



"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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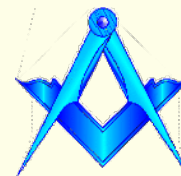
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**CONTENT**

	page
The Grand Master’s Message	3
The Volume of the Sacred Law	4
From the DGM	7
Blinded by the Light of a Genius Invention	7
From the SGW	9
From the JGW	11
Masonic Truth Revealed	13
From the Grand Lecturer	16
Masters and Wardens Workshop	18
Our Thirteenth Grandmaster	20
From the Grand Historian	21
In and Around the Jurisdiction	24



*As we start a new Masonic year many of the lodges in the Jurisdiction are having their installation ceremonies. Although a number of lodges have taken the regrettable step of surrendering the charters there is evidence of great activity across the Province. Let us hope that those masons who have decided that the viability of their lodge is no more will transfer their energies to other local lodges and help them with their experience and knowledge.*

*Check out the Grand Lecturers invitation to the Masters and Wardens Workshop (p,18). This is something of a new format this year that hopefully will be well attended by all the new Masters in the Jurisdiction.*

*-Ed*

## THE GRAND MASTER'S MESSAGE

Brethren,



The winter months are upon us and I trust everyone is doing their best to stay safe while travelling the highways this season.

During my many Lodge visits, I have tried to be consistent in my remarks to you regarding what I feel we should be concentrating on this year. As you know, my theme for the year is “Back to the Basics”. For too long we have accepted mediocrity in the way we conduct the affairs of our Lodges and the use of the Ritual, this has to end. At one time it was a matter of pride that all the members of a Lodge knew their Ritual work. There was never an open book in the Lodge Room except when a prompter was required. Unfortunately, somewhere along the way, this practice has been forgotten. It is now the norm to attend a Lodge meeting and see all the Line Officers *reading* the opening and closing ceremony, this is not acceptable.

The Constitution and the Rules and Regulations are given to every new Master when he is seated in the Chair. He is advised to have said documents read aloud in his Lodge so that no one can pretend ignorance of the excellent concepts that it enjoins. Brothers, I have been a member of the Fraternity for 41 years and have never heard either one read once in any Lodge. I have been asking all new Masters to take a section for Masonic Education and have said selection read in a meeting and then hold a general discussion on what they think it means. There are so many misconceptions regarding these two documents that many Brothers are relying on the opinions of others and not checking the facts for themselves. Unless you read it yourself, you will never be sure of its contents.

I have been privileged to witness many Installations since being installed as Grand Master. I have been very impressed with the amount of time and effort that you have devoted to the Installation ceremony. It is very gratifying to see this, please keep up the good work.

Brothers, Freemasonry, with your help, is not going to disappear. There are bigger and bigger crowds attending the Installations. The Brothers are coming back and it is an exciting time. Most Lodges have Candidates or Brothers waiting to either join or go further in their Masonic Journey. Let's all join together in making it a memorable one.

Alan Jarvis  
Grand Master

## THE VOLUMES OF SACRED LAW

The volume of Sacred Law has sometimes been a bone of contention in Masonry. Regular lodges are identified as having the VSL open on its altar when in session but many Jurisdictions have moved away from specifying "which" VSL it must be. This move from a specifically Christian bias to an inclusionary model, accepting all faiths, has been, in my opinion, a practical demonstration of one of the basic tenets of brotherly love and respect. Whatever the personal belief, dogma or religion a brother mason follows is purely his business. We demand a belief in some form of Supreme Architect but no one, no Grand Lodge or individual mason has the right to determine the worth or validity of an individual's belief system. When a candidate takes his obligation at the altar it is irrelevant what VSL he uses. His hand is on the S & C denoting to us that he accepts and binds himself to the tenets of the Craft. Apart from that it is his relationship to his VSL that is important, what is in his heart rather than what is under his hand. There have been reports that in some Jurisdictions Native American candidates have requested that the Eagle feather which to them represents the Great Spirit should be placed on the altar for their oath taking. Some jurisdictions have prohibited this saying that it is not a book. The arrogance of anyone to decry the symbology of a specific religion and its meaning to a candidate in a lodge room demonstrates to me a lack of understanding, empathy and Masonic charity.

The following article describes the predominant VSL used in the Eastern part of the world. It is not an exclusive list but demonstrates some of the differences in using these texts. - Ed

*(Extracted by V.W. Bro. Lin Boon Par, Singapore from a lecture delivered before the Lodge of Research, No. 218, at Melbourne, Victoria, Australia, by Wor. Bro. F. W. Stephens, P.D.G.P. (E.C.), on 22nd May, 1970.*

There are seven Volumes of the Sacred Law in common use in varying numbers through the East. They are in alphabetical order: (1) The Bible (OT) for the Jews. (2) The Bible (OT & NT) for Christians. (3) The Dhammapada for the

Mahayana Sect of Buddhism. (4) The Gita for Hindus. (5) The Granth Sahib for Sikhs. (6) The Koran for Muslims. (7) The Zenda Avesta for Parsees and some Iranians (also called Mhordeh Avests in Singapore.)

At the time of Writing (1992) it was thought that Lodge Singapore No. 7178, English Constitution, was the only lodge to have all seven of them. All are open on the pedestal and each is treated with the same respect and they are, in every way, equal to one another. The Holy Book of any religion may be used as a VSL, provided that it teaches and its adherents believe in a Supreme Being. In the Grand Lodge of India, where there are six VSLs, the Square and Compasses are placed on the VSL of the faith of the presiding officer (WM, RGM or GM) at all meetings except at installation meetings when they are placed on the VSL of the faith of the Master Elect. In Israel, where there are three VSLs, the Square and Compasses are placed on the old testament. If Christians are present, the New Testament is added. If Muslims are present the Koran is added and one large set of Square and Compasses covers them all. Because of the differences in customs in various religions, modifications are required in the method of obligation. In general, an obligation should be taken and sealed in such a way that the candidate regards it as unconditionally binding.

### **The Christian Bible**

The Bible was originally used for obligating candidates only. It was not until 1760 that it became, on the proposition of William Preston, part of the "furniture" of the lodge. Now, of course it is always open in lodges at labor. The present day method of obligating candidates on the Bible is well known. The posture is peculiar to Freemasonry, viz, kneeling with his right hand on the VSL and the left in a position varying with the degree. In the English Constitution, the Bible is placed on the Worshipful Master's pedestal though in some lodges in England it may be placed on a special altar in front of the pedestal. In the other two British Constitutions, it is placed on a separate altar in the center of the lodge room. In the Irish Constitution, additional VSLs are placed one on each of the pedestals of the principal

officers. The Bible is opened at the Old Testament. There is no official Grand Lodge ruling as how it should be placed or to the page at which it should be opened. In some lodges, however, this is specified, e.g. in Bristol, the Old Testament is opened at: 1st Degree: Ruth 2:19, 2nd Degree: Judges 12:5-6, 3rd Degree: Genesis 4:22. Other lodges specify other passages. In Western countries and many in the East, the Christian Bible is the only VSL present.

### **The Old Testament**

As already stated, the Bible is open at the Old Testament. This is acceptable to Christians who consider it as part of the Bible. This is also acceptable to Jews. The Bible is hence used for obligating both Christians and Jews. Only in Israel where the Jewish religion is the predominant faith of the people is a separate Old Testament used. If Christians are present, then the Christian Bible is also open.

### **The Holy Koran**

The Holy Book of the Muslims is the Holy Koran, but as regards touching and sealing it, the overall picture is rather difficult as customs vary in different countries. A Muslim may only touch the Holy Koran with his bare hands after he has undergone a full ceremonial washing. Advice was sought from the Iman of Kedah in 1952. He recommended that the candidate should be obligated with the Koran held above his head by another Muslim brother. If he is afterwards required to seal it with his lips the Book should be wrapped up so that the lips do not actually touch it. The words "hereby and hereon" should be changes to "hereby and hereunder." This is the usual method of obligating Muslims in Singapore. The Koran is always kept wrapped up. Another method is to place the wrapped Koran on the pedestal and the candidate places his hand on it (as with the Bible); the only difference is that the bare hand does not touch the Koran directly. This method is not so commonly used. You will note that the Koran, being wrapped up, is not open in lodge. In other places, another method may be used. Some members consider that the method of dealing with this problem should be in exactly the same manner as for the Holy Bible with the exception that the Holy Koran should not be

touched with the hands unless covered with gloves. It is for this reason primarily that the Worshipful Master and Immediate Past Master, who must touch it, have to wear gloves, quite apart from the fact that the antiquity of the custom of wearing gloves in lodge is equal to that of the wearing of aprons. The only point is that the candidate does not wear gloves but he can touch the Koran provided he has purified himself prior to entering the lodge after the manner of his religion. He is always so informed by his sponsors.

### **The Sri Guru Granth Sahib**

The Sikh religion was founded by Nanek Guru who was born in 1469 AD. His tenth and last successor Govind, assassinated in 1708, declared the line of gurus extinct and the spiritual leadership vested in the Granth Sahib or Holy Book as God's representative on earth. A Sikh religious leader stated (in 1952) that there is no objection to touching the Book but sealing it in the accepted Masonic Manner with the lips is NOT permitted. He suggested that a candidate could bow in obedience toward the Book.

### **The Holy Bhagvad Gita**

The Gita goes back to 200 BC and establishes a permanent compromise between the belief in a Personal God and the conception of an Impersonal and All Pervading Absolute. There are other Hindu Writings originating 1500 - 1200 BC but they do not acclaim the doctrines of a single Deity. The Gita may be opened and touched with the hands, but not with the lips. Candidates should therefore be instructed to salute it in the manner customary to their faith, which is by placing the hands on the Gita, bringing them to the forehead and then to the chest with the palms together. The Gita was only established as a representative Hindu VSL at the beginning of the present century.

### **The Dhammapada**

This is one of the 31 books that comprise the Tripitaka, the Three Baskets that contain the essence of Buddha's teachings. It consists of 423 melodious Pali verses, set out in 26 vargas or chapters and is generally considered to be one of the most perfect ethical manuals extant. There are 2 sects of Buddhists: (1) The Hinayana Sect: Mainly in India, Thailand and Ceylon. They do

not believe in a Supreme Being and hence are not eligible to be Freemasons. (2) Mahayana Sect: Mainly in China, Korea and Japan. They believe in a Supreme Being. In lodges in Kuala Lumpur, the Holy Koran is used for Muslims and the Bible for all others (Christians and non-Christians). It has been asked, "what is the validity of an obligation taken by a candidate on the VSL not of his faith, specifically by a Buddhist on the Bible?" United Grand Lodge of England Constitutions, paragraph four of Aims and Relationships of the Craft states: "The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the lodge. Every candidate is required to take his obligation on that Book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.

(1)"What is the Buddhist method of taking an obligation? A Buddhist takes an obligation by going to the temple to pray, after which he makes his obligation. There is no Buddhist equivalent to the Christian method of taking an oath on the Sacred Writings.

(2) Is it an offence against Buddhism for a Buddhist to take an obligation on the VSL of another faith? No. it is not. Buddhism is a very tolerant religion and has the greatest respect for the VSLs of all religions.

(3) Then is such an obligation binding? Whether an obligation is binding or not depends entirely on the sincerity of the person making the obligation. And as you will remember, the Ancient Charges say: "(The Mason) of all men should best understand that GOD seeth not as man seeth; for man looketh at the outward appearance but GOD looketh to the heart..."

### The Zenda Avesta

Avesta, also called Zend-avesta, sacred book of Zoroastrianism containing its cosmogony, law, and liturgy, the teachings of the prophet Zarathushtra (Zoroaster). The extant Avesta is all that remains of a much larger body of scripture, apparently Zarathushtra's transformation of a very ancient tradition. The voluminous manuscripts of the original are said to have been destroyed when Alexander the Great conquered Persia. The present Avesta was assembled from remnants

and standardized under the Sasanian kings (3rd-7th century CE).

The Avesta is in five parts. Its religious core is a collection of songs or hymns, the Gāthās, thought to be in the main the very words of Zarathushtra. They form a middle section of the chief liturgical part of the canon, the *Yasna*, which contains the rite of the preparation and sacrifice of *haoma*. The *Visp-rat* is a lesser liturgical scripture, containing homages to a number of Zoroastrian spiritual leaders. The *Vendidad*, or *Vidēvdāt*, is the main source for Zoroastrian law, both ritual and civil. It also gives an account of creation and the first man, Yima. The *Yashts* are 21 hymns, rich in myth, to various *yazatas* (angels) and ancient heroes. The *Khūrda Avesta* (or Little Avesta) is a group of minor texts, hymns, and prayers for specific occasions.



*Five VSLs on the Altar at the Annual Regional Grand Lodge Meeting at Mumbai*

## FROM THE DEPUTY GRAND MASTER



Brothers, as we start in to a new year our jurisdiction is off to a very positive start .I for one ,have been very busy visiting lodges from Sydney to Yarmouth And many lodges there in. Over the months to come it is my hope to visit as many lodges as possible.As your Deputy Grand Master I had the honor of representing the Grand Master at a number of

installations .Jan 09 was an evening of a very rare occasion at which time two Brother were presented with their 65 year bars at the double installation of The Lodge Of St.Andrew's No. 07 Cape Breton and Sydney Lodge No.84.

I think it is important that the positive events should be shared with all our Brothers across this jurisdiction.For example ,presentations of 70,65,60,55, bars ,50 year jewels ,25 years pins, meritorious service awards, long term secretary and treasurer medals, installing of new masters and certainly the raising of new Brothers. Also any other positive events that take place in or out of the lodge . Brothers this is one way we can promote the good things that are happening.Your submission to the Freemason is very important

and should be shared with all brothers right across this jurisdiction.

On Feb 18 2023 and March 18 2023 one of the most important educational events in our jurisdiction will take place by ZOOM .I Ask all Brothes to talk about and promote this in their lodges and then on these dates ZOOM in and take part in these workshops.These educational workshops will set the stage for the future growth and development of Masonry in our jurisdiction for many years to come.

It is very important to understand that these workshops are NOT ONLY for Master and Wardens but for all past Masters ,Wardens and any Brother that has a desire to advance in their lodges.

A special thank to Rt.Wor.Bro. Jim Logan and his team for the work and dedication that they have put into these workshops.

In closing I would like to thank all of our Brothers, especially those of you that are so dedicated to Freemasonry

Best of success ,see you in lodge.

*Fraternally*  
*Bob Cowley DGM*

## CONVERSATIONS ABOUT FREEMASONRY

"Blinded by the Light of a Genius Invention"

The most important feature missing from the map used as a reference to invent organized Freemasonry was the one most vital to understand and strictly follow at all cost if the invention was going meet with the success earned and enjoyed by the operative stonemason guilds for centuries.

The early organizers, author, and contributors to the first constitutions, and certainly grand masters and others charged to coordinate and unfold the invention may have been aware of this feature, but they did not put in place that unalterable policy that made the stonemason guilds successful and last for centuries. The feature was that operative stone Masons had knowledge of something others did

not - sacred geometry and how to put that science to work

Operative masons held close their secrets of sacred geometry, which made them the specialists in their field - consistently in demand and highly employable given their reputation for extraordinary work, as well as knowledgeable and quality employees to do so. They did not pass on the knowledge of their revered craft or allow it to be known except to the worthy and well-qualified who would do the same. The length of time required to become a master mason in the operative guilds illustrates that point.

Common sense tells us these operative masons were not keen or overly zealous about unwarranted extension of their specialized skills by franchising an inordinate number of new

guilds, or opening a door that allowed the marginally or fully unqualified to join the ranks of skilled craftsmen. Obviously, allowing the less duly and truly prepared, and the less worthy or well-qualified, would gratuitously undermine what made the operative masons and their guilds sought out and indispensable to all levels and segments of a growing society, and inevitably cheapen and lower the standards of the operative stonemason profession and craft. The stonemason guilds were specialists and their membership exclusive.

Had speculative Freemasonry created, strictly enforced, and maintained this single feature native to the operative stonemason guilds, the historiography of Freemasonry, especially in United States and Canada, would look different today. Not everyone who wanted to be part of the operating stonemason guilds was admitted for a perfectly legitimate reason - it would change the character of the guilds and the quality, lasting product, and service they assured. The opposite seems at times to be true in the speculative guilds. Opening the West Gate as wide as it could go violated this ancient practice of the operatives, and qualifies as the first Masonic sin of our fathers.

The genius of the invention of the basic allegory - to parallel the building of a physical structure to the spiritual building of men - was tarnished by this violation. Speculative Masons allowed and condoned this breach of its original design, intent, and configuration that could otherwise make it extraordinary, and yes, an elite corps of skilled speculative craftsmen to constructively and consistently carry on the kind of work that steadily attracted and influenced other men and society. Blinded by the light of gratuitous expansion, the obsessive compulsive infatuation of measuring success by numbers, and the unforeseen consequences arising from the haste, but well-intentioned motive to spread the genius of the invention was imperceptible to most from the early 1700s and continues today.

The extent of that myopic-like blindness is most convincingly exemplified in the history of American and Canadian Freemasonry as the institution quickly fell prey to measuring its success by the number of Lodges franchised, and the self-applause and back-slapping created from

the annual tally of the number of men in those Lodges. The time required to teach the skills of the speculative craft, and the capability of doing it under a doctrine of rapid expansion did not then or today resemble anything close to what operative guilds had done for centuries.

There is no reason to believe members then did not have flaws as well. However, American and Canadian Freemasonry quickly strayed from a vital part and ingredient of what made the operative guilds them so successful - strength in fewness and exclusivity. Fewness, just as in any capitalist economy, creates and increases demand for services when the product (in this case stone masonry) is of quality product, and not obtainable elsewhere. Since the operative guilds accepted only men who were found to be qualified to learn and proficiently perform the various levels of work in demand, they could also be exclusive.

As Freemasonry threw open its doors grand lodges proliferated and often yielded to the temptation to reinterpret and reinvent the wheel because of their respective sovereignty. Eventually North American Freemasonry conformed to the belief that the work of the Craft was a casual business and in some cases meant to be more of a fun club. Eventually the notion was that all there was to be a Mason was to take the 3 degrees and be a member.

Speculative Freemasonry is a powerful entity. Even in its over regulated and watered down state it has changed the lives of many men for the better. So - it is problematic for anyone to say that what has been offered as Freemasonry has not worked. However - one can only imagine what the impact might have been had its labours maintained the standards that created exclusiveness in the operative stonemasons guild where strength was found in fewness.

With Permission - Excerpt from pgs 41- 43, "*Sins of our Masonic Fathers*" by John Bizzack, Ph.D. Published by BSF Foundation, Lexington, Kentucky; 2018.

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



## FROM THE SENIOR GRAND WARDEN



### **My Travels with Right Worshipful Brother Dave Tofino**

RW Dave was a gregarious Mason, who loved the fraternity.

When we went to Lodges and as we travelled in the Jurisdictions of British Columbia Yukon, New

Brunswick, PEI and Nova Scotia he would make sure he shook hands with everyone at the meeting passing on a warm fraternal greeting to all he met.

After he went home I had more Masons asking after his health and well being. Not mine mind you, just RW Dave.

We enjoyed our travels together and made lots of visits in NS and BC Yukon.

Now, RW Brother Dave and I belonged to Manoah Lodge #141 on the Register of the Grand Lodge of BC and Yukon.

The actual Lodge is where the two blue arches can be seen and to the left of that. The right-hand side of the building is a BC Liquor store and right underneath the Lodge is a Chinese Restaurant. Very authentic called "Gary's Kitchen". Excellent food though. So, the Lodge has a very good source of income and really does not want for anything.

When ever I was visiting Nanaimo we would travel to Manoah, meetings were on a Saturday so three or four carloads of Masons would travel from Nanaimo, Parksville, Ladysmith and Port Alberni over the coast mountains to Tofino which is on the west coast of the west coast of British Columbia. Quite an artsy fartsy community running from Uculet in the South to Tofino in the North. Only one road in and out, very narrow and twisty-turney and you had to go up and over the mountains to get there. It reminded me of old Highway 3 from Halifax to Lunenburg all the turns and twists but add 5000 feet of elevation, so when it was raining in Port Alberni it was snowing in the mountains.

Don't get me wrong it was fun travelling to Manoah with a bunch of Masons solving all the worlds problems and getting there and having a great Chinese feast before the meeting was great.

Ah, but the winters. When it was raining in Port Alberni it would be snowing in the mountains, treacherous drive from point A to point B. It is approximately 126Km and takes about two hours. And as I said not on the best of roads.

Now you are probably wondering what in the world I am getting at? Well, I belong to WD Lawrence Lodge #101 and we were having a hard time meeting In Jan and Feb due to the roads on the shore and weather-related things that go on after Christmas and people like to go South during that time.

So, we made a motion in Lodge to change our by-laws and our dates to close Jan and Feb and open July and August, with a bit of a tailgate party before the meeting, relaxed dress and an interesting guest during the meeting and get everyone out and home before dark. This was all approved and the necessary changes were made.

Now as a member of Manoah Lodge the brothers we were travelling over the mountains with thought it was a great idea and that I kind of brought it forward in Nova Scotia I as a member of Manoah should bring it up at their next lodge meeting under New Business. The die was cast and it was put on the WM's agenda.

All of which RW Brother Dave was one of the loudest cheerleaders for the change, all the coffee meetings we went to he brought it up, even his fair Lady Sibylle thought it was a great idea as she had spent many late nights waiting for the sojourners to return from Manoah.

On the appointed day of the meeting both Lady Sibylle and my fair Lady Norma accompanied us in the Masonic Tracker for the trip from Nanaimo to Tofino. Lunch over, we moved up to the Lodge Hall, Opened in due form and began the meeting.

Now I was sitting on the South side of the lodge past the JW with RW Brother Dave sitting on my left. When the time came to talk about

going dark in Jan and Feb I got up and explained what we had done in WD Lawrence and what arguments we had, and had the same arguments there. "Don't want to give up my summer"? The fact that they would get more members for July and August and probably touring Masons would be a benefit to all.

So after a ten minute discussion the Question was called.

All in favour, of course I raised my hand, all opposed, and I saw RW Brother Dave's hand go up. I looked at him and asked what he was doing? As it was "HIS" Idea. I truly believe that he fell asleep just before the vote was being taken and did not want anyone to notice. Suffice it to say, the motion was defeated. I do not know by what margin, I just could not believe RW Dave would vote against it, but he did!

After the meeting and our good byes to our brothers of Tofino we repaired to the Masonic Tracker where our good Ladies awaited. Off to Nanaimo we went of course Lady Sibylle wanted to know how the vote went as she was concerned about the winter weather through mountains as anyone, so she asked. RW Brother Dave was very,

very quiet. Not saying much, so Lady Sibylle asked again. Not wanting to get involved I kept my mouth shut. RW Brother Dave said it was defeated and left it at that. Well, that was not good enough for Lady Sibylle and she wanted to know how come? RW Brother Dave finally told her what went on and I added that "He RW Bro Dave voted against it" WHAT! Was the only word that came from the back seat and the temperature dropped by about 30 degrees in the Masonic Tracker. How could you vote against it? It was your idea?

Anyhow the trip home was interesting to say the least. We stopped for a coffee somewhere along the way just to get out of the Masonic Tracker and to count Right Worshipful Dave's ears, because they got a trimming that day.

Manoah has since changed their by-laws and are closed Dec, Jan, Feb and August. If you ever find yourself on Vancouver Island try and take time to visit the Lodges and especially Manoah Lodge 141.

*Rick Crawford*  
SGW



## FROM THE JUNIOR GRAND WARDEN

**Recipe to success**

Good day Brothers. I wanted to take some time to talk about “Success”, in the general sense. I listened to a speaker talk about success and how to achieve it. In a general sense he described success as a recipe of ingredients to achieve the goals or plans that you want.

As an example, say you wanted to become the best Piano player in the world. It could be anything, a plumber, soccer player, actor, gardener it doesn't matter, the recipe is still the same.

Well it would be easy to say, to simply practice, but there is more to it as we all know. As an example the list he provided included;

- (1) Practice,
- (2) Watching videos of Piano players,
- (3) Listening to audios of Piano music,
- (4) Attending conferences or concerts(visual),
- (5) Reading books on piano playing,
- (6) investing in a piano,
- (7) Visualizing the success you wanted,
- (8) Meeting and talking with successful piano players
- (9) Spending time in research about Piano & playing,
- (10) Training ,
- (11) Mentorship, and
- (12) Review your progress and adjust.

Now what if we did everything in the list but one thing. And by that I mean completely, none what so ever, at any level. What if we did not receive any formal training? How would the path work out? How about we took out investing in a piano? Listening to piano music? Mentorship?

By removing any one ingredient in the recipe we would achieve some level of progress and development but would we become the #1, the top 10, the true success. No we wouldn't. You need

to put all the ingredients in the pot, every time to make the dish taste the same every time.

Yes, this is all wonderful but what has it got to do with Masonry? Well, do you want to become the best Master of a lodge? Secretary? Senior deacon? Lodge? The recipe is still the same. Let's look. I am going to use best lodge as an example.

**The Recipe of a successful lodge**

(1) Practice - As a lodge (the group of members) practice your ritual (work).

(2) Watching videos - There are videos online and amongst the organization about lodge and personal development (check out the new Masonic College access in BC.

(3) Listening to audios-Your own or others of ritual practice or lodge development. (I have some from RWB Ernie Wilkes that I still listen to)

(4) Attending conferences or concerts (visual) - Visit, get out and visit. From those lodges that seem lacking in your own lodge amend in those that seem successful take note and implement in your own lodge.

(5) Reading books on Masonry and development individually and as a group. Everyone needs to buy into the final result wanted.

(6) Investing in your lodge- Time wise, financially and fund raising.

(7) Visualizing the Lodge success you wanted- write it down, set goals- long range, medium, short.

(8) Meeting and talking with successful lodges to see what they are doing. (9) Spending time in research about Lodge success and education.

(10) Training - Train the lodge in succession management and development.

(11) Mentorship - find someone whose influence you believe is in the right direction and ask them if they would consider mentoring you and the lodge. Lodge officers should be mentoring the officer behind in progressive line officer lodges.

(12) Review your progress and adjust- compare your progress to your goals did you meet them?

( usually not that is why you review and set new goals.) If a ship is off course by even a tenth of a degree on a long voyage it won't arrive where it supposed to be going.

Implementing all the ingredients will create the success you want. Removing ingredients will achieve some level of success. But, will it last long term or get you to your goals. Or will it keep you spinning your wheels and not get the traction you desire. If it works why change the recipe?

Please take this recipe and implement it in your lives and Lodges and get the results that you want.

*Sincerely and Fraternally  
Andrew Beeler  
JGW*

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**Installation Time!**



*The MWGM enjoyed a pot-luck dinner, and a "fantastic" installation at Ionic Lodge # 73*

*Another "fantastic" (the MWGM's word, not mine) installation for Norwood Lodge # 135 and a great chowder afterwards.*



## MASONIC TRUTH REVEALED IN 3 MINUTES OR LESS

**A Short Talk presented to Keith Lodge  
No. 17 January 12, 2023**

My Brothers, the secular world outside is increasingly a divided world. Pandemics; vaccines; trucker convoys; capital riots; vote counts; stolen elections; race; Harry v. William; religion; gun control; abortion; right to life; climate change; the political left; the political right; my rights; you're rights; I have to be right; therefore you can't be right; CNN; Fox News; conspiracy theories; there is no end to the cacophonies of opposing "truths", fueled by often angry, noisy, nasty, social media echo chambers: "My truth is absolute. There is no room for your different truth." Or, "You are either with me or against me" (and we are friends and family only if our truths align). Someone always profits from division.

In Masonry, we avow that what binds us is our shared pursuit of brotherly love, relief and truth. "Bind" is the opposite of "divide". What is this Masonic Truth we pursue, and is it different from the truths I just described? The answer is, Of course it is.

To quote that great philosopher, Dr. Seuss, "*Sometimes the questions are complicated and the answers are simple.*" Paraphrasing him, when my version of "truth" pits me against a Brother or my fellow man, I know that neither my truth nor his truth is the Masonic Truth I say I am seeking.

Masonic Truth always unites; personal truths often divide. Dr. Seuss simple. What, then, is that rare find – that "unicorn" that is actual Masonic Truth? Put another way: What is truly true? The answers can be found easily in our Ritual. I won't be so bold as to say this is a complete list of Masonic Truths, but here are 3 of them:

The first is this: **Our highest purpose is served in life when we serve others.** Quietly. Anonymously. Humbly. With no personal profit to be had. Service of others with humility and heart is our highest calling. Where we put others ahead of ourselves. Self-interest and self-promotion is our very lowest calling. In a world outside these doors where self-promotion is celebrated, we know in our common hearts that a legacy of unadorned selfless service is the one to be really celebrated, honoured and remembered.

Here is the second Masonic Truth: **Harmony is the support of all institutions, especially this of ours.** In short, as Masons, we simply refuse to allow our differences of opinion on matters of passing concern to the outside world to cloud our sacred covenants made in this room to live out Brotherly love for one another and our fellow man until the day we die.

Brothers, in World War II, a man by the name of Robert Strader was a sergeant with the Allies in North Africa. After a tank battle, he and the chaplain came upon the dead body of a badly burned Nazi soldier, wearing a Masonic ring. Hitler banned wearing Masonic rings 8 years before, and wearing that ring in Berlin would have meant certain death for that German soldier. Recognizing him as a fellow Mason, the chaplain (a Mason) summoned 3 other Masons from a nearby Allied platoon. Together, they wrapped the body of the dead soldier in a blanket, performed a Masonic service, and buried him. He was an enemy but, first and foremost, he was their Brother. Brothers put aside the quarrels of this world to demonstrate Brotherly love for one of their own. After the War, Robert Strader returned home and promptly became a Mason.

Sadly, we lost some Brothers during the pandemic who allowed their individual versions of truth to swamp this sacred covenant of harmony. They were overwhelmed by emotions that were anything but harmonious. I am not throwing stones. The pandemic tested all of us. And even good men on a life journey toward being better are not immune from missteps along the way. This story from the War says to me that no war, no virus, no political ideology, and no pestilence – indeed, nothing short of actionable Masonic offences – should be allowed to erode friendship and Brotherly love, and our individual decisions in the "real" world need to be tempered always by our higher calling.

And the last Masonic Truth: **Our one aim should be to unite in the grand design of securing the happiness of our Brothers and our fellow men.** The Great Architect laid out that grand design for all of us. What is transmitted through our Lodge experience, pure

and unimpaired from generation to generation, is this simple, profound and universal truth – that kindness and affection toward all mankind, and especially our Brothers, distinguishes us as men and Masons from the world outside these walls.

These 3 Masonic Truths cause no rancor; no division. That is what separates them from the din or so-called “truths” that find their way into our popular culture, on the web, in our feeds, on TV and radio, and in our homes, our heads and our hearts. A Mason has no place in his head and heart for lasting petty piques and bitterness toward his Brothers. Nor to his fellow man. If my “truth” on any matter is ever allowed to poison or erode my love for a Brother in Craft, you can take it as a given that I have lost sight of Masonic Truth. And you would be right to feel sadness and sorrow for both me and what I have lost by my own hand.

Brothers all, I submit to you this evening that there are “true truths” to which every good man and Mason can subscribe. They have been with us for thousands of years, championed by Freemasonry from generation to generation, unimpaired; and they will continue to endure long after the shiny bobbles of Prince Harry’s tell-all specials, made-up facts, opinion, conspiracy theories and conjecture have passed to dust, where they belong. Brothers, if we are to be the better men we say we want to be, our paths in life have to be guided every day by the everlasting “true truths” that are stronger than the sands of time.

*Respectfully submitted.*

*Jim Musgrave,  
Education Committee Chair*



### **Adieu, A Heart-warm, Fond Adieu Robert Burns**

Adieu, a heart warm, fond adieu,  
Dear brothers of the mystic tie!  
Ye favored, ye enlightened few,  
Companions of my social joy!  
Tho' I to foreign lands must hie,  
Pursuing fortune's sliddery ba'  
With melting heart and brimful eye,  
I'll mind you still, though far awa'.  
Oft have I met your social band,  
An' spent the cheerful, festive night;  
Oft, honored with supreme command,  
Presided o'er the sons of light;  
And by that Hieroglyphic bright,  
Which none but Craftsmen ever saw,  
Strong memory on my heart shall write  
Those happy scenes, when far awa'.  
May freedom, harmony and love  
Unite you in the grand design,  
Beneath th' omniscient Eye above,  
The glorious Architect divine;—  
That you may keep the unerring line,  
Still guided by the plummet's law,  
Till order bright completely shine,  
Shall be my prayer when far awa'.  
And you farewell, whose merits claim  
Justly that highest badge to wear,—  
Heaven bless your honored, noble name,  
To Masonry and Scotia dear!  
A last request, permit me here;  
When yearly ye assemble a',  
One round,—I ask it with a tear  
To him, the Bard, that's far awa'.



**John Albro Lodge No 122  
Presents the  
89<sup>th</sup> Annual Provincial Masonic Broom & Gavel  
Saturday, February 25, 2023  
At the Mayflower Curling Club, Halifax**

The Masonic Broom and Gavel has been an anticipated yearly event since 1932. We lost the last two years due to the Covid lockdown, but to keep the tradition alive this year we are hosting this great event at the Mayflower Curling Club in Halifax.

**Important!!!**

We can accommodate 24 teams for the 2023 Broom & Gavel.

We will register the first 24 teams that pay the \$240 entrance fee. All teams must include at least three members who are Masons. We are allowing every team to include one man who is not a Mason or who may be looking at becoming a Mason. If your lodge is unable to put a full team in, but you have brothers that would like to take part in a full day of fellowship, please have them reach out to me, and we will make sure they are on a team. Guest tickets for the banquet are limited and will be \$30 each

Curling games will be scheduled all day Saturday. The Broom and Gavel will include a meet and greet on Friday evening and a banquet and awards event Saturday evening. The bar will be open to serve drinks all day long. Several eating establishments are available within walking distance of the Mayflower Curling Club. The organizers have secured hotel rooms at the local **Comfort Inn** at a discounted rate. Twenty rooms are available for \$100 a night plus tax and can be booked from the **Comfort Inn in Dartmouth** located at 456 Windmill Road. Phone: (902) 463-9900. Tell the hotel it is for **"the Masonic curling"**. This event and the hotel is centrally located so while the Masons are curling family members have easy access to shopping in areas like Dartmouth Crossing and Hfx Shopping Center.

We have 2 team from New Hampshire register for the event, so we are really hoping to have teams from Yarmouth, Sydney, Amherst and all places in between make it back to the event.

**Sponsorship Opportunities !!!**

Please consider corporate sponsorship opportunities to support this event:

\$200 - Gold level sponsors will have a 2' x 3' sign displaying company name and logo placed in the curling rink.

\$300 - Platinum level sponsors will have a 3'x 4' sign displaying company name and logo placed in the curling rink.

**All funds raised during the Broom & Gavel will be used to support Feed Nova Scotia.**

## FROM THE GRAND LECTURER

## Lodge Leadership Style



There is an old saying in business that “You manage assets and lead people”. This saying also applies in our life as Masons especially as a Lodge officer. As a mason rises up the officer line they take on new tasks and challenges which help them develop both management and leadership styles. The first real step in management comes as the Junior Warden however leadership really starts to play its part as the Senior Deacon within our York Rite Ritual.

When the Mason reaches the office of Senior Deacon he is now put into a position of leadership as opposed to management of the lodge. His new duties include welcoming and introduction of visitors, leading the candidates through their degrees, leading the Junior Deacon when using the wands to receive Grand Lodge visits, and controlling the balloting of the lodge. All these duties are leadership as opposed to management for the Senior Deacon’s position itself does not involve the management of the Lodge building, members paying their dues, budgeting for the ladies night, purchasing regalia, managing lodge charity, etc. This position doesn’t come with a position on a lodge committee helping look after the running of the lodge, but is strictly one of leadership where you look after people.

This brings us to our next point how do I do this? Despite what is often an overused cliché “Leaders are born leaders” this is so far from the truth that is has caused the downfall of Countries, Businesses, Militaries, and yes even Lodges. Just because a person is able to attract people to follow them and their ideas doesn’t make them a leader, it only means they have charisma and appeal to getting people to go along with what they want. Real leadership take learning, time, and practice to become good at. There are many styles of leadership and many different situations that require the different styles, leadership isn’t a one size fits all.

So what are some of the styles of leadership and where do they fit in at Lodge? The Ivey School of Business one of Canada’s top business schools define thirteen types of leadership:

1. Authoritarian, or Commanding
2. Affiliative
3. Bureaucratic
4. Coaching
5. Democratic, or Participative
6. Delegative
7. Emergent
8. Pacesetter
9. Servant
10. Strategic,
11. Transactional
12. Transformational and
13. Visionary

Confused yet, who would have thought there were so many styles a leader could adopt? Where does this fit in with me as a Lodge Officer? These questions also bring up the question well a Lodge isn’t a business so why should be concerned with leadership styles?

That being said we as masons must be concerned with leadership, poor lodge leadership results in weak and declining lodges. The lodge without effective leaders declines not only in membership but the overall purpose of Freemasonry declines with it. The members stay away, the lodge loses money unnecessarily, ritual and masonic etiquette dissolve into something unrecognizable as Freemasonry and worst of all Lodge harmony is lost. Although not all the styles of leadership may apply in lodge let’s look at a few and how they may.

Authoritarian, or commanding, (The Boss) this leadership style is rarely effective and if applied in Lodge results in low satisfaction and poor morale among the Brethren. Effective in crisis organizations like military and police services where quick decisions need to be made, however as a lodge leader there are times when an authoritarian decision is required and must be made by the leader. Affiliative leadership strives to create emotional bonds within team member. Leaders who utilize this style put the Brethren first and are focused on building trust within the Lodge and fostering a sense of belonging to the



organization. Affiliative leaders are effective at boosting low morale, improving communication, and creating a harmonious Lodge environment that is very well suited to many situations the lodge faces. On the downside the constant praise and nurturing this style requires may cause issues to be overlooked and unaddressed. Bureaucratic leadership lends itself better to large established organizations where a strict adherence to rules are important. This style often shows up in Masonry however has proven ineffective in the past as the inclination of rejecting new ideas because the organization was successful with the current processes in place, or implementing new ideas could waste time or resources, stifles innovation among Brethren and struggles to respond effectively to change. Coaching leadership typically fosters a positive environment where encouragement and communication flow freely. Coaching leaders place more emphasis on the growth and success of individual Brethren and not Lodge as a whole. However, in many cases Brethren feel like they're being micromanaged when used. It's important for coaching leaders to periodically take a step back and let their Lodge breathe.

Several of the Leadership styles although used in different business models don't fit in well with the workings of a Masonic Lodge and will not be discussed here, however anyone who is interested in bettering their leadership skills should become familiar with them, as some parts may apply to certain situations that arise.

The last Leadership style I will discuss here is Servant Leadership "The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first." - Robert K. Greenleaf

Servant leadership is focused primarily on the well-being of Brothers and the Lodge they belong to. Servant leaders share authority, put the needs of others first, and help Brethren realize their full potential. They are concerned more with the well-being of the Fraternity than their own functional responsibilities. In a servant leadership Lodge, the leaders exists to serve their Lodge and, not the other way around.

Now that a few common styles of leadership were discussed we need to look at

Situational leadership, in your Lodge you may feel naturally inclined to adopt a specific leadership style from the list above, it's important to note that you can flex your leadership style if the situation calls for it. Some leadership styles are more effective at tackling specific challenges than others, so in these instances, great leaders employ situational leadership. With situational leadership the Lodge Master or other officers choose a leadership style consciously to best fit a situation. When the situation changes, so does the style and this means that you are role flexible. Not being locked into a particular style; allows you to change leadership style depending on what is required.

Research shows that no single leadership style is best. Contemplating solutions to leadership challenges, it's important to be aware of the different strengths and weaknesses within the types of leadership styles. Often you'll need to two, three, or even four of these styles to achieve your goals. A Worshipful Master who is great at coaching leadership gets the Lodge to perform excellent ritual during meetings, however he may need to adopt the Authoritative style when the task of suspending Brethren for non-payment of dues is required. Choosing the right style to fit each situation is a key element of leader effectiveness.

The study of leadership styles should start when you as a mason enter the progressive line at Junior Steward and begin development and put into practice as the Senior Deacon. Here your dealings with the Brethren will teach you to develop situational leadership and the new candidate that you lead through their initiation remembers you as a Leader of the Craft and has an indelible impression of Masonic Leadership.

*James Logan  
Grand Lecturer*



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# Masters and Wardens Workshop

On the 18th of February we will be trying something new in our jurisdiction. That will be the first online Masters and Wardens workshop using ZOOM. Many Lodges and Districts in our Grand Lodge do little training for our leadership of the Craft. If a Brother is lucky enough in his lodge to have a good Mentor, he may receive good instruction on becoming a Warden and Worshipful Master. If not; he is left to figure it out on his own, and advice becomes criticism after he is installed. In our Fraternity we may lose sight that many of our Brothers traveling East to King Solomon's chair may not have training or experience in organizational leadership. Chairing a meeting, building an agenda, handling problems or most of all where to go for help.

The Masters and Wardens workshop will not help you learn the ritual for your future officer stations, nor will it make you a great leader right away. Both those take practice and work in the case of the latter it may take several years of training and holding various leadership positions to develop into a good leader.

What the Workshop will provide you with is knowledge to better assume your positions of Lodge leadership. Knowing how to plan and organize efficient and meaningful lodge meetings. The use of the 24 inch gauge to organize and prepare as to not waste that valuable time struggling through your Lodge communication or more importantly enjoying and feeling accomplished with your year/s as Worshipful Master.

The workshop comes with an online workbook using things like case studies and problem solving questions, to guide and provide areas of discussion. However there are no marked assignments or exams and no passing grades, this is a workshop not a course. The workbook is also a good source for lodge education as many of the topics can be used for a Lodge of Discussion.

The workshop is open to Senior Deacons, Wardens, Worshipful Masters, Past Masters or any Brother wanting to gain more knowledge in the running of the lodge. The lectures and discussions that are planned will benefit everyone and I encourage any sitting Worshipful Masters or Past Masters who may be going into the East again to join us refresh your knowledge and contribute your experience to the discussions.

**If you have not registered yet with the Grand Lecturer please do so directly through his email below in order to have course support materials emailed to you beforehand.**

Your name, position in lodge and Lodge name and number should be in the email.

Any questions and for Workshop registration email: [glns.glect.jlogan@gmail.com](mailto:glns.glect.jlogan@gmail.com)

We are hoping that this format will allow Brethren from Yarmouth to Sydney all across the province to attend, without the necessity to drive in the winter to attend an in person session.

If you are unable to attend both of the sessions you can register and attend either one.

If there is enough interest and things go well I may be looking at in person District or regional workshops later in the year.

The sessions will begin at 09:00 and finish at 12:00pm. I will stay online after 12:00 for about an hour for Brothers wishing to have further discussions on the topics covered that day. There is no cost to the individual or the lodge to attend as all materials will be sent electronically. I encourage you the Brethren

to pass this information to our members and your fellow Brethren from other lodges when we are talking with them.

The joining information is:

**February Session 1**

**Join Zoom Meeting** [https://uso6web.zoom.us/j/87802572642?](https://uso6web.zoom.us/j/87802572642?pwd=dHdWQmI6NTNIUXgrSExaOXVxKoVRUTo9)

pwd=dHdWQmI6NTNIUXgrSExaOXVxKoVRUTo9

Meeting ID: 878 0257 2642

Passcode: 411971

**Topics**

The Lodge Calendar and Planning your year/s

Developing a Successful Lodge Meeting Agenda (Master's Tressel Board)

Lodge Officers and their duties

Roberts Rules of order Masonic Edition

**Join Zoom Meeting**

<https://uso6web.zoom.us/j/84782535665?pwd=YzFPdFFQd1M3MUtCeGRHZiltanZZUTo9>

Meeting ID: 847 8253 5665

Passcode: 393899

**March Session 2**

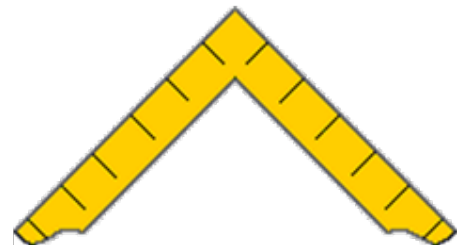
**Topics**

Surviving the Chair and Handling Conflict and difficult Communications.

The Lodge in your community (Masonic Foundation, Public relations)

Making Lodge Committees valuable

Protocol for DDGM and Grand Lodge Visits



## OUR THIRTEENTH GRANDMASTER

**Most Worshipful Brother Thomas Barnard Flint**

Grand Master 1897 – 1900 April 28, 1847 – April 7, 1919  
Lodge: Scotia Lodge #31

M. W. Bro. Thomas Barnard Flint was a lawyer and political figure in Nova Scotia, Canada. He represented Yarmouth in the Canadian House of Commons from 1891 to 1902 as a Liberal member.

He was born in Yarmouth, Nova Scotia, the son of John Flint and Anne Barnard, and was educated at the Wesleyan Academy in Sackville, New Brunswick and Harvard University. He was called to the bar in 1872 and set up practice in Yarmouth. In 1874, Flint married Mary E. Dane. He was High Sheriff for Yarmouth County from 1883 to 1886. Flint was assistant clerk for the Nova Scotia House of Assembly from 1887 to 1891. He ran unsuccessfully for a seat in the provincial assembly in 1873 and 1882 and ran unsuccessfully for a seat in the House of Commons in 1878. In 1902, Flint was named Clerk of the House of Commons and resigned his seat. He served in that post until 1918. He died the following year in Yarmouth at the age of 71.



*A Big Thank-You to the Masons of Pictou County.*

*I was approached by the administration of Northumberland Regional High School to assist with a planned Christmas dinner. This effort was to feed between 800-1000 people and was their first effort.*

*After checking with WM John Coleman and DDGM Bill Clark, it was a go. A couple of meetings later and it was Dec. 14th. With the able efforts of our foreman, Harvey Ford, about a dozen Masons gathered at NRHS to peel and slice 500 pounds of potatoes and 200 pounds of carrots. The following day another group of Masons gathered to cook, mash and put up meals. Thank you to Peter, Trevor, John and Kevin who answered the call at the last minute. We were done before 11:30. And best of all, someone else cleaned up!*

*I received a most gracious thank you call from Karen Green, one of the chief organizers later on Thursday. They were most impressed by our organization, ability to work together politely and quickly and how everyone just found a way to help. She indicated that they had extra meals and about 15 each were donated to Tearnann House and Viola's Place. They also are making a thank you donation on our behalf to the Pictou County Fuel Fund, this years charity. Now that is the spirit of the season!*

*This effort was most successful in demonstrating to our community what Masonry is all about. Well done guys and Thank You. I suspect we may be asked again next year.*

*Take care and may the Peace and Joy of the season be with you all.*

*David Parker*

## FROM THE GRAND HISTORIAN

**Historical Insights***Three Hundred Years of Masonry*

As we enter 2023, close to the anniversary of the founding of the Grand Lodge of England, I thought it might be interesting to look back to the Masonic events from the years 1723, 1823 and 1923 as they occurred in Nova Scotia and briefly look at how the 100<sup>th</sup> and 200<sup>th</sup> Anniversaries of Masonry in Nova Scotia in 1838 and 1938 were celebrated.

It is now 300 years since the founding of the Grand Lodge of England (from 1717 to 1721 it was the Grand Lodge of Westminster and London) and the release of the second edition of Anderson's Constitutions. Clearly, we in Nova Scotia cannot claim a direct presence in these events but they are the basis on which our Fraternity is founded. When we consider the means of communication and transport available in the 18<sup>th</sup> Century it is remarkable how quickly Masonry spread throughout the British Isles and the then colonial world. Within twelve years Henry Price had been appointed as Provincial Grand Master of Masons in New England and by 1738 Price had appointed Erasmus James Phillips as Provincial Grand Master of Free and Accepted Masons in Nova Scotia. That same year the first Lodge in Canada, Annapolis Royal, was warranted. The Fraternity is now in its 285<sup>th</sup> year in Nova Scotia, only fifteen years away from celebrating our own 300<sup>th</sup> Anniversary. It is not too early for every Lodge in the province to start giving thought to how that event might be celebrated in their local community.

1823 was close to the end of the Second Provincial Grand Lodge of Nova Scotia whose Warrant was granted by the Grand Lodge of England, Ancients in 1784. The Grand Master at that time was John Albro who had been elected in 1820 as successor to John Pyke. The election was not without controversy as is detailed by R. V. Harris in his Short History of Freemasonry in Nova Scotia. The major external event that impacted this period was the union of the

Ancients and the Moderns to form the United Grand Lodge of England in 1813. This had an immediate impact on the Lodges in Nova Scotia as the new Grand Lodge was not willing to accept the relative independence that overseas lodges had enjoyed while under the Ancients and initiated significant changes. The first was a requirement to have all lodges renumbered which meant that each lodge had to seek registration in London and pay a fee. Provincial Grand Lodge took an interesting approach to this requirement. The initial reaction was to ignore it in the hopes that it would just go away. However, in 1819 the demand was renewed and this time the registration papers were submitted but not the fees. Not surprisingly this tactic failed as well and a definitive statement of fees to be paid was received covering each initiation, affiliation, and per capita dues. The argument over this was still ongoing during the early years of John Albro's Grand Mastership. In 1821 the Grand Lodge of England sought to reduce the tensions by remitting the registration fees and charges and granting overseas lodges a share in the Grand Lodge General Fund of Benevolence. Although this led to some degree of reconciliation it did not prevent one group in Halifax requesting a charter for a new lodge from the Grand Lodge of Scotland. While this dispute was going on the Morgan Affair erupted in the United States and Masonry there came under attack by a strong Anti-Masonic movement which did severe damage to the Fraternity. Although Nova Scotian masonry was not implicated in the Affair or subjected to the same strength of anti-masonic feeling the impact was discernible. Membership dropped and some Lodges closed, never to reopen. In 1828 the Grand Lodge of England made yet another change, the Provincial Grand Master would now be appointed by the Grand Master in England and not elected by his Brethren. This was reluctantly accepted by the Brethren of the Provincial Grand Lodge and in November 1829 the third Provincial Grand Lodge was warranted, this time by the United Grand Lodge of England. The moves made by the United Grand Lodge were viewed as high-handed and combined with

the fallout from the Morgan Affair left the craft in Nova Scotia in a state of apathy and inactivity.

So how was the 100<sup>th</sup> Anniversary of Freemasonry in Nova Scotia celebrated in 1838? It was not celebrated at all! Although the level of turmoil in the Craft was reducing it was still not in the least conducive to celebrating anything.

Moving on to 1923 we find the Craft in a better place. Although the aftershocks of the First World War and the Spanish Flu are still being felt the Craft is steadily getting back on its feet and putting financial affairs in order. The Grand Master was John Henry Winfield, a member of Virgin Lodge No. 3, who served from 1922 to 1925. As R. V. Harris states, he was a man of ability, courage, foresight and resourcefulness which was well matched to the needs of the Fraternity at the time. He was also deeply interested in Masonic history and in 1916 had been appointed as the first Grand Historian. Among the significant achievements in this period are the institution of District Meetings, the creation of the Board of Jurisprudence and the laying of the cornerstone for the Masonic Temple on Barrington Street. The purpose of the District Meetings was to bring together the members of the Craft in each Masonic District for an exchange of views, education and furtherance of fraternal relations. The meetings were enthusiastically received and well attended and continue to this day. The first act of the Board of Jurisprudence was to annotate the Constitution with all the updates and rulings on interpretation from 1866 to 1923. This was completed and published in 1923. By 1910 it was realized that that the existing Masonic Temple in Halifax was no longer adequate and needed expansion. Unfortunately, part of the original land that the Temple was on had been sold off. In 1910 the Masonic Realty Company Ltd. Was set up with J. H. Winfield as president. The company repurchased the land and offered it to Grand Lodge for the purchase price. The offer was accepted., but to avoid going into debt Grand Lodge left the construction of a new building to the Halifax Lodges. The cornerstone for the new building was laid on May 24 1924 by J. H. Winfield, now the Grand Master.

Despite the ongoing impact of the Great Depression and the looming clouds of war the

200<sup>th</sup> Anniversary of Freemasonry in Nova Scotia in 1938 was celebrated in style. The Grand Master at the time was Norman T. Avard. The celebrations were attended by representatives of the Grand Lodges of England, Scotland and Ireland, all the Canadian Grand Lodges and of twenty-one Grand Lodges in the United States. On Sunday, July 10, 1938 a thanksgiving service was held. That evening the brethren and their guests attended a Religious Musicales with selections by an orchestra and a 100 voice choir. The Past Grand Master of Massachusetts spoke on "The Citizen and The State". On Monday the Grand Master opened a special communication to welcome the official representatives of the other jurisdictions. They then proceeded to St. Paul's cemetery where a native granite Ashlar, a gift of the Grand Lodge of Massachusetts, marking the grave of our first Grand Master, Erasmus James Phillips, was unveiled and dedicated. This was followed by lunch at the Lord Nelson and in the afternoon by attendance at the Garrick Theatre for a Masonic play entitled "As it was in the Beginning" written by R. V. Harris. In the evening the bicentennial banquet was held in the Nova Scotian Hotel. On July 12 Grand Lodge and guests began a tour of the Annapolis Valley. They visited the Freemasons' Home in Windsor followed by a stop in Grand Pre to see the site of the early French Village. The highlight of the tour was a visit to Annapolis Royal, the cradle of Freemasonry in Nova Scotia and Canada. Finally, they visited Digby for the closing banquet at the Pines Hotel. A very satisfactory end to a splendid event.

So as we set off on our Masonic journey in 2023 let us remember that we are rapidly approaching the tercentenary of Freemasonry in Nova Scotia and Canada and minds should perhaps be turned to starting planning for this event. I would like to take the opportunity to wish you all a very enjoyable year filled with Brotherly Love, Relief and Truth.

*Michael Day  
Grand Historian*

# **Masters & Wardens Workshop**

## **2023**

### **Online ZOOM**

**For the first time an online Masters and Wardens Workshop. Participate from the comfort of your home, casual dress.**

#### **Dates**

**Session I February 18, 2023**

**09:00am—12:00pm**

**Session II March 18, 2023**

**09:00am—12:00pm**

**Open to all Grand Lodge of Nova Scotia Master Masons who are interested in becoming Lodge Leaders.**

## **To Register**

**Email the Grand Lecturer Your Name Your Lodge name & Number and office if held.**

**[glns.glect.jlogan@gmail.com](mailto:glns.glect.jlogan@gmail.com)**

IN AND AROUND THE JURISDICTION

*Awards night in Sheet Harbour Masonic Lodge.*



*Alan Jarvis and Kenneth Boutilier.*



*Les Grabam and Alexander Bruce Barber.*





*3 Entered Apprentice Brothers received their Fellowcraft Degree at a Joint Lodge Degree Night held at Elmsdale where CW Saunders Lodge No.125 hosted Wentworth Lodge No.108.*

*Bro. Nathan McLagan and Bro. Eustache Lyndon of Wentworth Lodge No.108 and Bro. Chris Nelson of CW Saunders Lodge No.125 had the Fellowcraft degree conferred on them, Wed., 18 Jan. 2023.*

*Bro. Ron McLagan served as Conductor for his son Bro. Nathan McLagan,*

*CW Saunders Worshipful Master WBR Troy Colbourne presided over the very excellent degree.*

*Picture L -R*

*Bro. Nathan McLagan, Worshipful Master Troy Colbourne, Bro. Eustache Lyndon and Bro. Chris Nelson.*

*2nd picture L-R*

*Bro. Ron McLagan, son Bro. Nathan McLagan and Worshipful Master Troy McLagan.*





*DDGM RW Bro. Philip MacQueen installs RW Bro Rene Dixon ( St Andrew's lodge No 7 of Cape Breton ) and WBro. Chris Anderson of (Sydney lodge 84 ) as Worshipful Masters to serve their lodges for the ensuing year. The joint installation took place at the Sydney Masonic Center Jan 9 th 2023.*

*At the joint installation of St Andrew's lodge No.07 and Sydney lodge 84 .RW.DGM Bob Cowley presented Two very distinguished Brothers with their 65 year bars.*

*The first bar was presented to VW.Bro.Iver Gillis. Brother Gillis celebrated his 102 birthday Nov 28 2022. He was raised to master Mason July 02 1957. Brother Gillis is very active in lodge. Also on this occasion he was installed as chaplain. Bro. Gillis is an avid golfer and bowler. On a special note Bro. Gillis delivered the charges to the Masters, Senior and Junior Wardens and Brethren.*

*The second 65 year bar was presented to VW Brother Ray MacKay. Bro MacKay will celebrate his 100 birthday on Feb 19 2023. He was raised to the Master Mason degree October 27 1956. He served as the Grand Organist. Bro MacKay is still very active in his lodge and church. On this evening he was installed to service as Organist for both St. Andrew's No.7 and Sydney No.84. On the evening of this installation all the brothers were treated to the excellent musical skills of Brother MacKay.*

*Left to right. RW Bro. Rick Crawford, SGW—VW Bro. Iver Gillis —RW Deputy Grandmaster Bob Cowley —VW Bro. Ray MacKay —RW.DDGM Philip MacQueen — Worshipful Master Chris Anderson.*



*The MWGM visited Kentville Lodge # 58 for their installation on January 9th.*





*The MWTGM attended the installation of officers at St. John's Lodge No.2 on January 2nd.*

*A small, but enthusiastic crowd greeted the MWTGM for the installation at King Solomon Lodge # 54 on January 4th. Well done to all.*





*King Solomon Lodge No. 54, Digby on Tuesday, Dec. 6 presented with their awards to the groups chosen to receive funds through the Masonic Foundation's Shared Funds program. RW Bro. Robin Lawrie was present on behalf of the Foundation and presented the cheques to Juniper House, the Digby and Area Food Bank, the Admiral Digby Museum and the Digby Hospital Auxiliary. Due to Covid-19 and other health issues representatives from the Digby Legion, the Digby Neck Elementary School and Camp Treasure Chest, Digby Region were unable to attend.*  
*Group photo of the recipients with, in back, WM, Bro. Larry Black, RW Bro. Robin Lawrie and, front, far right, EA, Bro. Ian Ferguson. - Juniper House - Susanne White, Supervisor - Digby and Area Food Bank - Roger Tibbetts, Manager - Admiral Digby Museum - Linda Warden, Secretary - Digby Hospital Auxiliary - Jacqueline Dugas, President Photo by Bro. Richard Parry, Secretary.*



*Valley Lodge No. 90 had the distinct pleasure to Raise three new members to Master Masons. One will be staying with us, and the other two are members of Harmony Lodge in Aylesford.*



*The aftermath of removing all furniture and artifacts from the former Dartmouth Masonic Center, even lowering the Ashlars down the bloody stairs to street level. It took a lot of coordination from brothers of all lodges, including the Bedford lodge to accomplish such a large move in one weekend. 5 new lockers were built in the Bedford building to accommodate lodge regalia, all lodge chairs and furniture were given to other lodges.*



*There was (almost) a standing room only reception for the MWGM;s visit to Elm Lodge #115. The Widow's Sons came out in force to see one of theirs installed.*



*Cornwallis lodge 95 turn's another page . In Dec 2022 Cornwallis lodge held its regular monthly meeting in their new home at the Bedford lodge building... The Master -R W Brother Jim Withers and the members of Cornwallis 95 were very pleased with their decision to make the move to their new location. Bro Guy Dufour. And Bro Stephen Xue of Cornwallis lodge 95 Prove themselves on the 3rd degree and received their master masons aprons at the first meeting of Cornwallis at their new home.*



*Bro. Mitchell Lacroix was Passed to the degree of Fellowcraft by his father W.M. Peter Lacroix.*



*The time of installation is upon us. First up, Poyntz #44. WM Gary Patterson & his officers were installed tonight, with most of the visitors participating. IPM Bob Bennet was presented with a bar for his PM's jewel.*



*On Nov. 15 WM Bro Larry Black paid a visit to RW Bro William "Bill" Hilden in Saint John, N.B. and presented him with the Meritorious Service Jewel. Bro Hilden was unable to travel to Digby for health reasons to attend the annual King Solomon Lodge No. 54 Awards Dinner in Digby and receive this award from TMWTGM, MW Bro Alan Jarvis on Oct. 29.*



*Wentworth Lodge No.108 had a wonderful time at their Christmas dinner and dance at the Shriners club in Halifax . The show was put together with Woodlawn and Wentworth Lodge. Big thanks to the JW Robert Lewis of Woodlawn Lodge who did lots of work to make this happen also to WM Stu McLea and Secretary Don Gooding and Wm Mike Blackburn who helped getting the band (Eclipse). Everyone seemed to have a good time and the band did a good job of getting lots of folks up and dancing. Hope to do this again next year and hope to get a lot more to come out and enjoy a great night of fellowship and food. Great meal from the Ladies of the Nile.*



*A good visit to Ashlar Lodge from John Albro. They did a fantastic job of conferring the Master Mason degree on six Fellow Crafts and drama. They all enjoyed the fellowship afterwards. Congratulations brothers*





*The MWGM visited Harmony Lodge No.52 tonight for their Installation of Officers. Congratulations to WB Cogswell, and our hopes for a good year.*



*Alexander Lodge No.87 in Amberst has decided to surrender its Charter. With only 12 members on the books and only four or five regular attendees after Covid the Lodge will go into Darkness at the end of December. Pictured l to r: VWBro. Tom Osbourne, Treasurer; MWBro. Barry Imber, Historian; Bro. Jim Hanon, WM; RWBro. Jack Boyd, JD; VWBro. Scott Trenholm, Chaplain; and Bro. Travis Saulnier, SW.*



*The MWGM & DGM attended an excellent installation at The Hiram Lodge # 12, in Yarmouth, Thursday January 12th. To quote the MWGM: "You nailed it!" Two 25 year pins were presented, along with a Past Master's jewel.*



*The MWGM & DGM enjoyed an excellent Installation at Bedford Lodge # 104 on January 14th. Three master mason diplomas were presented, along with the Bedford Lodge Travelling Jewel.*



*The MWGM visited Corinthians Lodge No. 63 on December 13th, for their last gathering.*



*The MWGM brought the house to Wolfville tonight for St. George's # 20 installation. (DGM, SGW, JGW, PGM, G Lect., & DDGM)*

