MASONS CELEBRATE WITH POMP AND LIGHTS

On a glorious day of celebration, the Grand Lodge of Ancient and Free Masons of Nova Scotia recognized 274 years of Masonry in the province with a ritual never before performed in Canada.

In a darkened Saint Mary’s University auditorium, packed with more than 300 people, the Lighting of The Lamps was performed, the ancient ceremony centered with a Holy Lamp circa 4 BCE to 60 ADE, excavated from the home ruins of a stone mason who had worked on the Second Temple in Jerusalem. Four other lamps from biblical locations of that era spread the light to all Masons attending who held replica lamps.

The beautiful scene concluded a day of speeches, music, Masonic rites and a viewing of many ages-old artifacts owned by the Grand Lodge of Nova Scotia. Many of the relics date from the 18th century and before, including the original constitution of the masons of Canada, written by Erasmus James Phillipps in 1738. He is considered the father of Freemasonry in Canada, after forming the first chapter in Annapolis Royal, N.S. in that year. He also became the Grand Master of Nova Scotia.

Special guest speaker was Cliff Porter, a Mason from Denver, Colorado, who has written several books on masonry and has spoken across North America on behalf of the order. A homicide detective by trade, Porter spoke with passion and humour on the secret psychology of Masonry, while urging the Masons present to use Masonic symbols (the cross, moon and hexagram) in a FreeMason gathering to “call each other brother” and do the same outside as well.”

He called Freemasonry a “rite of passage. It’s hard to define but if we can’t define it, it will become irrelevant.”

Porter, in his 40s, said masonry is “one of the last opportunities for a young man to be told he’s spiritual, unique and a leader. We must never undervalue that,” he stressed.

Grand Master of Nova Scotia, Barry Imber, was pleased with the “Grand Master’s Levee” held in many years. “The speaker was A-1, people really enjoyed the whole afternoon. It should become an annual event. The theme can change (this year’s was recognition of United Nations Day for the Elimination of Racism which took place three days prior), but it’s important to do this more often.”

He praised the public relations Committee who put it all together fort him As Masons and their significant others looked in awe at the artifact collection, Grand Lodge of Nova Scotia Grand Archivist, James Tirrul-Jones, remarked people had knowledge of the collection but most hadn't seen it.

“They were surprised at what we have,” he said. “It can be seen by appointment through the Grand Lodge but we’re working on a display area now. It’s an on-going collection,” he continued. “All of it has been donated by other lodges or individuals.”

The collection of lamps used in the Lighting of The Lamps has been on display at Saint Mary’s University for the past six months. They came to Nova Scotia from a recognized collection and have been carbon dated or CT processed for authenticity.

They have also been approved and registered with the Israel Antiquity Authority

Joel Jacobson

The Grand Master gave the following address at the Levee:

“Ladies, Gentleman, Brethren, and special guests I would like to welcome you to this the Grand Masters Levee of 2012 - “Light, Fire and Opportunity”. It is our duty as members of this Fraternity to seek out and gain as much light and knowledge as we can, to become enthused and passionate in spreading that light, by fanning the
embers of self knowledge and what is right into a fire that will spread and influence all the people that we come in contact with. Today is an opportunity for us all to gain some more of that “Light”, to become enthused with the “Fire” of commitment and to take this Opportunity to reflect on what it means to be a freemason, its value in the 21st Century and its value to us on our personal journey.

It seemed most appropriate to hold this event nearest to the United Nations Day for the Elimination of Racism and Discrimination and the Equality of Man, which took place on March 21st.

On that day, in 1960, police opened fire and killed 69 people at a peaceful demonstration against the apartheid "pass laws" in Sharpeville, South Africa. Proclaiming the Day in 1966, the General Assembly called on the international community to redouble its efforts to eliminate all forms of racial discrimination. Since then, the apartheid system in South Africa has been dismantled. Racist laws and practices have been abolished in many countries, and we have built an international framework for fighting racism, guided by the International Convention on the Elimination of Racial Discrimination. The Convention is now nearing universal ratification, yet still, in all regions, too many individuals, communities and societies suffer from the injustice and stigma that racism brings.

Our principle tenet that we are “one brotherhood under the fatherhood of God” puts us in the forefront to reinforce the concept of the Equality of all Mankind not just through our words but through our actions and example.

Article 1 of the Declaration of Human Rights states:

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

If this is not a core element of Freemasonry and we do not actively support such ideals then we are not truly Freemasons and are in breach of our obligations and continue to travel in ignorance and darkness.

We live in an age of constant change, political, social and technological, the rate of which has never been seen in man’s history. My wife’s grand mother was born in the late 1800’s and saw in her lifetime the end of empires; two world wars and numerous major conflicts; man’s first flight and his first steps on the moon. Most of us in this room have seen the development of computers from room sized machines to handheld contraptions; we have seen an age in which it is possible to communicate visually with people on the other side of the world in real time at will. Books and information are at our finger tips no matter where we are. Instant access and communication has become a must and faster, clearer and more seem to be the technological watchwords of the day. I believe that these existing technologies and those to come should be used and are being used to permit a greater degree of democracy and participation and the sharing of knowledge and opinion. We have seen how twitter and cellphones have spread information during the Arab Spring when the governing powers strove to limit free expression and public awareness. Over the past few years foundations of society have continued to become de-stabalised: failures within the banking system, western economic downturns and the perceived inequalities of treatment of individuals which seem to be growing greater. Opinion is often broadcast as fact - and it is demanded of us that we use our God given intelligence to determine our actions and responses. Never before have talking heads and pundits been so accessible and never before have we needed a stable foundation to intelligently deal and assess the inundation of “information”.

Not only are we required to filter, analyse and determine what is true but also to take on the responsibility of spreading that truth. With the spreading of the “Light” we are gathering today to celebrate the hard won freedoms we
cherish, to enjoy the fellowship, and to commit ourselves to the passing on of that Light.

One of my favorite authors is John O'Donohue, an Irish teacher and poet and in his book “To Bless the Space Between” he writes a poem in “In Praise of Fire” part of which I would like to share with you.

In the name of the Fire
The Flame
And the Light:
Praise the pure presence of fire
That burns from within
Without thought of time..........

As fire cleanses dross,
May the flame of passion
Burn away what is false

As short as the time
From spark to flame,
So brief may be the distance be
Between heart and being.

May we discover
Beneath our fear
Embers of anger
To kindle justice.

May courage
Cause our lives to flame,
In the name of the Fire,
And the Flame
And the Light.

Thank you for coming. I hope you will all have an enjoyable and enlightening afternoon.”

At the levee attendees were able to obtain copies of R.W.Bro. Cliff Porter book “The Secret Psychology of Freemasonry”. This book goes into greater detail and includes information given by Bro. Porter during his presentation.

For those of you who missed this great opportunity you can obtain your copy of this extremely interesting and enlightening book through the Grand Lodge for $20.00
One of the many historic items in the Grand Lodge of Nova Scotia collection. This is a piece of the Capitol Building in Washington DC, presented to the Grand Lodge of Nova Scotia by President (Brother) Harry S. Truman.

Trowels used by Masons through the years. One dates from Alexander Keith in the mid 1800s.

Photographs by Jack Ronalds
Coffin Plate?

This artifact was presented to Eastern Light Lodge No. 72, which meets in Guysborough, by R.W.Bro. W. F. Leslie Harris in memory of his father, Bro. Charles Frederick Fulton Harris, and grandfather, Bro. William Stephen Teed Harris, who originally had it in his possession. Thought to be a “coffin plate”, this cast metal VOSL and S & C has been used at masonic funerals and placed upon the casket. But is it a “coffin plate”? If anyone has seen one of these before and knows of its use, write in and let us know.

R.W.Bro.W.F. Leslie Harris presenting the “coffin plate” to the WM, V.W.Bro.Donald Grant.
From the Editor

This magazine is tool for your use. Not only is it a way to let you know what is happening in the Jurisdiction, it is a means for YOU to let the Jurisdiction know what is happening in your lodge! If you have a special event coming up, a fund raiser, an innovative program, don't keep it to yourselves. It is not only the lodges in your District that are interested in what you are doing - let us all know!

In this issue we are announcing an exciting development in communicating between ourselves - teleconferencing. This will not only allow a greater level of participation in committees and events but also the sharing of Masonic Light. This has been a move I have been advocating for a long time and I am pleased with the efforts that the PR committee has taken to see that this is accomplished. It will take time for it to become established in our Jurisdiction but we have taken the first steps.

The Great Light In Masonry from “The Soul of the Craft” by Joseph Fort Newton

What is the Great Light in Masonry? The Holy Bible, open upon the Altar for all to read - open for each to interpret for himself? No, though the wise old Book does bring the radiance of revelation to guide us in the dim country of this world, at once a lamp to our feet and warmth to our hearts which, if a man follows it faithfully, he will not lose his way in the Valley of Illusion.

The Square, by which we are taught our duty to our fellow men in the fellowships and conflicts of life - to do justly and show mercy and build our lives on the laws of God? No, though by the little try-square of moral right which each carries in his bosom we are taught to walk uprightly, and work righteously, and speak the truth in our heart.

The Compasses, by which we are shown our duty to ourselves in life, how each must live alone - how each must circumscribe his passions and keep his desires within due bounds; and that he that ruleth his own spirit is better than he that taketh a city? No, though if a man fail of self-knowledge, self-reverence and self-control, he fails utterly, and his life ends in a rubbish heap.

The great Light in Masonry is the soul of all these symbols, the sum of the truths they teach, builded into a character of moral strength, spiritual beauty, and human service; a glad, faithful, heroic, gentle soul - your soul and mine - more than any temple, a sanctuary of faith, a shrine of love, an altar of pity, pity and inconquerable hope.

“LET THE LIGHT SO SHINE.”
“Catharine the Great, Empress of Russia, in 1762, prohibited by an edict all Masonic meetings in her dominions. But subsequently better sentiments prevailed, and having learned the true character of the Institution, she not only revoked the order of prohibition, but invited the Masons to re-establish their Lodges and to constitute new ones, and went so far as to proclaim herself the Protectress of the Lodge of Clio, at Moscow. During the remainder of her reign Freemasonry was in a flourishing condition in Russia, and many of the nobles organized Lodges in their palaces. She died November 6, 1796, and the persecutions against the Order were renewed by her successor.”

PALESTINIAN BECOMES ISRAELI GRAND MASTER

A Greek Orthodox Palestinian Arab, Nadim Mansour has been installed in Tel Aviv as Grand Master of the Grand Lodge of the State of Israel, a position he will hold until 2013.

Israel has had two previous Palestinian Arab Grand Masters - Yakob Nazee (1933-1940) and Jamil Shalhoub (1981-1982).

Nadin Mansour, who was born in Haifa but moved to Acre aged five, was initiated - as a Lewis - into Lodge Akko in 1971, of which his father Elias was a founder, and in 1980 became its Master. He also has the rank of 33rd Degree in the Ancient and Accepted Rite.

Currently, the Grand Lodge has about 1,200 members in 56 lodges, working in ten languages - Hebrew, Arabic, English, French, Hungarian, Rumanian, Turkish, Russian, German and Spanish - and five different religions.

(Source: Freemasonry Today - June 2011)

Submitted by Sam Karrel, PGM

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.
VOLUNTEER HELPS RAISE $50,000 FOR HOSPICE SOCIETY

Truro - A retired RCMP officer believes in the hospice society so much that he has encouraged area masons to contribute $50,000 to the cause.

Gary Bishop of North River is known as a compassionate person who is willing to do whatever it takes to assist others.

And he has more than proven that as a longstanding Colchester East Hants Hospice Society volunteer.

Bishop has done various odd jobs, visited with people during their final weeks of life, and gone above and beyond by reaching out to his Masonic brothers since 2009, garnering their support to raise more than $50,000 in the last three years.

“I have been allowed to walk with some wonderful people, both young and elderly, along their last mile of the road,” said Bishop in a news release. “It is this Mason’s hope that when the time comes there will be a Hospice volunteer to walk with me as well.”

The group’s most recent donation was $15,000 and support has come from all levels of the Masons, including King George Lodge of Debert, of which Gary is a member, the Colchester County District lodges, the Grand Lodge and the Masonic Foundation of Nova Scotia.

The hospice society’s executive director, Catherine Yuill, is thrilled with the financial support.

“The hospice is so thankful for this longstanding support from the masons in our region,” Yuill said. “We are so pleased to be united with our local Masons in our desire to bring care and support to those in our communities who are facing end of life.”

The support from the masons will help many hospice programs including volunteer visiting, counselling and community education.

Truro Daily News

A cheque presentation of $15,000 was recently given to the Colchester East Hants Hospice Society from local masons. From left, Grand Master Barry Imber; Eugene Adshade; Art Ives; Milton Wybenga; Nick Sharpe, hospice society representative; Todd Barnhill; Greg Amon, Vice-chair of the Masonic Foundation; Willett Stevenson; James Lamont, chairman of the Masonic Foundation; and Harold Brenton, District Deputy Grand Master.
On Feb. 16, 2012 a cheque for $5,000 from the Masonic Foundation of Nova Scotia was presented to The Lodge That Gives by Wor. Bro. Larry Black, Worshipful Master of King Solomon # 54, Digby.

The Lodge That Gives is operated by the Canadian Cancer Society and provides accommodations and meals to cancer patients from out of town who require daily treatment from the cancer treatment centre in Halifax. Support groups, evening activities and other services are also provided to them, everything at no charge. Most stay for 6 weeks, some as long as 8 weeks. The cost to the Cancer Society is approximately $85 per day and the Lodge can accommodate 40 patients at a time. They run at almost 100% capacity every week.

King Solomon # 54 in Digby had 2 brothers stay there while receiving treatment in 2011, and as regrets were passed at the lodge meetings for them not being present, visitors from other lodges in the District mentioned how they too had brothers who had stayed there as well. Favourable comments were heard from all.

After hearing all this King Solomon #54 sent a letter to the Masonic Foundation of Nova Scotia's Administered Programs suggesting The Lodge That Gives be considered as a recipient as they provide a very special service to a large number of Nova Scotians.

A very BIG thank you goes to the Foundation from King Solomon Lodge #54 for honouring this request.

The Lodge That Gives is located at 5826 South Street, Halifax.

(left to right): W.Bro. Larry Black, Worshipful Master, King Solomon #54, Sylvie Munden, The Lodge That Gives Coordinator, and Christina Baker, Lodge Administrator.
GRAND LODGE OF NOVA SCOTIA

Presents

VIDEO CONFERENCING

Grand Lodge has moved into the 21st century with its new Video Conferencing Service. Now your committee meetings can be convened with everyone at their own computers, at home or if you want to have a presentation and avoid travelling expenses for the Presenter, then Video Conferencing is your answer. The uses of this service are limited only by your imagination.

Grand Lodge has been joined by Grand Chapter of Royal Arch and the Cryptic Rite in this endeavour as full partners sharing the cost of the service. If other Masonic bodies wish to use the service they will be welcomed, as the more partners there are, the lower the costs will be.

What is Video Conferencing?

Video Conferencing allows voice, video picture and any document to be shared simultaneously, across geographically dispersed locations in nearly real-time. Anyone, anywhere in the world on-line can be contacted.

Applications for web or video conferencing include:
- committee meetings,
- training events,
- lectures
- sharing documents
- making a presentation from any computer.

The product we are using (Nefsis), allows us one virtual “meeting room” with up to 14 ‘participants’ can be either an individual person or a group and a ‘host’ to organize the conference.

A group set up with a computer link on a large screen and a microphone can permit individuals in the group to contribute to the conference.

Nefsis Cloud Computing provides a true, massively distributed cloud for unrivaled quality in multipoint video conferencing. The Nefsis cloud constantly adapts to changing conditions on the Internet, as well as your local network, delivering the highest quality experience possible for your multipoint video conference.

How easy is it to use?

As a participant, to enter a ‘conference room’ all you need to be able to do is click on a link sent to you by e-mail from your ‘host’ and follow the instructions shown on screen. The conference is then controlled by a ‘host’. If you are selected as a ‘host’ then there will be ample training given in using the software, management of a conference and simple troubleshooting of audio and video links.

The system has the ability to maintain high video quality independent of the number of participants. It is easy to use and is quickly mastered by someone who has a familiarity with e-mail and simple computer programs.
What do I need?

A PC

Audio headset Video camera

DSL or Cable Internet connection

What is the cost?

Currently there are three partners who share the $1600 annual cost: GLNS, Grand Chapter Royal Arch and Cryptic Rite. If other Masonic groups wish to use this service then they will also become full partners and share the annual cost.

Craft Lodges in Nova Scotia, GLNS Committees & the Masonic Foundation can all access this service freely.

How is the Video Conferencing Service to be accessed?

A ‘host’ fills out a form on the GL Website. Within 2 working days a confirmation of request and a link to the virtual ‘meeting room’ will be sent by e-mail.

What Training will be given?

A ‘host’ will be trained how to:

- use the software,
- conduct a conference
- troubleshoot audio and video problems
- train ‘participants’

What Video Conferencing can do for you

This video conferencing service will allow Masons to conduct meetings

- on-line
- with increased convenience,
- with increased efficiency,
- for increased participation
- for reduction of expense associated with travel

Up to 15 Participants at a time can be in the virtual conference room.

A Participant may be one individual, several individuals or a whole room full of people.

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Video Conferencing is useful for committee meetings, large group presentations with Q&A capability and also for events which share documents, experiences, ideas etc.

When will Video Conferencing be available?

It is expected that the Video Conferencing system will be fully operational by the middle of April 2012. We will arrange on-line demonstration and practice video conferences for those groups interested in using the service.

For more information please contact the Grand Lodge, PR Committee at:

Grand Lodge
167 Coronation Avenue
Halifax, NS, Canada B3N 2N2
Telephone: (902) 423-6149
Fax: (902) 423-6254
glnsoffice@grandlodgens.org
Do you know what it means?
One detail that is never mentioned is that in Washington D.C. is there can never be a building of a greater height than the Washington Monument.

With all the uproar about removing the ten commandments, etc., this is worth a moment or two of our time. I was not aware of this amazing historical information.

On the aluminum cap. atop the Washington Monument in Washington D.C. are displayed two words: LAUS DEO.

No one can see these words. In fact, most visitors to the monument are totally unaware they are even there and for that matter, probably couldn't care less.

Once you know Laus Deo’s history, you will want to share this with everyone you know. These words have been there for many years; they are 555 feet 5.125 inches high, perched a top the monument facing skywards to the Father of our nation, overlooking 69 square miles which comprise the District of Columbia, capitol of the United States of America.

LAUS DEO! Two seemingly insignificant, unnoticed words. Out of sight and, one might think, out of mind, but very meaningfully placed at the highest point over what is the most powerful city in the most successful nation in the world.

So, what do those two words, in Latin, composed of just four syllables and only seven letters, possibly mean? Very simply, they say “Praise be to God!”

Though construction of this giant obelisk began in 1848, when James Polk was the President of the United States, it was not until 1888 that the monument was inaugurated and opened to the public. It took twenty five years to finally cap the memorial with a tribute to the Father of our nation.

Laus Deo,
“Praise be to God!”

From atop this magnificent granite and marble structure, visitors may take in the beautiful panoramic view of the city with its division into four major segments. From that vantage point, one can also easily see the original plan of the designer, Pierre Charles l’Enfant .... a perfect cross imposed on the landscape, with the White House in the north, The Jefferson Monument to the south, the Capitol to the east and the Lincoln Memorial to the west.

When the cornerstone of the Washington Monument was laid on July 4th, 1848, deposited within it were many items including the Holy Bible presented by the Bible Society. Praise be to God! Such was the discipline, the moral direction, and the spiritual mood given by the founder and the first President of our unique democracy, “One Nation, Under God.”

I am awed by George Washington’s prayer for America - Have you ever read it? Well, now here is your unique opportunity, so read on!

“Almighty God; We make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to the government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with the charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.”

Mike Thomas
from “Small Town in Texas Masonic Magazine”
Unfortunately, Masonic Etiquette...or Blue Lodge Etiquette, (as it is called in the United States) is largely unpublished as well as unspoken, therefore, up until now, it has been more difficult to learn its rules and nuances.

You may study ritual work, degree work, floor work and know all Masonry’s glorious history, Masonic symbols, jewels, etc. but there is very little written about how to comport yourself so you do not look foolish or be regarded as disrespectful.

Some are small things, and some are not, but your Lodge conduct is continually on display. Few Masonic mentors include a list of proper Lodge behavior, as they have learned it, themselves, incident-by-incident, and usually learned by them after their having made an error and being kindly informed by another member as to the correct Masonic etiquette of the situation.

Over time, and by watching others, members conform themselves to exhibit proper Masonic etiquette behavior to learn lodge customs.

As a newly Entered Apprentice, Fellowcraft or Master Mason, it is expected that you will exhibit the proper decorum and propriety in observance of the formal requirements which govern behavior in polite societies... BEFORE someone takes you aside to explain your errors...or you wouldn’t be reading this.

RULES OF MASONIC ETIQUETTE

THE MASTER’S AUTHORITY:

During his term in office, the brother who has been elected as Master is the most powerful member of the Lodge. He also shoulders all of its many responsibilities.

The Worshipful Master has the authority to:
1. Rule any brother out of order on any subject at any time.
2. Decide what can and cannot be discussed. Should a brother believe that the Master is arbitrary, unjust or unfair or is acting in an illegal manner, he can appeal to the District Deputy Grand Master.

If that officer agrees that the appeal is a valid one, he will forward the complaint to the Grand Master.

If, however, that brother insists on speaking after the Master has ruled that he is out of order, he may be committing a Masonic offense.

Courteous brethren accept the requests made by the Master to serve on various committees such as the examination committee, the investigation committee and other duties, as determined by the Lodge’s needs.

The following items are not Masonic offenses, They are simply a lack of Masonic Etiquette...or in other words, considered to be “bad form” or bad manners.

So... Let’s begin:

1. WALKING BETWEEN THE ALTAR AND THE WORSHIPFUL MASTER:

Brethren do not pass between the Altar and the East when the lodge is open.

Why? As a courtesy to the Master, it is necessary that the three Great Lights which shine their eternal light and wisdom upon the Master to help him govern the lodge should never be in shadow, not even for a millisecond, during the processes of an initiation or degree work.

2. SITTING IN THE EAST:

Brethren do not take a seat in the East without an invitation... even if all other seats are full.

Why? While all Brethren within a tiled room are equal to one another, and the officers are servants of the brethren, all lodge officers have worked and studied long and hard for their lodge. It is, therefore, the Master’s prerogative to recognize this devotion and their loyalty by inviting distinguished visitors or a special member whom the Master wishes to honor to sit with him in the East.

In other words, if you were in church, synagogue or mosque and the pews were full, would you go up and sit beside the Pastor, Rabbi or Imam (Muslim Priest)?

3. ALWAYS FULLY DRESSED:

Brethren do not enter their Lodge room either without their apron nor while putting on that apron...not even the tying of its strings.

Why? In respect to the formalities of their Lodge, officers expect that the Brethren will have the courtesy to enter it fully dressed and ready for the labor.

They should not have to wait for a member to be fully "dressed", even just tying or adjusting their apron, to salute that member. It is expected that you will be properly and entirely dressed when you pass by the Tiler and enter your lodge room.
4. STAND WHEN YOU SPEAK:
No man sits while speaking in the lodge room, no matter if he addresses an officer or another brother.

Why? All lodge activity is based on each man in the lodge as being a servant of the Brethren. This includes the Worshipful Master and his officers.

While the man, himself, who has been elected Worshipful Master does not gain any special honor, personally, as the Worshipful Master, it is to the Worshipful Master as the Master of the Lodge that a member stands to address.

It is simply a form of respect ...and no different than attending a shareholder's meeting or a City Council meeting.

It is expected that if you wish to address the audience, you will stand so all may see who is speaking.

5. TALKING:
"Side" talk while a degree is being conferred is considered bad manners.

Why? The lodge room is a Temple of the Great Architect of the Universe. The brethren within are working to make the best ashlars (stones) for His spiritual temple.

Just as it is impolite to talk in a church, synagogue or mosque service, so is it improper to distract the officers, the workers in the degree or the candidate.

Talking without asking to do so shows irreverence for the proceedings. God’s house is not for social conversation within the lodge room. It is for worship and learning the lesson of the day which is being taught.

Unless you have requested of the Master to speak, silence is the rule. This also means no whispering.

HOW? If you have something of interest to say, raise your hand. When the Master recognizes you, you must stand up, and be recognized by the Master to speak. To address the brethren, you should say:
“Worshipful Master, Right Worshipful, Worshipful, Wardens and Brethren”.

If the Most Worshipful Master is in attendance, you should say:
“Worshipful Master, Most Worshipful, Right Worshipful, Worshipful, Wardens and Brethren.”

6. SPEAKING:
If you wish to offer a predetermined motion or matter for discussion, advise the Master beforehand.

Why? Advising the Master before the meeting that you intend to bring up a specific motion or a matter for discussion is an important courtesy.

You may, indeed, do it without advising him in advance, but the Master may have plans of his own for that meeting, for which your proposed motion or discussion may not easily fit into the allotted time frame.

As a courtesy to him, his work, and his dedication to the members, it is best to ask him privately, beforehand, if he will be able to recognize you to speak your purpose. This saves "face" for both of you.

You will not publicly be refused and he will not have to seem disagreeable or arrogant in his refusal of your motion. If you wish to speak, (see number 6.), above.

7. OBEY THE GAVEL:
You must immediately obey the gavel.

Why? Failure to immediately obey the gavel is a GRAVE DISCOURTESY and VERY poor Masonic Etiquette.

The Master is all powerful in the lodge and his word is final.

He can put or refuse to put any motion.

He can rule any brother out of order on any subject at any time.

He can say what he will, and what he will not, permit to be discussed.

Brethren who think him unfair, arbitrary, unjust, or acting illegally have redress.

The Grand Lodge can be appealed to on any such matter. However, in the lodge, the Master’s gavel, which is his emblem of authority, is supreme.

When a brother is rapped down, he should obey at once, without any further discussion. It is VERY bad manners to do otherwise. In fact, it is perilously close to the line between bad manners and a Masonic offense.

Masonic etiquette decries anyone who does not obey the gavel.

8. TURNING YOUR BACK:
Never turn one’s back on the Master to address the lodge without first receiving permission from the Master to speak.

Why? Any debates that are in motion must be conducted using proper Masonic etiquette. One always stands to order when addressing the
chair. When initiating the conversation the d.g. & s. should always be given when addressing the Master.

Two brethren, both on their feet, simultaneously arguing a motion, who are facing each other and ignoring the Master is unacceptable.

9. SALUTE:
Each of the brethren will salute the Master when they enter and when they leave their Masonic Mother lodge room or any other Masonic lodge room.

Why? The Masonic etiquette of saluting the Master is your renewed pledge of fealty and service. It is your public display of decorum before all other brothers of your obligation.

It shows your courteous respect for all that the Master stands for and shows that you acknowledge his authority.

Salutes should reflect your heart-felt respect for all that for which he stands.

The salute to the Master is your pledge of honor and service, your publicly shown obligation. A lazy, sloppy or improper salute is to be Masonically impolite and, thus, to exhibit poor Masonic etiquette.

10. BALLOTING:
Do not enter or leave the lodge room during a ballot.

Why? It is discourteous to leave the lodge room during a speech, during a degree, etc. There are several natural periods, such as at the end of one section and before the next begins, or when the Master puts the lodge at ease until the sound of the gavel. Then, and only then, you may leave the lodge without being considered rude.

It is Masonic Etiquette that all brethren are expected to vote when requested to do so.

Failure to cast your ballot not only results in your failure to share in your duties, but is in direct disobedience of the Master’s request.

11. VOTING IS MANDATORY:
When an issue is put to a vote, all brethren should vote.

Why? A brother who does not vote is discourteous because he skews the ballot. He becomes the weak link in a strong chain.

No matter what the reason of his non-vote, he injures the lodge’s ballot, its value and its secrecy. Failure to vote can injure a lodge’s feeling of brotherhood, and by that injury, can injure the Masonic fraternity.

No matter what reason you may privately hold about voting, it is poor Masonic Etiquette to fail to vote when requested to do so by the Master.

12. SHOULDERING THE WORK:
It is good Masonic Etiquette to accept a request made in the name of the lodge if it is within your abilities.

Why? A lodge is a working "beehive of industry". A request made of you from your lodge acknowledges that the lodge trusts you to competently fulfill such a request based upon your knowledge.

13. CORRECTION OF VERBAL ERRORS:
Lodge customs state that no one except for the Worshipful Master or his prearranged designee, may correct any mistake that may occur during the course of a Ceremony, and even he does so only when the error is a serious one.

Why? It is discourteous to point out others mistakes in front of the lodge brethren. If you are in possession of a mind which allows you to be able to perform each and every degree and ceremony, perfectly, please advise the Worshipful Master of such that he may take advantage of your services to mentor others.

14. EXHIBIT GOOD POSTURE:
Why? Good posture is necessary while within the Lodge room. Lounging, leaning and slovenly attitudes should be avoided.

Poor posture is considered poor Masonic etiquette.

15. NO PRACTICAL JOKES NOR OFF-COLOR STORIES:
Why? The great lessons of Masonry, which are taught by our ritual, should never be demeaned by levity or pranks.

The lodge room is not a proper location for the telling of practical jokes, pranks, horseplay nor off-color stories.

16. USE PROPER MASONIC NAMES:
Why? It is common courtesy to be accurate in speaking a brother’s name, so it is proper Masonic etiquette to address officers, members, and visitors by their correct Masonic titles and addresses.

17. ENTERING LODGE AFTER THE MEETING HAS BEGUN:
If a brother should enter the Lodge after the opening ceremony is under way, he should go to the Altar to salute the Master.
If he must leave before the meeting is over, the correct Masonic etiquette of his departure is that he should salute the Presiding Master at the Altar before he departs. The salute should always be given properly and not in a careless or perfunctory manner.

**18. ALL PRAYERS AT LODGE FUNCTIONS ARE NON-SECTARIAN:**

Freemasonry is worldwide and holds no sectarian views. Non-sectarian means not sectioned into one, specific religion. Freemasonry embraces all religions. A Mason may choose the religion of his choice in his private life but should be aware and open to the fact that others among the brethren do not necessarily share nor were they brought up with the religious dogmas and beliefs that you, personally, embrace.

Why? Prayers at lodge functions should be scrupulously in keeping with Masonic teachings. The Masonic Etiquette of offered prayers is that they should never be an expression of specific sectarian views or dogmatic creeds.

It is a matter of courtesy that all prayers, speeches and discussions at Masonic affairs avoid sectarian, controversial or political tones.

Prayers are best directed to the Creator, the Master Architect of the Universe and not toward specific religious teachings such as Jesus Christ, Mother Mary, Muhammad, Jehovah, Allah etc. To do so omits the religions of others within the brethren, which can cause conflict and therefore not be harmonious to the whole.

In the spirit of non-sectarianism, we must remember that since the day that our Creator found that Man created the Tower of Babel to glorify themselves; it is HE who changed man's language into the many diverse languages now spoken on Earth.

In so doing, our Creator has many names across the world.

**19. TURN CELL PHONES OFF:**

All cell phones should be turned off before entering the lodge room so as not to disrupt the proceedings. Masonic Etiquette Summary: Masonic etiquette is simply the rules of good manners which make lodge meetings pleasant for everyone.

The position of Worshipful Master in the East occupies the most exalted position within the lodge.

A lodge which does not honor its Master, no matter how they personally feel about the man, himself, lacks Masonic courtesy.

The honor conveyed by the brethren in electing him, ...in other words, the historical traditions and the men who have gone before you must be given the utmost respect, if the traditions of the Fraternity are to be observed and proper Masonic etiquette is to be maintained.

Masonic etiquette comprises lodge courtesies and proprieties.

Good manners imply observance of the formal requirements governing man's behavior in polite society and a sense of what is appropriate for a person of good breeding with high morals and good taste.

The spirit of brotherly love and affection, by which we are bound together, will be exemplified in our conduct, our carriage and our behavior at all times.

It is my hope that you will use your trowel to cement the stones of brotherly love for the “More Noble and Glorious Purpose” of exhibiting these rules of Masonic Etiquette toward one and all within the brethren.

If you are reading this on the internet click on the link to go to the website: [http://www.masonic-lodge-of-education.com](http://www.masonic-lodge-of-education.com)

(With kind permission.)

Simon Pierce

(This article comes with permission from a very good source of masonic information and education referenced above. I recommend it as a source for any Lodge Education Officer. - Ed.)
Cumberland District Masonic Association
CHARITY FUNDRAISER
for
CEIP
Cumberland Early Intervention Program
Blue Jeans Ball
Saturday, April 7th, 2012
9pm-1am
Entertainment Provided by Drifter
Amherst Royal Canadian Legion
47 LaPlanche Street
Doors Open at 9:00 pm
50/50 Draws All Night
$5.00 Cover at the door
OLDEST MASONS AT C.W. SAUNDERS PAST MASTERS NIGHT

They are over 100 years old – each – and members in good standing of the same Lodge: between them they represent over 120 years of Masonry!


Bro. Gilby has his 50 year jewel, and Bro. Miller received his 70 year bar at the hands of TMWPGM Sim Hardy in 2010.

“The dinner was a great idea for getting past masters back to meet some of the younger brethren,” said past master V.W. Roger Bronson.

Welcoming all the guests, the Ruling Master of the Lodge, W. Bro. Ed Corbett, said he had thought it essential that the Lodge hold at least one major social event during his term in the East. Past masters of the Lodge were invited with their wives, and in a fine show of appreciation and respect volunteer brothers who are not yet themselves masters prepared and served the roast beef dinner in the Lodge hall.

Guest speaker at the banquet was TMWPGM Reno Favretto, who shares enthusiastic membership with Bro. Corbett in the recently formed Widow’s Son motorcyclists’ lodge. At the request of Bro. Corbett, Bro. Favretto presented a Meritorious Service Medal to Lodge Chaplain V.W. Bro. Albert Stoddart. Bro. Stoddart was praised as one of those Masons who just goes on doing more and more for his Lodge!

At the February communication of the Lodge, Bro. Stoddart was nominated to serve as Hants County District Deputy Grand Master 2012-2013.

Bro. Stoddart was initiated, passed and raised in 1984 and was Master of C.W. Saunders Lodge 1991-92. He served as District Grand Chaplain with DDGM Ned Preeper 1995-96, and in recent years has presided over Board of Installed Master ceremonies at annual installations, as Drama Team co-ordinator, and as member of the Lodge Investigating Committee. His son David is also a recently raised Master Mason in the Lodge.

Rev. Ian MacDonald, GC
An Esoteric Explanation of Signs

Our catechism asks, “What are signs?” Our answer is, “Right-angles, horizontals and perpendiculars.” Our penalty s’s are horizontals. If you place the end of a horizontal line to the end of a perpendicular line, you can form a right-angle. All of our due guards form right-angles. (Do you know what the perpendiculars allude to?)

The surface (exoteric) explanation of the penalty signs allude to the penalties attached to breaches of our obligations, [we are told these penalties correspond to those formerly prescribed for high treason and other crimes against the State in a much earlier age and not on this continent.] But beneath all surface (exoteric) explanations in FM, there is always a hidden (esoteric) meaning, and often more than one.

These so called penalty signs that we use in our ritual are not unique signs to FM. They have been in use for thousands of years in most all “mystery” schools before we have any recorded use of them in FM. For those newer brethren, the “mystery” schools refer historically to ancient organizations of men originating for, among other reasons, the purpose of exploring, explaining and practicing beyond those usual five senses that we operate on everyday; those extrasensory or supra-sensory ones that “the eye cannot see and the ear cannot hear”. Which, by the way, we all have the capability to engage in at various levels depending on our desire. Some people are given a natural gift of certain faculties and the rest of us have to train ourselves.

The ps of the first degree relates to the head and is a sign of decapitation, - not physical decapitation but symbolic decapitation. The natural mind only recognizes reality through analyzing sight, smell, touch, taste and sound. To recognize supra-sensory reality, we must first of all be receptive to it. To the natural mind, supra-sensory reality is outside of our everyday experience and is usually regarded as foolishness and unreal. (Function of right brain.)

By a symbolic removal of the head, a couple of points are emphasized. One, except for those already gifted, we all need to unlearn some of the excess baggage we have picked up over the years because it tends to prejudice and limit our way of thinking and can make us unable to accept new ideas and that makes us unteachable.

Two, with the head gone, there can be no talking, no idle banter or chatter. There is silence. The mind needs silence to properly meditate, formulate and absorb thoughts and ideas – especially thoughts and ideas that are foreign to it. How many of us wake up sometime in the night and the mind starts to spin forth ideas, thoughts and sometimes answers to questions that we have had? And it seems to happen with not much effort on our part. The silence and lack of distractions allows for an expansion of consciousness.

The ps of the second degree relates to the heart. The heart is symbolic of that purity of soul that was originally given to each of us by the G.A.O.T.U. – before humanity exerted its influence on us. We must return to that original state of purity. This is our journey in life and the essence of FM. The s is symbolically indicative of this cleansing, this removal and casting away of the impurities, vices and superfluities of life so that our SUN, our glory in the centre, will shine through. Precedence should always be given to the intuitions of the heart. The heart can know and feel what the head can fail to comprehend or put into words. The head must be enlightened by the heart.

The third degree ps relates to the “Centre” itself, and not just the physical centre, the solar plexus, but to the divine essence centred in all of us which each of us must discover and uncover [from the rubble of the temple] and bring forward [build the spiritual Temple]. By symbolically severing our self in half, we are again reminded of two points. One, that we have a natural physical body which wears
out and dies and a supernatural spiritual body which shall never perish. Two, that by opening into this spiritual “Centre” (our SUN) and discovering and living that divine essence that each of us possesses, we will be guided so that our every thought, word and action will bring honour to the Supreme Architect and benefit every life form around us.

The exoteric explanation of the dg of each degree as we all know alludes to the position of our hands while taking the obligation. Let us have a look at an esoteric meaning of each.

In the first degree, if you look at the position of the arms, two right-angles are formed, one on the left relating to the heart and one on the right relating to the mind. “What came you here to do?” “To learn to subdue my passions and improve myself in Masonry.” The passions are found in the heart [left] and the mind [right] is used to improve ourselves in Masonry. The squares are pressed against the body and so they are to apply to oneself. Freemasonry teaches us to subdue our passions and improve our mind.

In the second degree, the left right-angle has changed position and is now directed upwards toward the S.A. Remember what the S.A. originally gave each of us. So now you are reminding yourself to be square before God and to work towards the purification of your heart. The right is still applied against and directed toward yourself reminding you to be square and true to yourself in your thoughts, words and actions.

In the third degree, the right-angles have changed their direction; they are now both pointing outward and not directed toward self. The same heart and mind scenario is actually spoken of in the closing prayer of every Lodge meeting as we ask the S.A. for assistance; “Wilt thou be pleased so to influence our hearts and minds, that each one of us may practice out of the Lodge those great moral duties, which are inculcated in it.” Freemasonry teaches us to learn about our self and in so doing we have learned to remove self out of the center. Each one of us is obligated to take what we have learned inside the Lodge out into the real world where it is so desperately needed.

Leigh McConnell
GL
History
There is no direct connection between the Knights Templar of medieval times and the Masonic Christian and Military Order of Knights Templar. Although it is thought that the degree originated in France in the mid-1700s, the earliest references to the Order appear in Ireland in 1772 and the first English reference came around 1777 in Portsmouth. The degree was first being worked as an appendant degree to the Royal Arch and in 1791 the first Grand Conclave was formed under Thomas Dunckerley as Grand Master, comprising seven independent encampments. By 1872 there were 130 encampments on the Roll. A Convent-General for England and Ireland was formed in 1873 with each country having its own Great Priory; in addition, encampments were subsequently referred to as Priories. The Convent-General arrangement did not work very well and eventually in 1895 it died and in 1930 England, Ireland and Scotland signed a concordat, agreeing on common principles and practices to be adopted by each. The Great Priory of the United, Religious and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes and Malta continue to govern the Order to the present day.

Regalia
The regalia consists of:
- Mantle, Tunic, Cap, Gloves or Gauntlets, Sash, Cross, Star, Belt, Frog and Sword

The mantle of a knight is of white material having a large crimson cross on the left hand side below the shoulder. The mantle of a knight who has passed through the Chair of Eminent Preceptor is in the form of a Patriarchal Cross. The hood is lined with white silk and white tassels; a knight who has passed through the Chair of Eminent Preceptor has a crimson lining and tassels. The tunic is also white with a large crimson cross at the front. The cap is of crimson velvet with a silver cross cap badge at the front. A knight who has passed through the Chair of Eminent Preceptor has a cap badge of Patriarchal Cross design. The gloves are black and are either cotton or leather. The sash is black watered silk and worn over the right shoulder; it has a silver knot and black silk fringe. The Star is sevenpointed and is of silver with a red enamel cross on a white background bearing the words ‘In Hoc Signo Vinces’ (in this sign shall I conquer).

Ceremony
The ceremony of Knight Templar commemorates the actions of a band of knights who were granted a place of habitation within the sacred precincts of King Solomon’s Temple by Baldwin II, King of Jerusalem, in 1118. The candidate assumes the role of a pilgrim, who presents himself to the Preceptory as such and is given shelter and sustenance. He is then charged with carrying out a period of pilgrimage and engaging in warfare. Having discharged his task courageously, he is then taught the value of meditation and penance and is finally made a knight and equipped with all the necessary paraphernalia. The qualification is that of being a Master Mason and Royal Arch Mason.
THE ALL SEEING EYE

We are taught that every character, emblem and figure associated with Freemasonry has a peculiar meaning. Each is a medium for conveying a sublime truth, and each serves in some manner to inculcate the principles of piety and virtue among all genuine professors of the Order.

Every Masonic symbol ought therefore to be frequently and thoroughly explained; and especially is this true of the All-Seeing Eye, inasmuch as though often implied in our ritual, it is not often referred to directly.

As an official emblem, its use (in Craft Masonry) is confined to the Jewel of the M.W. Grand Master and his immediate representative, the Pro-Grand Master. Seldom do we see it depicted in private Lodges, and then merely as an unessential adornment – added for the Brethren to moralise upon. Yet we instinctively regard it as an important symbol – the meaning of which is, to some extent, superficially obvious. But, as you will readily conceive, there is an esoteric significance requiring a more sedulous search – this being our present subject.

In the first place, the radiating All-Seeing Eye is a symbol of the Divine Overseer. Again, it is a symbol of Prophecy, revealing the Divine Mind. Thirdly, it is a Monitor, exhorting us to obedience, to rectitude, to fidelity. Thus we have the three sides of the triangle within which the All-Seeing Eye is usually represented. They form a tria juncta in uno, involving the same idea; that the glory of God is the grand object of our mysteries, and the knowledge of Him is the true centre of our Craft. Moreover there is (as it seems to me) a sublime train of thought peculiarly associated with each of these aspects of the Divine Omniscience, which furnishes a logical and suitable base whence to pursue an investigation in their respective directions.

Rev. W. W. Covey Crump.

WHAT IS THE ORIGIN OF THE PHRASE "SO MOTE IT BE"?

The derivation of the word "mote" comes from an old Saxon word "Motan"; whose general meaning was: to be allowed. "Amen" is originally a Hebrew word with many meanings related to fidelity, consistency and trust. The expression "so mote it be" really infers a masonic "amen". The first time there appeared to be a written record of this phrase being used was around 1390–1400 ad. Apparently "Operative Masons" had to take Charges in order to become a member of a Guild and the phrase used at the end of these charges was "so mote it be", which literally translated was, "so say we all for charity", thus, "may it be so" or "so shall it be".

Originally the two words did not have the same meaning. However, over time the two words have taken on virtually the same meaning. In England, the preference is for "Amen" at Grace before refreshment after a ceremony and "So mote it be" within the Lodge Room as indicated by the Ritual. (FREEMASON, SUMMER 2011 V43 N4, Australia)

It is interesting to note that even long held practices and conceptions within our beloved Fraternity can and will change over time. The reason for this is of course that as knowledge expands, our interpretations of ideas and practices are open to new approaches. How will our technological world impact our conception and practice of Masonry in the future? Maybe Lodge Meetings will be held via Skype or FaceTime or some other vehicle. "Time waits for no man."

Ree J. Matthews DGM
I Have A Question........

Why is it that the North has been associated with a place of darkness?

We learn from the first degree lecture, that “there are three lights in a Lodge....There is none in the North”. In “King Solomon’s Temple....the sun and moon.... could dart no ray of light into the North part thereof. The North, therefore, we Masonically term a place of darkness”.

The Sun, while progressing through the ecliptic, never reaches farther than 23 degrees and 28 minutes north of the Equator. Therefore, a building that is erected further north than this would receive the sun, at its meridian height, only on its south side.

Similar references to darkness in the North can be found in the Bible. For example in Jeremiah 1:13/14 we find: “What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, out of the north an evil shall break forth upon all the inhabitants of the land”. Again, in Jeremiah 46:20: “destruction cometh; it cometh out of the north”.

As it is said that the Lord will rise again in the East, the east side of a church is always regarded as the most sacred. Indeed it was common practice for the dead to be buried with their feet towards to East, so that they could meet Him. In Wales, for example, a wind coming from the east, is referred to as “The wind of the dead man’s feet”. In a Lodge too, the East, the place of the Worshipful Master, where the Sun rises, is the most important.

Next is the south, then the west, and finally the north - this from the belief that the dead would rise in this order. Felons, therefore, were frequently buried in the north side of the churchyard. The east is considered God’s side, where His throne is set; the west, man’s side, the Galilee of the Gentiles; the south, the side of the “spirits made just” and angels, where the sun shines in her strength; the north, the devil’s side, where Satan and his legion lurk to catch the unawary.

Some churches have still a “devil’s door” in the north wall, which is opened at baptisms and communions to let the devil out. Another passage in the Bible, shows that the North is also associated with other forms of death, such as sacrifices. In Leviticus 1:11, we read “He is to slaughter it at the north side of the altar before the Lord, and Aaron’s sons the priests shall sprinkle its blood against the altar on all sides”.

In ancient Central American cultures, where directions have a permanent symbolic importance, North is the place the living come from and the dead return to, a country of cold, hunger, night. The eagle, symbol of war, resides in the North, because it is the territory of hunting and combat. The colour of north is black. Ancient Mongols, when making toasts, spilled their cups to the South to honour Fire, to the East to honour Air, to the West to honour Water, and to the North to honour the dead.

Perhaps partly based on this Mongol tradition, in the ancient Japanese sport of Sumo, there are 4 colored tassels hanging above the ring where the Japanese wrestling takes place. Each represents a direction, and a season. A black tassel is representative of the North, and winter. The Japanese strongly believe that sleeping with ones head towards the north is bad luck. During the Middle Ages, an accused person would stand facing his judges to the north. According to the book of Bahir (one of the oldest Kabalistic texts), the north is the abode of evil, and Satan comes from the north.
I had the distinct pleasure of representing the Jurisdiction at the Conference for Grand Masters of Masons in North America, held in Atlanta, Georgia on February 19-21. As a member of the Planning Committee I arrived on the 17th for meetings to ensure all was in order. Over 60 Grand Masters were present as well as representatives from Russia, Brazil, Bulgaria, Mexico, France and England.

The host Jurisdiction, the Grand Lodge of Georgia and its Grand Master M.W.Bro. Jerry D. Moss, could not have been better hosts. At each of the evening banquets we were entertained by a Blue Grass band (below), a Dixieland band and for the final night, a Big Band played classics from the American songbook as the visitors danced through the evening.

The business meeting was excellently presided over by M.W.Bro. Stephen Ponzillo, the Grand Master of Maryland, whom I had the pleasure of hosting on a recent visit to Halifax.

I was able to attend four breakout sessions which were extremely informative. MWBro. Jim Tresner of Oklahoma spoke on the perceived division between the Grand Lodge and the individual Craft lodges and how we can work to change the perception of a “Them and Us” paradigm. Partly this has come about through poor communications from the Grand Lodge organisation and the lack of participation of the
lodges in the decision making process. We in Nova Scotia have a system, that if used by the constituent lodges, gives them direct input in how the Jurisdiction is governed and operates within Nova Scotia.

The second session was a presentation by W.Bro. Cliff Porter on the Lodge experience and how to include younger members in the life of the lodge.

The Grand Secretary of California, Allan Casalou, talked about Masonic Applications in Advancing Technology. Although a much larger jurisdiction much of what he had to say did parallel the path we are starting to take in our own jurisdiction.

The fourth session was presented by M.W.Bro. Robert D. Conley, Past Grand Master of Michigan. His presentation dealt with retention of younger members and the reduction of SNPD’s.

It was a great experience to meet and talk with Grand Masters and Deputy Grand Masters from across the Continent; to see how our experiences are paralleled in other places and how they have attempted to address the issues of modern day masonry. Much was gained from the informal conversations held at the lunches and banquets, and during the hospitality breaks.

This was a great opportunity to forge stronger bonds with the eastern seaboard Jurisdictions with whom we have so much in common. From discussion with a number of Grand Masters in Eastern Canada and the Eastern States we are investigating ways to have closer ties and a greater degree of sharing information and resources.

Barry Imber
Grand Master

Photographs starting top right: Lunch with the GM's of GLCO, GLNL, GLPQ, GLNorth Carolina; men's lunch during the sessions; the hospitality room; one of the many booths providing information and selling masonic regalia and items.
Grand Master’s Award Program  
2011-2012

Brethren, the time is closely approaching for you to fill out your application for the Grand Master’s Award. This recognition is given to active lodges who are striving for improvement, to make their lodge a more vibrant and welcoming place. Every lodge that meets the criteria will receive recognition.

The following is the criteria for a lodge to receive an award from the Grand Master. The awards are as follows:

<table>
<thead>
<tr>
<th>Award of Excellence</th>
<th>85 - 100 points</th>
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<tbody>
<tr>
<td>Outstanding Service Award</td>
<td>70 - 84 points</td>
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<tr>
<td>Masonic Pride Award</td>
<td>65 - 69 points</td>
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10% or greater increase in Lodge membership = 20 pts ______
or a 5% - 9% increase in Lodge membership = 10 pts ______

Year end with no suspensions = 10 pts ______
or year end with less than 2% suspensions = 5 pts ______

Three or more attended each District Association meeting = 10 pts ______
WM, SW and JW attended annual District Meeting = 5 pts______
WM, SW and JW attended Grand Lodge = 5 pts ______
Lodge members attended Grand Lodge in excess of three = 10 pts ______
Lodge Educational Presentations – 1 point per month = 10 pts max ______
Active use of the Mentor Program (inclusive of its 4 booklets) = 10 pts ______
Lodge Attendance at Stated Meetings Increase over previous year = 5 pts ______
Community Service Project = 5 pts max ______
Lodge participation in Bursary Program = 5 pts ______
Lodge participation on the Grand Lodge website = 5 pts ______

TOTAL POINTS EARNED ______
Maximum possible points 100

The award year starts at the beginning of the Annual Communication. The form is to filled out, signed by the Worshipful Master and verified by the DDGM and submitted to the Grand Lodge office by May 18th, 2012. The recipients of the awards will be announced at the Annual Communication. Each lodge should have received an application form. If you wish you can download this page and have it signed by the WM and DDGM.
A Triple Installation at Glace Bay - The Tyrian Young No. 45, Mariners No.80 and Thistle No.36. The GM was in attendance to present RWBro. Harvey Lewis with his 65 Year Bar. After the Installation the brethren were treated to a fried chicken supper - the best in Cape Breton!

At the Installation of Fellowship No.123 the GM presented certificates to the Grand Lodge officers of the District:

Above: During the evening of the Grand Master’s visit. Corinthian Lodge invited two distinguished brothers to put on their Masonic Education Drama. Bro. Eric Smith of Keith Lodge #17 and Bro. Lorne Urquhart of Corinthian Lodge #63 were the presenters. Bro. Smith with the help of Bro. Urquhart presented a conversation between two brothers on the road to enlightenment. Their efforts were well received.
A Triple Installation in Cumberland County. Installed Worshipful Masters Standing in the East. From the left; Wor Bro. Gary Sterling, Acadia No.13, Wor. Bro. Graeme Bales, Wimburn No. 75 and Wor. Bro. Kevin Houston, Widow's Son No.48

Above left: At the installation of St. Andrew's No.1 the GM presented two meritorious service awards. RWBro George Reid, with recipient W.Bro. Norm MacLeod and the GM. Directly above: The other recipient, W.Bro. Bob Cowley

Left: RWBro. Fabio Sani presented RWBro. with a walking cane made of rosewood and a gavel handle with the St. Andrew's crest, embedded in recognition of the support he has given to lodge over the years.