married in 1946. They have a son Reinhard and a daughter Angelika.

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



R. W. Bro. Dennis Beaumont Shaw  
 Virgin Lodge No.3

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

### THE BROKEN COLUMN

Many of Freemasonry's symbols are of extreme antiquity and deserve the reverence which we give to that which has had sufficient vitality to live long in the minds of men. For instance, the square, the point within a circle, the apron, circumambulation, the Altar have been used not only in Freemasonry but in systems of ethics, philosophy and religions without number.

Among the newer symbols is that usually referred to as the broken column. There seems to be no doubt that the first pictured broken column appeared in Jeremy Cross's True Masonic Chart, published in 1819, and that the illustration was the work of Amos Doolittle, an engraver, of Connecticut.

That Jeremy Cross "invented" or "designed" the emblem is open to argument. But there is legitimate room for argument over many inventions. Therefore, if authorities argue and contend about the marble monument and broken column it is not to make objection or take credit from Jeremy Cross; the thought is that almost any invention or discovery is improved, changed, added to and perfected by many men.

In the issue of May 10, 1879, a Robert B. Folger purports to give Cross' account of his invention, or discovery, an inclusion, of the broken column into the marble monument emblem.

The account is long, rambling and at times not too clear. Abstracted, the salient parts are as follows. Cross found or sensed what he considered a deficiency in the Third Degree which had to be filled in order to effect his purposes. He consulted a former Mayor of New Haven, who at the time was one of his most intimate friends. Even after working together for a week, they did not hit upon any symbol which would be sufficiently simple and yet answer the purpose. Then a Copper-plate engraver, also a brother, was called in. The number of hieroglyphics which had been this time accumulated was immense. Some were too large, some

too small, some too complicated, requiring too much explanation and many were not adapted to the subject.

At last Cross got an idea and told his friends that he had the foundation of what he wanted. He said that while in New York City he had seen a monument in the southwest corner of Trinity Church yard erected over Commodore Lawrence, a great man who fell in battle. It was a large marble pillar, broken off. The broken part had been taken away, but the capital was lying at the base. He wanted that pillar for the foundation of his new emblem, but intended to bring in the other part, leaving it resting against the base. This his friends assented to, but more was wanted. They felt that some inscription should be on the column. after a length discussion they decided upon an open book to be placed upon the broken pillar. There should of course be some reader of the book! Hence the emblem of innocence-a beautiful virgin-who should weep over the memory of the deceased while she read of his heroic deeds from the book before her.

These claims of Cross to having originated the emblem are disputed. Oliver speaks of a monument but fails to assign an American origin. In the Barney ritual of 1817, formerly in the possession of Samuel Wilson of Vermont, there is the marble column, the beautiful virgin weeping, the open book, the sprig of acacia, the urn, and Time standing behind. What is here lacking is the broken column. Thus it appears that the present emblem, except the broken column, was in use prior to the publication of Cross' work (1819).

Freemasonry is old. It came to us as a slow, gradual evolution of the thoughts, ideas, beliefs, teachings, idealism of many men through many years. It tells a simple story-a story profound in its meaning, which therefore must be simple, as all great truths in the last analysis are simple.

## THE SCRIPTURE READING FROM AMOS BY H.L. HAYWOOD

The Greeks, as we recall from our discussion of circumambulation, chanted an ode as the worshipper moved about the altar from left to right, for their odes were the most sacred literature in their possession; but the Master of the Masonic lodge reads from the Holy Bible as the Fellow Craft makes his mystic rounds, and that for the same reason. He on whose life's journey the Great Light sends its rays may walk confidently and cheerfully and not as those who stumble through the dark.

And it is fitting that in this connection the rays come from the prophecy of Amos, for that seer sought to bring order and light into the workaday world of men, one of the chief tasks of the Fellow Craft, who receives knowledge that he may become a social builder. Amos wrought his great work during the days of Jeroboam II, in whose reign religion had grown hard and formal, pleasure had rotted into vice, luxury had become a disease, and the aristocracy fattened on the poor. Against these conditions Amos set himself, though he was "no prophet, nor the son of a prophet," and he lashed the abuses of his people with such effective fury, that the high-ups had him banished from the kingdom. "The first great social reformer in history" Amos was no mere denunciator, but one who condemned things as they are by setting before them a picture of things as they should be.

In the graphic visions recorded in his book, Amos sets before us a picture of Israel being judged by a plague of locusts; then follows a fire that "devoured the great deep, and had begun to devour the tilled land;" these visitations are stayed by the supplication of the prophet, and then Jehovah brings a new kind of judgment to bear on his people. As we may read in Amos' own words; "Thus the Lord shewed me; and behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a

plumbline. Then said the Lord, behold, I will set a plumbline in the midst of my people Israel; I will not pass by them any more."

This was no mere dramatic way of saying, The people had been bad; they must now be good. The lesson is no such banality as that, but cuts deeper into things. It is really a vision of an entirely new kind of judgment, for consider:—At first Jehovah chastised his people physically, as one may whip a child; later, he passed from external things into their hearts and said, In your conscience you will be judged and in your conscience you will be punished. It was just the Lord's method of plunging a sharp instrument into the naked left breast of Israel! External punishments came and passed, but when the inner standard was set up, it remained whatever came and went, and the Lord did "not pass by them any more."

Ever is this the truth of things, the law of life—that bad men are not always visited by physical evils, and that good men do not always receive material reward. This was a lesson learned by Job many centuries ago. But there is a harvest from wrongdoing that is always sure, as sure as the tides, and it is nothing other than inward corruption. To lie blunts the moral perception; to fall into impurity beclouds the heart; to live in selfishness puts out the eyes of love, for "the wages of sin is death." Like the path of the eagle the ways of the punishment of transgression may be viewless, but they are sure, as sure as a plumbline; the universe is just, and in its laws there is neither variableness nor turning, and he that is a skilled Fellow Craft in the building tasks of life will be wise to govern himself accordingly.





## BROTHERLY LOVE

"Brotherly love?" commented the Old Past Master.

"Oh, yes, the lodge is full of it. It is curious the way it manifests itself, sometimes, but when you dig down deep enough into men's hearts, you find a lot of it.

"A lot of them never show it, then," said the Very New Mason.

"Oh, no, certainly not! Men don't go around demonstrating their affection like a lot of girls, you know," answered the Old Past Master. "But you don't have to see a demonstration to know the feeling is there. The trouble with so many young Masons is their misunderstanding of the term 'brotherly love,' though high heaven knows the words are sufficiently easy to understand.

"'Brotherly,' now, means 'like a brother.' I know a lot of brothers hate each other, but they don't act like brothers. There have been cowardly soldiers, and forsworn ministers, and corrupt judges, but when you say a man is 'like a soldier,' you mean 'brave and true'; when you say he is 'good as a minister' you mean one who 'truly does his honest best.' When you say 'upright as a judge' you mean 'as straight as the best of judges.' And when I say 'brotherly' means 'like a brother,' I mean like a brother who is acting, as a good brother likes to act.

"As for 'love' there are more definitions than there are words in my mouth (which are several). But in connection with the 'brotherly' the word means that true affection which first considers the good of the person loved.

"Masonry teaches brotherly love. Many of its scholars are a long way from 100 per cent perfect in their lessons. But a lot could get an 'E' on their report card if the Lodge gave out evidence of scholastic standing!" "For instance, there was B'Jones. That is not his name, but it will serve. B'Jones undertook to do a piece of work for a hospital. It took him a year. At the end of the year his business was in shreds and tatters. He had one of those businesses that needs a man's personal attention. "His attention had gone to his hospital, which, by the way, was built and flourishes, to the everlasting credit of his city. It ought to be called the B'Jones hospital, but it isn't. "A lot of his brethren in his lodge got to

know about B'Jones. They called a meeting, called it the B'Jones meeting, issued stock in the B'Jones association, bought the stock, started B'Jones off all over again, and let him pay them back as he could. All this, without B'Jones ever asking for help. Brotherly love, my son, in the best meaning of the word.

"There was poor old Smith. Smith, during his lifetime, came to the lodge every night. He wasn't very bright, was Smith. He couldn't learn the work and had no presence. Couldn't make a speech to save his life, so he never was called on at banquets. He never did anything audible, but he was always on committees and he always passed around refreshments and he attended every funeral, and he was always down ahead of the meeting to see if the room was clean, and if it wasn't, he'd sweep it out. "He gave the best he had in service. Well, Smith died. Men do, you know; and awful lot have, already. At the funeral, we found out Smith left an invalid wife and two half grown children and no assets. It's the lodge's business to take care of such, and we did it. But three men in the lodge with more money than ability to keep it to themselves, subscribed enough cash to put the boy through a good business school and the girl through a normal school, so they could earn their own living. Charity? Nonsense! The lodge attended to the 'relief.' The three attended to brotherly love. They just remembered what old Smith was and how he gave, and so they turned to and gave. Actually, Smith did most of the loving. The three just acted in reflex to Smith's loving heart that so cared for his brethren and his Lodge he was always engaged in brotherly work.

"Do you know Brown? Brown runs a garage. Also, Brown ran a temperature until the doctors took him off to the hospital to cut out his something-or -other.

Well, the garage was about to cash in. Garages don't run themselves, and there wasn't any one we could hire to run it. So six brothers of this lodge spent two hours a day each at the place, looking after it. We didn't do a very good job, I'm

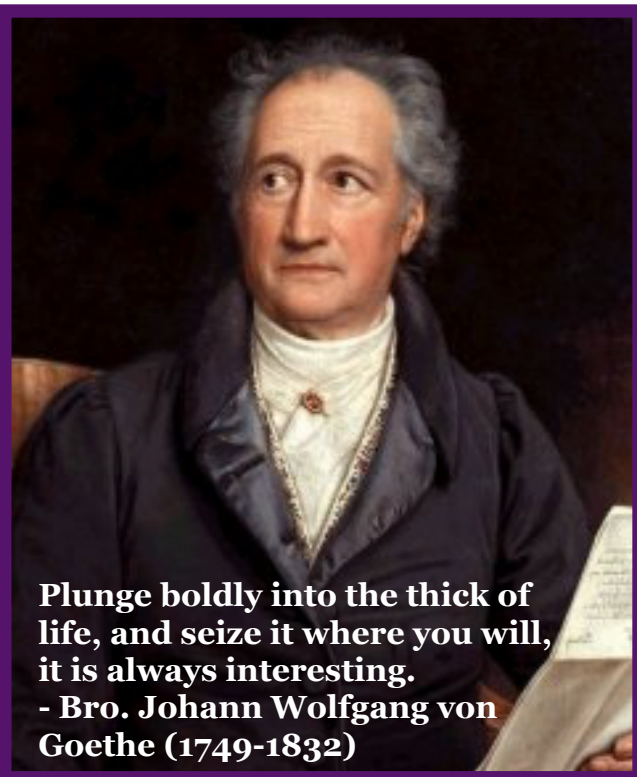
afraid: Brown says we are the worst garage keepers in the world, but we saved the shop from

being wrecked and looted, and Brown thinks Masonry means something. One reason we did it was because of brotherly love in spirit of the fact that sitting around a cold garage selling gasoline is about the uneasiest apology for loafing I know! "I could talk all night about it. But what's the use? Those to whom 'brotherly love' is just words won't listen to what I say and those who know what they really mean don't need to hear it."

"Well, I am glad I heard it!" answered the Very New Mason.

"Then," went the Old Past Master, "get it firmly fixed in your mind, young man, more than one man has gone into a lodge and curled his lip when he learned that he was supposed to be a brotherly lover, and turned around and wept when he found that he was being loved like a brother by men he didn't know cared what became of him. "Masonry works miracles all the time, and the commonest of them and the one she works oftenest is teaching hard-hearted citizens to be soft-hearted Masons; teaching men the real meaning of the words 'brotherly' and 'love' until they, too, become teachers."

*Carl Claudy*



### What is an official visit?

The term "Official Visit" requires explanation. This occurs when four or more members of another lodge make a visit or when a Worshipful Master invites the Worshipful Master, officers and members of another lodge [four or more attending] to be his "Official Visitors" on a particular evening. This is a formalized invitation to a lodge to join their hosts for a certain meeting. The WM shall call up the lodge as soon as the outer door is opened so that the visiting Worshipful Master and members of his lodge would be accorded full recognition and given an especially warm welcome. There is also a Grand Lodge "Official Visit". This occurs when the Grand Master, the DDGM of his own district, or a present or past Grand Lodge Officer appointed by the Grand Master to make an official visit to a lodge.

It is not an official visit if a number of masons from a lodge just happen to be in attendance without first being recognized and brought into the lodge formally.

There is a difference between an "official visit" by a Grand Lodge Officer and "official visit" by a lodge. They are two separate entities. A lodge can make an "official visit" any time a Grand Lodge Officer is making his "official visit". However, there can be only one Grand Lodge Officer at a time making an "official visit".

The phrase "courtesy visit" is not a recognized term in this Jurisdiction.

THE MASTER MASON

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The true Master Mason enters his lodge with one thought uppermost in his mind: "How can I, as an individual, be of greater use in the Universal Plan? What can I do to be worthy to comprehend the mysteries which are unfolded here? How can I build the eyes to see the things which are concealed from those who lack spiritual understanding?" The true Mason is supremely unselfish in every expression and application of the powers that have been entrusted to him. No true Brother seeks anything for himself, but unselfishly labors for the good of all. No person who assumes a spiritual obligation for what he can get out of it is worthy of applying for the position even of water-carrier. The true Light can come only to those who, asking nothing, gladly give all to it.

The true brother of the Craft, while constantly striving to improve himself, mentally, physically, and spiritually through the days of his life, never makes his own desires the goal for his works. He has a duty and that duty is to fit into the plans of another. He must be ready at any hour of the day or night to drop his own ideals at the call of the Builder. The work must be done and he has dedicated his life to the service of those who know the bonds of neither time nor space. He must be ready at any moment's notice and his life should be turned into preparing himself for that call which may come when he least expects it. The Master Mason knows that those most useful to the Plan are those who have gained the most from the practical experiences of life. It is not what goes on within the tiled lodge which is the basis of his greatness, but rather the way in which he meets the problems of daily life. The true Masonic student is known by his brotherly actions and common sense.

Every Mason knows that a broken vow brings with it a terrible penalty. Let him also realize that failure to live mentally, spiritually, and morally up to one's highest ideals constitutes the greatest of all broken oaths. When a Mason swears that he will devote his life to the building of his Father's house and then defiles his living temple through the perversion of mental power, emotional force, and active energy, he is breaking

a vow which imposes not hours but ages of misery. If he is worthy to be a Mason, he must be great enough to restrain the lower side of his own nature which is daily murdering his Grand Master. He must realize that a misdirected life is a broken vow and that daily service, purification, and the constructive application of energy is a living invocation which builds within and draws to him the power of the Creator. His life is the only prayer acceptable in the eyes of the Most High. An impure life is a broken trust; a destructive action is a living curse; a narrow mind is a strangle-cord around the throat of God.

All true Masons know that their work is not secret, but they realize that it must remain unknown to all who do not live the true Masonic life. Yet if the so-called secrets of Freemasonry were shouted from the housetops, the Fraternity would be absolutely safe; for certain spiritual qualities are necessary before the real Masonic secrets can be understood by the brethren themselves. Hence it is that the alleged "exposures" of Freemasonry, printed by the thousands and tens of thousands since 1730 down to the present hour, cannot injure the Fraternity. They reveal merely the outward forms and ceremonies of Freemasonry. Only those who have been weighed in the balance and found to be true, upright, and square have prepared themselves by their own growth to appreciate the inner meanings of their Craft. To the rest of their brethren within or without the lodge their sacred rituals must remain, as Shakespeare might have said, "Words, words, words." Within the Mason's own being is concealed the Power, which, blazing forth from his purified being, constitutes the Builder's Word. His life is the sole password which admits him to the true Masonic Lodge. His spiritual urge is the sprig of acacia which, through the darkness of ignorance, still proves that the spiritual fire is alight. Within himself he must build those qualities which will make possible his true understanding of the Craft. He can show the world only forms which mean nothing; the life within is forever concealed until the eye of Spirit reveals it.

The Master Mason realizes charity to be



one of the greatest traits which the Elder Brothers have unfolded, which means not only properly regulated charity of the purse but charity in thought and action. He realizes that all the workmen are not on the same step, but wherever each may be, he is doing the best he can according to his light. Each is laboring with the tools that he has, and he, as a Master Mason, does not spend his time in criticizing but in helping them to improve their tools. Instead of blaming poor tools, let us always blame ourselves for having them. The Master Mason does not find fault; he does not criticize nor does he complain, but with malice towards none and charity towards all he seeks to be worthy of his Father's trust. In silence he labors, with compassion he suffers, and if the builders strike him as he seeks to work with them, his last word will be a prayer for them. The greater the Mason, the more advanced in his Craft, the more fatherly he grows, the walls of his Lodge broadening out until all living things are sheltered and guarded within the blue folds of his cape. From laboring with the few he seeks to assist all, realizing with his broader understanding the weaknesses of others but the strength of right.

A Mason is not proud of his position. He is not puffed up by his honor, but with a sinking heart is eternally ashamed of his own place, realizing that it is far below the standard of his Craft.

The farther he goes, the more he realizes that he is standing on slippery places and if he allows himself for one moment to lose his simplicity and humility, a fall is inevitable. A true Mason never feels himself worthy of his Craft. A student may stand on the top of Fool's Mountain self-satisfied in his position, but the true Brother is always noted for his simplicity.

A Mason cannot be ordained or elected by ballot. He is evolved through ages of self-purification and spiritual transmutation.

There are thousands of Masons who are brethren in name only, for their failure to exemplify the ideals of their Craft makes them unresponsive to the teachings and purpose of Freemasonry. The Masonic life forms the first key of the Temple and without this key, none of the doors can be opened. When this fact is better

realized and lived, Freemasonry will awake, and speak the Words so long withheld. The speculative Craft will then become operative, and the Ancient Wisdom so long concealed will rise from the ruins of its temple as the greatest spiritual truth yet revealed to man.

The true Master Mason recognizes the value of seeking for truth wherever he can find it. It makes no difference if it be in the enemy's camp; if it be truth, he will go there gladly to secure it. The Masonic Lodge is universal; therefore all true Masons will seek through the extremities of creation for their Light. The true brother of the Craft knows and applies one great paradox. He must search for the high things in lowly places and find the lowly things in high places. The Mason who feels holier than his fellow man has raised a barrier around himself through which no light can pass, for the one who in truth is the greatest is the servant of all. Many brethren make a great mistake in building a wall around their secrets, for they succeed only in shutting out their own light. Their divine opportunity is at hand. The time has come when the world needs the Ancient Wisdom as never before. Let the Mason stand forth and by living the doctrines which he preaches show to his brother man the glory of his work. He holds the keys to truth; let him unlock the door, and with his life and not his words preach the doctrine which he has so long professed.

The Fatherhood of God and the Brotherhood of Man were united in the completion of the Eternal Temple, the Great Work, for which all things came into being and through which all shall glorify their Creator.

*from The Lost Keys of Freemasonry  
by Manly P. Hall*





## A MASONIC MINUTE

*What are we trying to save?*

*“Our greatest responsibility is to be good ancestors.”*

Jonas Salk (1914-1995)

Those delivering Masonic addresses often remind us that we are the inheritors of a great tradition and, as the current custodians of that tradition, urge us to preserve and enhance it for the benefit of the next generation – to perpetuate the legacy for a season. The following admonishment was delivered by M.W. Bro. A. Lou Copeland, Grand Master 1985-1986: *“Let us be sure that those who follow us tomorrow can be forever proud of our achievements in Freemasonry today.”*

However, before we can accept that challenging responsibility, we must define exactly what it is that we are attempting to preserve – *What are we trying to save?* The real challenge facing the fraternity is to understand the true and profound meaning of Freemasonry and what it means to be a Freemason. It is essential that we get our own house in order. Until we begin to understand the essence of Masonic philosophy, our labours are in vain. As a start, each of us must be able to articulate with clarity and precision, in our own words, what Freemasonry means?

- *Why are we here?*
- *What do we come here to do?*
- *How should we be going about doing it?*

Going back to the operative period and beyond to its roots in the ancient mystery schools of the East, Masonry in all ages has been an educational institution, a medium for self-improvement. Properly considered, the Lodge is an extended study group seeking to rediscover the collected wisdom of the ages in a mutually supportive network of like-minded men engaged in a common quest – truth-seekers known as philosophers. Every lodge is a school room and the Master is the instructor. Every meeting should provide a learning opportunity.

The course of study was prescribed long ago in these lines:

*“Know then thyself, presume not God to scan;  
The proper study of mankind is man.  
That virtue only makes our bliss below,  
And all our knowledge is ourselves to know.”*

Bro. Alexander Pope (1688-1744)

*“Tradition simply means that we need to end what began well and continue what is worth continuing.”* – Jose Bergamin

Over the centuries the Craft has accumulated many traditions, usages, and customs that define the fraternity. Other traditions have been discarded as the culture evolved. We no longer meet in taverns and alehouses as we did in the convivial period. A spittoon is no longer placed beside the Master’s chair. Gallons of rum no longer feature in the accounts payable. Our ancient rites and unique ceremonies set us apart and distinguish us from every other society or organization. While to some, these may appear archaic and anachronistic, they are respected, maintained and perpetuated to be transmitted *“unimpaired from generation to generation.”*

*“Our duty is to preserve what the past had to say for itself, and to say for ourselves what shall be true for the future.”* – John Ruskin (1819-1900)

- *What do you want to be known for?*
- *How do you want to be remembered?*
- *What do you want your legacy to be?*
- *What can you do to make these happen?*

*“It is easy to dodge our responsibilities, but we cannot dodge the consequences of dodging our responsibilities.”* – Josiah Charles Stamp (1880-1941)

Herein I have posed a number of searching questions that each of us must attempt to answer after sober contemplation and quiet introspection. These are questions that not only our leaders and those aspiring to positions of added responsibility in Grand Lodge, but each and every man who calls himself a Mason must answer.

*“An institution is the lengthening shadow of one man.”* – Ralph Waldo Emerson (1803-1882)

A lodge is comprised of men, and Freemasonry consists of the actions those men take, both within and without the lodge. There are many worthy men in our great fraternity who work selflessly, diligently and vigorously with enthusiasm for the greater good and the commonweal. They understand the principle articulated in the General Charge that *“there is no real greatness without self denial.”* They are devoted to its moral and ethical principles and dedicated to the practice of its excellent precepts. They are the Masons making a difference in their community.

Leading by example, they should be our inspiration and guiding compass.

In his concluding Address as Grand Master, M.W. Bro. Copeland uttered this challenge: *“I believe in Masonry because I believe in its influence for good and to that influence I would give myself and challenge each of you to join with me in making our Freemasonry come alive during our allotted time! The future is in our hands – yours and mine.”*

*M.W.Bro. Raymond J. Daniels  
PGM of the GLCO*



*M.W.Bro. Daniels was called to the Grand Lodge Above January 24 2016. It was my pleasure and privilege to have known him and his wife Brenda. I know that the Grand Lodge of Canada in Ontario will miss his wise counsel and example of true masonry in action. - Ed*



## The Most Worshipful The Grand Master's Levee 2016



**WHERE?** Freemason's Hall, Coronation Avenue, Halifax

**WHEN?** Sunday April 17th, 2016, 10:30 am start.

**THEME?** Celebrating All New Masons in the Jurisdiction

**WHO?** All Brethren and their Ladies

DON'T  
FORGET

## TRESTLE-BOARD AND TRACING-BOARD

Often confused, the trestle-board and the tracing-board are actually alike only in the similarity of their names. In the Master Masons Degree we hear, The three steps usually delineated upon the Masters Carpet, are, etc. What is this Masters Carpet? is often asked by the newly-raised Mason. He is in a good Lodge the Master of which can give him an intelligent answer!

Among our movable jewels the trestle-board is mentioned and described last, and with elaboration, but the Entered Apprentice looks long, and often in vain, for a piece of furniture which bears any resemblance to the trestle-board shown on the screen, or pointed out on the chart by the Deacons rod.

We learn that Hiram Abif entered the Sanctum Sanctorum at high twelve to offer his devotions to Deity, and to draw his designs upon the trestle-board. On that day when he was found missing there was a holiday in the half-finished Temple, because there were no designs on the trestle-board by which the workmen could proceed. But except in the ritual of the Entered Apprentice Degree, no explanation is given in the Lodge as to what a trestle-board may be. Therefore it is somewhat confusing to find that the Lodge notice of meetings is sometimes called a Trestle-board and still more so when some Masonic speaker refers to the Great Lights as The Trestle-board.

The tracing-board is a child on the Masters carpet, which is a descendant of operative designs drawn upon the ground, or on the floors of the buildings used by operative builders for meeting purposes, and during construction hours as what we would term an architects office.

Early operative builders plans, drawn upon floor or earth, were erased and destroyed as soon as used. When Lodges changed from operative to Speculative, the custom of drawing designs upon the Lodge floor was continued; the designs for the Speculative Lodge, of course, were the emblems and symbols for the construction of the Speculative Temple of Character.

From their position such plans became known as Carpets the Masters Carpet, of course was the

design made upon the Lodge room floor during the Masters Degree.

Such carpets were drawn with chalk or charcoal. It was the duty of the youngest Entered Apprentice to erase this Carpet after the meeting, using a mop and pail for the purpose. Doubtless this use of chalk and charcoal first suggested to our ritualistic fathers the availability of these materials as symbols. Incidentally, how did it not occur to some good brother of the olden days to make a symbol of that mop and pail!

Later it became evident that as no real Masonic secrets were drawn on the Carpet, the essentials of the institution were not disclosed by



leaving them where the profane might see them. For convenience, the several symbols of the degrees were then painted on cloth and laid upon the floor; true Carpets now. Still later these Carpets were held erect on easels; in America the chart - in England the Tracing-board - is still a commonplace of Lodge furniture, although the more convenient and beautiful lantern slide is often used in this country where finances and electric light permit. Old Tracing-boards (charts) are already objects of interest to Masonic antiquarians, and those early ones which follow almost exactly the illustrations in Jeremy Cross True Masonic Chart (1820) are increasingly

valuable as the years go by. Charts or Tracing-boards have performed a most valuable service; together with the printed monitors or manuals, they have kept a reasonable uniformity in the exoteric part of American work, thus making for a unity which is sometimes difficult for the newly made Mason to discover when he compares the esoteric work of one Jurisdiction with that of another.

The trestle-board is so entirely different from the tracing-board that it is difficult to understand how so earnest a student as Oliver confounded them. Such mistakes made the most prolific of Masonic writers somewhat doubted as an authority. Trestle comes from an old Scotch word, trest, meaning a supporting framework. Carpenters



use trestles, or saw horses, to support boards to be sawed or planed. A board across two trestles provided a natural and easy way to display plans. Hence the name trestle-board; a board supported by trestles, on which plans were shown or made.

Mackey observes: The trestle-board is at least two hundred years old; it is found in Pritchards Masonry Dissected, earliest of the exposes of Masonic Ritual. Here it is called trestle-board, but the object is the same, although the spelling of its name is different.

Symbols differ in relative importance according to the truths they conceal. Eagle and flag are both symbols of American ideals, but the flag is far the greater symbol of the two. The eagle is the American symbol of liberty - the flag, not only of liberty, but also of government of, for and by the people; of equality of opportunity; of free thought; of the nation as a whole. If one disagrees with Mackey and considers the tracing-board a symbol, it is, at most, one of teaching and learning; the trestle-board, on the contrary, has a symbolic content comparable in Freemasonry to that of the flag of the nation.

From the meanest hut to the mightiest Cathedral, never a building was not first an idea in

some mans mind. Never a pile of masonry of any pretensions but first a series of drawings, designs, plans. From Mt. St. Albans, newest of the glorious Cathedrals erected to the Most High, to Strassburg, Rheims, Canterbury, Cologne and Notre Dame, all were first drawn upon the trestle-board. Every bridge, every battleship, every engineering work, every dam, tunnel, monument, canal, tower erected by man must first be drawn upon paper with pencil and rule; with square and compasses. The ancient builders erected Cathedrals by following the designs upon the Masters trestle-board. Where he indicated stone, stone was laid. Where he drew a flying buttress, stone took wings. Where he showed a tower, a spire pointed to the vault. Where he indicated carvings, stone lace appeared.

Speculative Freemasons build not of stone, but with character. We erect not Cathedrals, but the House Not Made With Hands. Our trestle-board, spiritual, Moral and Masonic as the ritual has it, is as important in character building as the plans and designs laid down by the Master on the trestle-board by which the operative workman builds his temporal building.

The trestle-board of the Speculative Mason, so we are told by the ritual, is to be found in the great books of nature and revelation. Mackey considers that the Volume of the Sacred Law as the real trestle-board of Speculative Freemasonry. He Says:

The trestle-board is then the symbol of the natural and moral law. Like every other symbol of the Order, it is universal and tolerant in its application; and while, as Christian Masons, we cling with unfaltering integrity to the explanation which makes the scriptures of both dispensations our trestle-board, we permit Jewish and Mohammedan brethren to content themselves with the books of the Old Testament or Koran. Masonry does not interfere with the peculiar form or development of any ones religious faith. All that it asks is that the interpretation of the symbol shall be in accordance to what each one supposes to be the revealed will of the Creator. But so rigidly is it that the symbol shall be preserved and, in some rational way, interpreted, that it peremptorily excludes the atheist from its communion, because, believing in no Supreme Being - no Divine Architect - he must necessarily



be without a spiritual trestle-board on which the designs of that Being may be inscribed for his direction.

Modern scholars amplify Mackeys dictum rather than quarrel with it. The ritual speaks of the great books of nature and revelation, and by revelation the Speculative Freemason understands the Volume of Sacred Law. But the great book of nature must not be forgotten when considering just what is and what is not the trestle-board of Freemasonry.

For Nature is the source of all knowledge. Without the The great Book of Nature to read, man could not learn, no matter what his power of reasoning and insight might be. All science comes from observation of nature. In the last analysis, all knowledge is science, therefore all knowledge comes from observation of nature. This is true of the abstract as of the concrete. Philosophy, ethics, standards of conduct and the like, are not products of natural evolution, but created by mens minds. They are the flowers of natural philosophy. Few blossoms spring directly from the earth; the flowers grow upon the stalk which come from the ground. Indirectly, all that is beautiful in orchid, rose and violet came from the earth in which the roots of the plant find sustenance. So flowers of the mind are traceable back to observations of nature; had there been no nature to contemplate, man could not have imagined a philosophy to account for it.

Therefore modern Masonic scholarship thinks of the Speculative trestle-board as both nature - and by inference, all knowledge. all philosophy, all wisdom and learning; wherever dispersed and however made available - and the Volume of Sacred Law, the revelation of the ritual.

All great symbols have more than one meaning. Consider again the Flag of our country, which means no one essential part- liberty or equality or freedom to worship as we wish - but all these and many more besides. The trestle-board is a symbol with more than one meaning - aye, more meanings than nature and revelation. As each ancient builder had his own trestle-board, on which he drew the designs from which the workman produced in stone the dream in his mind, so each Mason has his own private trestle board, on which he draws the design by which he erects his House No Made With Hands. He may

draw it of any one of many designs - he may choose a spiritual Doric, Ionic or Corinthian. He may make his edifice beautiful, useful or merely ornamental. But draw some design he must, else he cannot build. And the Freemason who builds not, what kind of a Freemason is he?

Within the Masters reach in every Lodge is some table, stand, pedestal or other structure on which he may lay his papers. Often this is considered the trestle-board because upon it the Master draws the design for the meeting. Any brother has a right to read into any symbol his own interpretation; for those to whom this conception is sufficient, it is good enough. But it seems rather a reduction of the great level of the little. A light house is, indeed, a house with a light, but he who sees but the house and the light, but fails to visualize those lost ones who by it find their way; who cannot see the ships kept in safety by its ceaseless admonition that this way lies danger; who cannot behold it as a symbol as well as a structure, misses its beauty. Those who see only the pedestal which supports the Masters plans as a Speculative Trestle-board miss the higher meaning of the symbol.

Lodge notices are not infrequently called trestle-boards, since on them the Master draws the design for the coming work, and sends them out to the Craftsmen. This too, seems belittling of the symbol, unless the brethren are led to see that so denominating the monthly notice is but a play on words, and not a teaching.

A Freemasons trestle-board, his own combination of what he may learn from man and nature, from the Book of Revelation on the Altar, and the designs in his own heart, is a great and pregnant symbol. It is worthy of many hours of pondering; a Masonic teaching to be loved and lived. Who makes of it less misses something that is beautiful in Freemasonry.





Learning Centres  
for Children  
Halifax

*Dedicated to improving the lives  
of children identified with dyslexia.*

# 2016 Charity Golf Tournament



## Tuesday July 12<sup>th</sup>

**Registration**  
pre-registration basis only

4- Member Team — \$500  
Individual — \$125

Cut-off date June 30<sup>th</sup>

**Includes**

18 holes of Golf  
Shared Power Cart  
Bar- B - Q - Dinner

**TEAM SCRAMBLE  
HANDICAPPED  
FORMAT**

Shotgun Start 1:00 pm



**Team & Individual Prizes  
50/50 Draw  
Games of Skill  
& Much More**

## All Welcome

Tournament Information & Registration Forms also available  
at: [www.dyslexiacentrehalifax.com/golf](http://www.dyslexiacentrehalifax.com/golf)

Registration  
Form  
Overleaf

Tues. July 12, 2016  
Avon Valley Golf & Country Club  
Exit 7 off Hwy 101 at Falmouth outside Windsor

Learning Centre Golf  
51 Boland Road  
Dartmouth, NS B3A 3G7

- Registration Opens – 11:00 a.m. Shotgun Start – 1:00 p.m.

NOTE: Entries are accepted on a Pre-Registration basis only.

- Payment by cheque only and must be forwarded with your Registration Form

**Enter your own 4-Member Team or on an Individual basis.**

*Male – Female – Mixed Foursomes – all are welcome!*

*Only the first 100 golfers registered will be accommodated.*

- Tournament will be played rain or shine unless course conditions dictate otherwise.  
Contact Pro Shop: 902-798-2673 re: playing conditions (possible cancellation due to weather) or club rentals etc.
- Complete all sections of the Registration Form — If no handicap, enter your normal score for 18 holes.  
Should a Rain Date be required you will be advised through your contact information provided or check the Tournament Website for additional information: [www.dyslexiacentrehalifax.com/golf](http://www.dyslexiacentrehalifax.com/golf)
- **Your completed Registration Form and Cheque must reach the Tournament Committee no later than June 30, 2016.**

Make cheques payable to: "SRCF Learning Centre"  
and forward with your completed form to:

SRCF Learning Centre for Children  
ATTN: Golf Committee  
51 Boland Road  
Dartmouth, NS B3A 3G7

**CANCELLATION POLICY:**  
If you must cancel your registration, all requests must be received in writing and no later than June 30, 2016. **There will be no refunds after the June 30, 2016 Deadline.** Player substitutions are acceptable.

( Keep this top portion for future reference)

———— ✂ ———— ✂ ———— ✂ ———— (Please Print) ———— ✂ ———— ✂ ———— ✂

**Please ensure your cheque(s) is/are attached as Entries will not be processed without payment**

**TEAM REGISTRATION - \$500** (Team registrations will not be processed unless payments for all four players are included)

(1) Team Captain \_\_\_\_\_ Hdcp/Score \_\_\_\_\_  
 Phone \_\_\_\_\_ e-mail \_\_\_\_\_

(2) Player \_\_\_\_\_ Hdcp/Score \_\_\_\_\_  
 Name \_\_\_\_\_ e-mail \_\_\_\_\_

(3) Player \_\_\_\_\_ Hdcp/Score \_\_\_\_\_  
 Name \_\_\_\_\_ e-mail \_\_\_\_\_

(4) Player \_\_\_\_\_ Hdcp/Score \_\_\_\_\_  
 Name \_\_\_\_\_ e-mail \_\_\_\_\_

**INDIVIDUAL REGISTRATION - \$125**

Name \_\_\_\_\_ Hdcp/Score \_\_\_\_\_  
 e-mail \_\_\_\_\_  
 Phone \_\_\_\_\_

AN INTERNET ENQUIRY OF A LONG AGO VISIT

*The following was an interesting exchange that took place on the internet this past month -Ed*

Dear Brothers:

My name is Keith MacKINNON, I am the curator and historian of the Cambridge Masonic Temple in Cambridge Massachusetts. Months ago we purchased from ebay a pin that commemorated the fraternal visit that St. Andrew's Lodge and Virgin Lodge #3 of Halifax had in 1903 to Mount Olivet Lodge in Cambridge Massachusetts. No one including myself knew of this pin existed and I am very interested if anyone at St. Andrew's may have any information about it.

The pin is now in our 25,000 Masonic piece collection and hopefully your lodge may bring some further light to this question. If you may have any information I hope and pray that someone will send me a email on the topic.

I have attached a photo of the pin and I thank you very much for your time

*Fraternally Yours*  
Keith C MacKINNON  
*Curator and Historian*  
*Cambridge Masonic Temple*



Hi Brother Keith,  
Thank you for this email, it was very interesting and thought provoking.

St Andrew's has had the honor and benefit of having Brother R.V.Harris as a member, who is one of the more prolific writers in our region on Masonic history.

He published two books of interest, for this subject, on "the History of St. Andrew's Lodge" one dated 1750-1920, and a follow up dated 1750-1950.

Reading in them on page 160 from the heading "The Lodge at ease" in relation to the Lodge visiting, there is an entry:

" One of the most important visits made by the lodge was that to Mount Olivet Lodge, Cambridge, Mass., in October 1905. Accompanied by Brethren of Virgin Lodge No. 3, the members left by special train Oct. 3rd, arriving in Boston the following day. The Ancient and Honorable Artillery Company of London, Eng., visited that city about the same time and were royally entertained.

The Masonic Brethren were thus able to witness festivities of great international interest. The exemplification of the work, the entertainments in our honor, the pleasure of the journey itself, going and returning made a most memorable visit for those who were fortunate to go. A composite photograph of the membership of St. Andrew's Lodge was carried by the Brethren to the American Lodge as a memento of our visit."

The Archives in Grand Lodge would have further reference in the minutes of St. Andrew's or Virgin Lodges in probable preparation for the trip at that time. This is what I have immediate access to at the moment.

I have forwarded your message to Grand Lodge and Virgin lodge in case that they have any further info they can add for you. I am hoping the Grand Historian or Archivist will reply. (now that I have put them on the spot!!)

Please bring Fraternal greetings to the Master, and Officers and Brethren of your Lodge and Grand Lodge.

Sincerely and Fraternally  
Andrew Beeler

*Secretary of St. Andrew's Lodge No. 1 RGLNS on Behalf of the Master; Wor Bro. Wade Penney, and the Officers and Brethren of St. Andrew's Lodge No.1*



# Reports from the jurisdiction

FROM THE PUBLIC RELATIONS COMMITTEE

In February M.W.Bro. Reo Matthews was asked to act as the interim Chair of the Public Relations Committee and a new committee was formed shortly after. The Members of the Committee were chosen for their skills and experience. The Brothers chosen had specific experience required for the Committee to be successful: the Grand Secretary; MWB Barry Imber; VWB Kel Hancock; RWB Bill Hilden; Bro. Mel Gosse, Bro. James Logan; Bro. Peter Foote; and MWB Reo J. Matthews - Chair.

The Committee will be meeting this month to look at their mandate which includes external as well as internal communications.

Their first order of business will be to establish their mission statement and vision and then share it with the Board of General Purposes for approval.

It is important that all avenues of communication are examined and methods devised to substantively improve access and opportunities for the sharing of information at all levels and across the Jurisdiction. It is important that information concerning events and activities taking place across the Province are available to all masons.

Here is a brief synopsis of the report given by Chair of the PR Committee to the BOGP:

1. PR Committee must have a Vision & Mission Statements for guidance
2. PR Committee must receive direction from the Board as to its wishes.
3. PR Committee must create a description of its role within the framework of Grand Lodge/Board of General Purposes.
4. PR Committee deals with both internal and external relations, the reference Fraternal Relations Committee should be under its umbrella.
5. PR Committee must create a vehicle whereby it can track what has been successful and what has not been successful and why.
6. PR Committee should canvass other jurisdictions to see how their PR works/role.

7. PR Committee should become a "resource" of assistance to local event organizers/ the contact vehicle for Grand Lodge with media; other sources of advertising. (Constitution p. 20 Chapter IV - Public Relations - To Members, To Public, Not Funding Events - Info About Events)

8. Event plans should be acceptable to PR Committee before submitting for funding.

9. PR Committee ITSELF

- Regular meetings with agenda & minutes
- Distribute minutes to Chair/Board/Lodges
- Collect and collate information
- Regular contact with events planner
- Create a Manual of Resources:

- a) Website
- b) Face book Page
- c) Calendar of Events
- d) Twitter
- e) Parade Float
- f) Flags/Banners (Where are they? How controlled? Use throughout jurisdiction.)
- g) "Freemason" (Improve distribution! News letter)
- h) Pamphlets (Organize them - GL Library, Lodges)

This is a formable task to complete; however, it is all doable. I have made an effort to search out committee members who have experience and an interest in Public Relations. Therefore, the committee has a web designer/an experienced blogger/Twitter/business educational media person (written). In this way, a positive functioning PR Committee will work because we have taken ownership. The "Report on Communications & Public Relations" (Feb. 18, 2014) adopted by the Board, hits all the salient points and is an excellent place to start. It is now up to us to implement these recommendations. It is going to take some time, hard work and dedication. It is not a "Rush Job", as Masons have a tendency to do. It all has to fit into the proper framework and support the Boards wishes, the Constitution and Rules & Regulations. "Do it correctly the first time!!" It does make a difference.

## FROM THE BOARD OF GENERAL PURPOSES

**Motions approved February 27, 2016 to amend the Regulations**

The following changes to the Regulations as they now read following approval of the motions presented by M.W. Bro. Lawrin Armstrong, PGM., and as amended and approved at the Board of General Purposes February 27, 2016

**Motion 1:**

That Regulation I, Constituent Lodges, Section 1 Authority, subsection (d). The subsection now reads:

(d) Every Lodge has the power to enact Bylaws for its own government. All Bylaws shall be consistent with the Constitution and Regulations of the Grand Lodge. All Bylaws and any amendment or repeal thereof, with the exception of a Bylaw setting fees and/or dues, shall be invalid until approved by the Grand Master.

It is suggested that Lodges which have not already done so amend their By-laws with regards to fees and/or annual dues with wording such as the following: *“The fees payable for admission, and the rate of annual dues payable to the Lodge by each member, shall be determined from time to time as required, by the giving of a Notice of Motion at a meeting with the proposed change being published in the summons for the regular meeting at which the proposed change will be considered. The change must be approved by at least two-thirds of the members present and eligible to vote and if approved will be effective at the beginning of the next calendar year following.”*

**Motion 2:**

That Regulation I, Constitution Lodges, Section 3 Meetings, subsection (a). The subsection now reads:

(a) The regular days and places of meeting of a Lodge shall be stated in the Bylaws and may only be changed by dispensation issued by the Grand Master.

The former Subsection (a) has been split into (a) above and (b) below as follows:

(b) No Lodge shall change its regular place of meeting, unless approved by a vote of its members present in open Lodge, after notice to every member, specifying that such vote shall be taken. A favourable vote to make such change must be approved by the Grand Master before a change is valid.

The above splitting of Subsection (a) into (a) and (b) means that the other remaining subsections (b) to (h) would have to be renumbered (c) to (i).

**Motion 3:**

That Regulation V, Discontinuance of Lodges, Sections 1 to 8 was deleted in its entirety and replaced with the following:

1. A Lodge may voluntarily decide to close and discontinue operating at any time.
2. Members of the Lodge shall be entitled to a minimum of two months' notice, in writing, before the meeting at which a motion to close and discontinue operating is to be considered.
3. A motion to close a Lodge and discontinue operating must be approved by no less than seventy-five (75) percent of the members, voting either in person or by proxy.
4. On approval of a motion to close a Lodge and discontinue operating, the Secretary shall forthwith forward to the Grand Secretary a copy of the approved motion; documentary evidence that the required notice was given; and a tabulation of the vote of the members, all of which will be submitted to the Board of Jurisprudence for review, which will report its recommendations to the Grand Master.
5. The decision to close a Lodge and discontinue operating shall become effective when approved by the Grand Master upon the recommendation of the Board of Jurisprudence.
6. Prior to the cessation of operations demits shall be issued to all members in good standing.
7. The Warrant of a Lodge that voluntarily closes and ceases operation shall be placed in temporary darkness and may only be reactivated by a petition to the Grand Master, signed by at least seven former members of that Lodge who are in good standing and residing within the Jurisdiction of the Grand Lodge of Nova Scotia, giving the name and number of their present Lodge. A petition to reactivate shall state the names and

standing of the members proposed for the office of Worshipful Master, Senior and Junior Warden. If a petition is not received within fifteen years from the date of retirement of the Warrant, the Warrant will be deemed to be surrendered and placed in permanent darkness.

8. Immediately following the last meeting discontinuing the operation of the lodge, the Secretary of the lodge shall return to Grand Lodge the Warrant, the Lodge Seal and the Minutes Book.



**Interest is the spur of the people, but glory that of great souls.**

**Invention is the talent of youth, and judgment of age.**

**- Bro. Jonathan Swift (1667-1745)**

### The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

*The Nova Scotia Freemason* is published electronically bi-monthly, June, August, October, December, February, and April, .

Deadline for submissions is the 15th day of the preceding month

The Editors accept no responsibility for unsolicited manuscripts or photographs

**Opinions expressed in this publication are those of the authors and do not necessarily reflect those of the editors or the Grand Lodge of Nova Scotia**

**Deadline for next issue May 15th**

Submissions for upcoming editions can be sent either through the Grand Lodge website or can be sent to the Grand Secretary: Grand Lodge of Nova Scotia  
167 Coronation Avenue  
Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.

### A Masonic Story

A salesman breaks down in a remote country lane, a farmer in the adjacent field comes over and they discover that they are “Brothers”. The salesman is concerned as he has an important appointment in the local town: “Don’t worry says the farmer you can use my car, I will call a friend and get the car repaired while you go to the appointment” Off goes the salesman and a couple of hours later he returns but unfortunately the car is awaiting a part which won’t arrive until the next morning. “It’s not a problem,” says the Farmer, “use my telephone and re-schedule your first appointment tomorrow, stay with us tonight and I’ll see that the car is done first thing!” The farmers’ wife prepares a wonderful meal and they share a glass of fine single malt during an excellent evening, the salesman sleeps soundly and when he awakes there is his car, repaired and ready to go. After a full English breakfast the salesman thanks them both for the hospitality. As he and the farmer walk to his car he turns and asks “my brother, thank you so much but I have to ask, did you help me because I am a Mason?” “No” was the reply, “I helped you because I am a Mason”

Travel well my brothers.

*One of my favourite anecdotes - Ed*

FROM THE LONG RANGE PLANNING COMMITTEE (LRPC)

Generally when one is confronted with a document containing the word” long range plan, strategic pan” or any combination of such words the eyes immediately glaze over. I’m not really sure why that is as we all plan on a regular and continual basis. From the time we awake to the time we go to sleep we are continually planning what we are going to do, how we are going to do it and what is needed to do it.

Well it is no different for any organization, including Freemasonry. Identifying the important projects that need to be undertaken and allocating the priorities and the scarce resources is an absolute must. This is where a formal plan helps. There is an old saying that says “if you don’t know where you are going, any road will get you there”.

Almost two years ago the Board of General Purposes initiated a project to develop a Long Range Plan for the Grand Lodge of Nova Scotia. Brother David Ross was appointed Chairman and he and his Committee began the project. Unfortunately Brother Ross encountered some medical issues which precluded his participation as Chair. The project sat idle for awhile, until The Board of General Purposes revived the project and I assumed Chairmanship from Brother Ross. Our committee has been able to use the considerable

work done by the previous group and we are well underway to meet a deadline of June 2017 for the formal adoption of the Long Range Plan.

The effectiveness of this plan is greatly dependent on the input of the individual Mason in this Grand Jurisdiction. To this end then we have planned for 2-3 hour workshops in all thirteen districts. The District Elected Representatives and the District Deputy Grand Master’s will be helping to facilitate these workshops. The current thinking is to have the workshops held during specially convened meetings or at District Association Meetings.

Don’t miss the opportunity to have your chance to identify the matters of importance to you and help set the priorities that should be worked on. There will be regular updates provided on the development of the Long Range Plan. The workshops will be well advertised so please plan on attending.

Below you will find the timing of the significant activities that are planned to take place. You will see it is an ambitious plan and will need your support.

*John Cameron  
Chair LRPC*

5	District Workshops	<ul style="list-style-type: none"> <li>Engagement of Fraternity</li> <li>Undertake 2-3 hour workshops in each of the 14 districts</li> </ul>	Sept – Dec 2016
6	BOGP Workshop	<ul style="list-style-type: none"> <li>Engagement of GLNS</li> <li>Undertake 2-3 hour workshop with BOGP</li> </ul>	Nov, 2016
7	Analysis	<ul style="list-style-type: none"> <li>Summarize results of district and BOGP workshops</li> </ul>	Nov - Jan , 2017
8	Preparation of Draft Plan	<ul style="list-style-type: none"> <li>Prepare draft plan based on research and district / BOGP workshops</li> </ul>	Jan - Mar 2017
9	Validation	<ul style="list-style-type: none"> <li>District review, validation and revision of draft plan</li> </ul>	Mar – April 2017
10	BOGP Review	<ul style="list-style-type: none"> <li>BOGP review / revision of draft plan</li> </ul>	April, 2017
11	Approval of Strategic Plan	<ul style="list-style-type: none"> <li>Presentation and approval of Five Year Strategic Plan at GLNS Communication</li> </ul>	June, 2017
12	Implementation and Evaluation	<ul style="list-style-type: none"> <li>Implementation by BOGP / GLNS</li> <li>Ongoing Evaluation by LRPC</li> </ul>	June 2017 - Onward





## Grand Lodge of Nova Scotia

Ancient Free and Accepted Masons  
167 Coronation Ave.  
Halifax, Nova Scotia, Canada, B3N 2N2  
**Peter John Ponsford**

Most Worshipful Grand Master of Masons in Nova Scotia

The vision of the Grand Lodge of Nova Scotia is to provide a solid foundation for the Advancement of Freemasonry through strong leadership, education and fellowship.

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### NOMINATIONS FOR GRAND LODGE OFFICE 2016 - 2017 (Candidates listed in Lodge Order)

#### FOR GRAND MASTER:

R. W. Bro. George Raymond O'Leary  
Elm Lodge No. 115  
(unopposed)

#### FOR DEPUTY GRAND MASTER:

R. W. Bro. John Millar Cody  
Virgin Lodge No. 3  
(unopposed)

#### FOR SENIOR GRAND WARDEN:

R. W. Bro. James Allen Luddington  
Harmony Lodge No. 52  
(unopposed)

#### FOR JUNIOR GRAND WARDEN:

R. W. Bro. Ronald M. Russell  
Eureka Lodge No. 42

R. W. Bro. Tony Szucs  
Cornwallis Lodge No. 95

R. W. Bro. Charles E. E. Rutt  
Equity Lodge No. 106

M. W. Bro. George A. Grant  
Wentworth Lodge No. 108



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Office of the Grand Secretary: M. W. Bro. Robert H. Northup

Telephone: 902.423.6149

Email: [glnsoffice@grandlodgens.org](mailto:glnsoffice@grandlodgens.org)

Fax: 902.423.6254

<h3 style="text-align: center;">Evening Program</h3> <p style="text-align: center;">6:00 to 7:00 Reception (Cash Bar)</p> <p style="text-align: center;">7:00 to 7:30 Formal Program Begins</p> <p style="text-align: center;">7:30 to 9:00 Dinner and dessert</p> <p style="text-align: center;">9:00 to 9:30 Presentations</p> <p style="text-align: center;">Grand Master's Remarks</p> <p style="text-align: center;">9:30 to 10:30 Entertainment</p> <p style="text-align: center;">10:30 to 10:45 Closing remarks and the National Anthem</p>	<h3 style="margin: 0;">A EVENING TO HONOUR THE GRAND MASTER OF MASON'S IN NOVA SCOTIA</h3> <p style="font-size: 1.2em; margin: 10px 0;">M.W.B. Peter J. Ponsford</p>  <p style="font-size: 1.1em; margin: 10px 0;">Friday April 8, 2016</p> <p style="font-size: 1.1em; margin: 10px 0;">Casino Nova Scotia Schooner Room</p> <p style="font-size: 0.9em; margin-top: 20px;">Hosted by St. John's Lodge No. 2 236<sup>th</sup> Year of Masonry in Nova Scotia</p>	<h3 style="text-align: center;">Dinner Menu</h3> <p><b>Appetizer</b> Prosciutto Wrapped Roasted Asparagus, Red Pepper Coulis, Shaved Reggiano Parmigiano</p> <p><b>Salad</b> Baby Leaf Lettuce, Flat Leaf Parsley, Pickled Shaved Carrot, Garlic &amp; Shaved Parmesan cheese, Lime-Coriander Vinaigrette</p> <p><b>Entree</b> Grilled Chicken and Salmon Filet, Tropical Fruit Salsa, Basmati Rice Timbale</p> <p><b>Dessert</b> White Chocolate Blueberry Cheesecake, Whipping Cream &amp; Fresh Fruit</p> <p style="font-size: 0.8em; margin-top: 10px;">Freshly Brewed Coffee, Decaffeinated Coffee, Traditional and Herbal Teas</p> 
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The Master, Officers and members of St. John's Lodge No. 2 will be hosting a reception in honour of M.W.B. Peter J. Ponsford, the Grand Master of Masons in Nova Scotia. Tickets are \$40 each. To purchase or if you have any questions please contact the Lodge secretary, Emanuel R. Lange, at (902) 479-0764 or [erlange@eastlink.ca](mailto:erlange@eastlink.ca)

 <p style="font-size: 0.8em; margin-top: 5px;">YOUR LODGE NEEDS</p> <h1 style="margin: 0;">YOU</h1>	<p style="font-size: 1.2em; font-weight: bold; margin-bottom: 10px;">Not been to lodge for some time?</p> <p style="font-size: 1.1em; font-weight: bold; margin-bottom: 10px;">A little bit concerned that you are rusty with the ritual?</p> <p style="font-size: 1.1em; font-weight: bold; margin-bottom: 10px;">Not sure of the kind of welcome to expect?</p> <p style="font-size: 0.9em; color: #0070c0; margin-bottom: 10px;"><b>No worries! You will be welcomed back with open arms! You are an integral part of your lodge. Make the effort to get to the next meeting! The health and continuance of your mother lodge is up to you.</b></p> <p style="font-size: 0.9em; color: #0070c0; margin-bottom: 10px;"><b>Who knows..... you might even learn something and enjoy a night out with some old and new friends.</b></p>
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# Master Masons Evening

Sponsored by

Valley of Halifax AASR



**Come Join us for an afternoon of  
Education & Fellowship**

**Where:** *Freemason's Hall  
167 Coronation Avenue  
Halifax, NS*

**When:** *3:00 PM  
Saturday, May 14, 2016*





*Thursday, Feb. 18th at Wentworth Lodge No. 108; 6 new Master Masons being presented with their MM Certificates, GL Constitution / Regs., Rituals, Lodge By-Laws, & a Masonic tie, by Worshipful Master, WBro. Norman Lewis.*

*VWBro. Parker Courtney presenting the Certificate Lecture to Bros. Andre' Simoes Re', Frank Edwards, Fred Ayers, Benild Mangali, Ryan McGrath, and Michael Tesfaye.*



*Three generations of Masons in the Clarke family. Sydney # 84's newest M.M., Bro. Tony Clarke (centre) who was raised by his dad, Wor. Bro. Tom Clarke (right) and presented with the Lewis Jewel by his granddad, V.Wor. Bro. Russell Clarke of Acacia Lodge #8 (left).*





*Installation night at Wentworth Lodge No. 108 Thursday, March 17th. MWTGM Peter Ponsford and Grand Lodge Officers shared in the ceremony which saw WBro. Quentin Hardy installed as Worshipful Master. Some 80 Brethren attended the masonic evening; moose stew and seafood chowder highlighted the refreshments.*



*Corned beef and cabbage dinner put on by King Solomon Lodge on Sunday, March 20th, 2016. They had a great turnout and the food was fabulous.*

