PRAYER--YOUR SECT OR MINE

-NEITHER
I would be remiss if I did not begin my first message by thanking the Brethren for their overwhelming support and kind words of encouragement before and after our installation in Digby. Our pledge to this Grand Jurisdiction is that we will do our utmost to uphold the Dignity and Respect that we have been hearing throughout our travels within and outside of our Jurisdiction. Nova Scotia is held in the highest regard because of the great hospitality that is shown to our visitors that attend our Grand Sessions. We know we have a long road ahead of us, but with your support, we – meaning all of us – will succeed in making this a year to remember; celebrating our 275 anniversary.

Our theme as was stated in the acceptance speech is Public Relations and Communications. Through increasing our visibility in our communities, this will promote positive public relations. Communication will be facilitated by making the public aware of who we are, what we do and the great charities that we support. We can all do this by working together to increase the awareness and our membership. We are encouraging the membership to remain proud of who we are and through modeling the teaching of our great organization, other men will become interested in our fraternity. This level of excitement will demystify the secrecy of Free Masonry and will assist in the growing of our fraternity. We will begin our term by participating in the local parades and community activities. All Mason, entered apprentice and fellow Craft members are encouraged to join in the celebrations with their white aprons in full regalia. If the weather is too hot, dress pants and dress shirts, with full regalia, will be the attire. If you are aware of a Brother who does not have transportation, offer to pick them up to support their participation. During the summer months, open up your Lodges inviting the community in for a summer barbeque and information session. If time permits, hold this type of event as often as possible and promote these types of events in your local newspaper. We look forward to hearing about the wonderful work that you will be engaged in. Where possible, we will do our best to support you and your Lodge’s endeavors and will make every effort to attend your function.

There are a lot of Masons in our Grand Jurisdiction who do not have the Masonic square and compass emblem on their vehicles. Let make it so that every vehicle a non-mason sees will open their eyes to inquire as to why they are seeing this emblem all over Nova Scotia, on every Brother’s vehicle. Grand Lodge has Masonic Square and Compasses emblems and will forward them to your lodge upon your request. Arrangement for payment of these emblems can be made through your Grand Lodge.

Take the time to promote the greatest fraternal organization we belong to. As it is always said: Once a Mason, always a Mason and Brothers for Life - Spoken from a true Mason, who would not want this?

George A. Grant
Most Worshipful Grand Master
From the Editor

Although a number of lodges have been in darkness during the summer Nova Scotia masonry has had a lot of exposure these past few weeks. In many areas of the province Lodges and Districts have joined in many of the summer parades, including the HRM Natal Day parade. The MWTGM has attended as many of these parades as he was able and the PR Committee has provided professionally created banners and float accessories for the use of the Craft.

The lead article this issue deals with is a topic that has caused some members of the Craft some discomfort when sitting in Lodge. We all need to be more aware of the universality of our Order. To bring into the lodge room our personal creed means risking offending a brother. There is a reason our Ritual avoids reference to specific faiths and that we use terms for the Supreme Being that are acceptable to all. Let us be mindful of our Brethren.

“God is like a mirror. The mirror never changes but everybody who looks at it sees something different.”—Harold S. Kushner.

PRAYER—YOUR SECT OR MINE—NEITHER

The following article is taken from a Masonic Association Short Bulletin and deals with an issue that has been brought up on a number of occasions in this Jurisdiction. Being sensitive to our Brothers’ differing creeds, whether present or not, not only allows us to fulfill our obligation as Masons but demonstrates one of the prime tenets of our Craft.

—Ed.

Thanks to M.W. Bro. Budkofsky, PGM and Grand Historian of the Grand Lodge of Connecticut for his very insightful look at Prayer in our Masonic Lodges. Frequently we tend to forget that Freemasonry is non-sectarian and represents men of all faiths who believe in GOD.

To most Masons, especially those who have made no special study of the Craft and its philosophy—the universality of Masonry, of which they hear so much, means only its wide distribution throughout the civilized world.

If we were to ask a hundred average Master Masons, whether or not Freemasonry is a Christian organization, without a moment’s thought, many will agree that it is. There was a time when Freemasonry was Christian in character, and some of its early enthusiasts did all they could to keep it so. There was a time when Freemasonry was Christian in character, and some of its early enthusiasts did all they could to keep it so. Some Christian influences still survive in our ritual and practice—the Holy St’s John are characters taken from the New Testament, the Lion of the Tribe of Judah is difficult to explain except as a Christian symbol, the New as well as the Old Testament is the Book of Law on Masonic Altars in all English-speaking countries.

But Masonry is not Christian: nor is it Mohammedan nor Jewish nor to be classified by the name of any other sect. The power which has held it together, the nourishment
which has caused its growth, the central theme which makes it unique, is the opportunity it affords men of every faith, happily to kneel together at the same Altar, each in worship of the GOD he reveres, under the universal name of Great Architect of the Universe.

Here, and here alone, is the real universality of Freemasonry. It is the drawing power which brings men together to follow a common ideal of charity and brotherhood. It is the cement which holds men to their obligations and makes for common understanding. It is the tie which binds one generation to another, and which says to all initiates "you are brothers because of mutual manhood, not because of your beliefs."

The universality of Freemasonry is in its toleration of every man's faith, so it is monotheistic.

Freemasonry must constantly be aware of those within our fraternity who would attempt to convert us into an organization we were never intended to be. It is of paramount importance in today's Masonic circles of leadership that there be a continuing emphasis on the universality of Freemasonry. As relates to the First Book of Constitution ("it is the religion in which all good men agree") it is based on a foundation which supports all religions, creeds and sects. Once Masons unite under its banner, they may afterwards proceed to build for themselves temples of worship for all the great religions of the world. While Freemasonry does not interfere with these extra curricular activities, we must insist that whatever be their private opinions, Masons shall stand on that foundation.

One of the most important of all our regulations is that which forbids us to participate, as Masons, in any form of religious or political sectarianism. The fraternity's attitude towards all such sectarianism is more than merely one of a negative position. It goes further than just a hands off policy. It is rather an affirmative position, for it definitely prohibits all Masons from sectarian controversies in any form. Such controversies are un-Masonic, that is, they are outright violations of written Masonic law.

It is not difficult for one to understand the reason for this regulation. Freemasonry exists for the sake of, is dedicated and devoted to, the philosophy of Brotherhood. Brotherhood means that many of us, men drawn from all walks of life, with a great variety of racial characteristics, religious and political opinions, are brought together, and kept together, in a relationship of friendship, harmony and good-will.

To maintain that harmony, it is necessary that whatever passions and prejudices might divide us into opposing groups, feuds, schisms or conflicting cliques, must be kept out at all cost. Nothing is more likely to destroy the peace and harmony of the craft than religious and political sectarianism. For this reason, sectarianism is prohibited in Freemasonry because the welfare of the fraternity and the brotherhood it teaches require.

All of which adds up to the fact that Freemasonry seeks to unite men into one guild or union and thus becomes the means of conciliating true friendship among the persons that might have remained at a perpetual distance. And the principle of universality as to religious beliefs has been and continues to be our greatest heritage and our greatest challenge.

Innovations in the body of Masonry over the years have had a way of becoming fact instead of fiction. When innovations in the body of Masonry either esoteric, exoteric or physical are introduced and virtually go unchallenged, they have a way of becoming the accepted practice and their elimination becomes the innovation.

In the "Charge" of the Master Mason degree, we were admonished to carefully preserve the Ancient Landmarks of the Order entrusted to our care. The Landmarks of Masonry are those ancient principles and
practices which mark out and distinguish Freemasonry as such, and constitute our source of Masonic Jurisprudence.

Freemasonry is defined in its "Statement of Principles" as a charitable, benevolent, educational, and religious society. Religious in that it teaches monotheism, which is the sole dogma of Freemasonry. Belief in one God is required of every initiate, but his conception of the Supreme Being is left to his own interpretation. This is the basis of our universality. The Holy Bible is open upon its altar whenever a lodge is in session, reverence for God is ever present in its ceremonials. The Great Light of Freemasonry is the Volume of the Sacred Law which is an indispensable part of the furniture of a Masonic Lodge. The Grand Lodges of the United States use the Holy Bible as the volume of Sacred Law on their altars, however the candidate who is not a Christian or of the Jewish faith is entitled to have his own sacred book substituted for the Bible.

In some Lodges in other countries, the altars of Masonry have more than one volume of the Sacred Law on them and the candidate may choose the one on which he is obligated.

No lodge may stand open and remain so unless the Holy Bible is open upon its altar, its pages displaying the proper passage appropriate to the degree in which the lodge is working. The open Bible signifies that by the light of its teachings, we must regulate our conduct, for it is the rule and guide of our faith.

Past Grand Master, The Rev. Thomas S. Roy, D.D., Grand Master of Masons in Mass. in 1951, had good counsel for Lodge Chaplains and others who insist on the use of Christian phraseology in prayer offered at Masonic gatherings when he points to the crux of the problem as it pertains to the universality of Freemasonry. "No man is barred from using that name of God which comes nearest to him. However, there is always the matter of good taste, of courtesy. Therefore, we are well advised if in our prayer we use terminology that is common to all of our religions. In my duties as Chaplain in a lodge I have found the prayers suggested in our Masonic ritual to have such spiritual meaning and such dignity of expression as to make them completely satisfying to me."

"I am quite sure that as Brethren we shall strengthen the bonds that unite us as we find common expression in prayer rather than assert our right to use, each his own, distinctive phraseology."

Writing on belief in God, as the first of the Ancient Landmarks in his classic book, "Dare We Be Masons?" The Rev. and Most Worshipful Brother Roy says: "It is when we formulate our beliefs about God that we create divisions."

"Faith in God unites us, but belief about God, which is theology, divides us."

"Freemasonry has no theology. It does not go from faith to speculation, which is theology, but from faith to demonstration, which is life."

"Freemasonry makes no attempt to put a label on God that would place him at the front of a Masonic procession."

In 1953, Most Worshipful Brother Robert A. Nisbet, addressing the Grand Lodge of Connecticut said in part:

"Masonry is the common ground where men of every race and nation, where men of every sect and creed, where men of every shade of religious belief and of every political opinion can meet and be united in one Brotherhood, under one God, and in a natural religion in which they can all agree and yet still retain their individual religious and political beliefs."

"If men wish to foregather and work for their ideas and convictions with men whose religious and political beliefs coincide closely with their own, there is a wide field for their activities and they conceivably may do much good in the world for proselyting and even fighting for their convictions, either political, or religious, or both."
“But a Masonic Lodge is not their sphere for such activity. The strength of Masonry is its nonpolitical and non-sectarian character, and anyone who tries to Christianize Masonry, as did Dermott early in the Eighteenth Century, or as many still try to do, no matter what their good intentions, do Masonry a disservice.”

The Universality of Freemasonry can only be accomplished when we accept and understand what we read in the Old Charge; i.e. we recognize non-sectarianism as an important lesson in the teachings of Freemasonry; when we subscribe to the 1939 Declaration of Principles, as adopted by the Conference of Grand Masters in North America; when we take seriously that which we teach and speak a great deal of and on occasion seemingly practice very little. Then and only then will one's religious denomination or persuasions become secondary, thus Freemasonry becomes the center of union, and the means of conciliating true Friendship among persons that might have remained at a perpetual distance.

In summation, Masons meet on the level and seek to conciliate true friendship among those of every sect and opinion...Any prayer in the lodges should be such that any Mason could freely respond, "So mote it be," an old phrase which may be interpreted to mean, "This is my prayer, too".....

Then let us pray and lecture in those universal terms which can unite all Masons in agreement. Let each Mason hold to his own faith firmly while he accords the same precious right to every other Mason.

It may be in some lodges, particularly in smaller communities, that all of the local Brethren are professing Christians. Still, visiting Masons may come to the meetings of such a lodge. All of us would want any visitor to feel at home, and welcome. The visit of a Mason who is a Jew or a Hindu, should not require a change in the usual practices of any lodge. All Masons should be received in the spirit of brotherhood and hospitality.

Let it be a precept of the Craft that everything done in the lodge should be such that any Mason could join in without offense to his faith or discomfort to his conscience.

M.W. Bro. Budkofsky, PGM
Grand Lodge of Connecticut.
JOHN ALBRO VISITS RISING SUN

On the last weekend of July, 26 masons and their partners were entertained by the Brethren of Rising Sun Lodge, of Nashua, New Hampshire. This was the ninth biennial visit by John Albro Lodge to Nashua. The weather cooperated so that the brethren were able to attend a BBQ at W.Bro. Larry Gullet’s home on Friday night and his wife Shelley, entertained the wives on Saturday while the brethren of John Albro exemplified the Third Degree. Bro. Andrew Grainger gave a very impressive rendition of the majority of the Third Degree Lecture. Present for the visit were the Grand Master of Masons of New Hampshire, M.W.Bro. Stewart Aronson, M.W.Bro. Wayne Libby, PGM, GLNH. M.W.Bros. Reno Favretto, Owen Walton, and Barry Imber, from Nova Scotia attended with John Albro.

After lunch a presentation was made describing the symbology of two new “stained glass” windows that were designed and made by Bro. Ryan Flynn, a member of Ancient York Lodge which shares the Temple with Rising Sun. After the presentation the WM of Rising Sun presented John Albro with a print of the windows signed by its designer and creator. The windows are actually printed on perspex and are hung inside the actual windows. The designer of the windows had made them with the intent that at some future date the design could be transferred to stain glass. The cost and manufacture of these windows in stained glass would cost somewhere in the region of $40,000.

A casual prime rib banquet with stand-up comedy entertainment took place on Saturday night. As usual, the quality of both the food and entertainment was excellent! This biennial visit is a wonderful opportunity for fellowship. Not only members of John Albro Lodge but also other masons have made the journey to New Hampshire establishing friendships and broadening their masonic family.

Ryan J. Flynn is an artist and Freemason currently living in Nashua, NH with his wife Kristen and new daughter Mia. Ryan graduated with his bachelors degree in Fine Art and Graphic Design from the University of Massachusetts in 2007. Ryan has been a working artist for over 10 years and has works in painting, drawing and design. In 2006, he studied at the University of Richmond in Florence Italy where he excelled in Painting, and Art History. A relative newcomer to the craft, Ryan was raised in Ancient York Lodge no 89 in 2010, where he is currently serving as the Senior Deacon.

“While in school I loved to learn about symbolism and art history. After becoming a Freemason, I wanted to incorporate that love with my talents in art to produce masonic artworks that mimic the times of old. I feel that the craft needs artists to step up and create works of art to celebrate this amazing fraternity, and hopefully use these works to raise money to help out our communities.”

http://www.thedigitalmason.com/artist.html
MESSAGE FROM THE JUNIOR GRAND WARREN

Brothers:
In June of 2013, I was proud to be elected as the Junior Grand Warden, of the Grand Lodge of Nova Scotia, AF. &AM. I wish to thank you for your support and to inform you that I will do all within my power to do my best to support this great fraternity.

In this time of changing technology, I feel it is important to get our message to the world. I come from a small country lodge and I am often asked "what do you guys do"? When we attend things like church parades and civic parades, let's get on the phone and make ourselves visible in our communities. People want to know why we exist. We need to talk to our friends and neighbours, to let them know what we do for our communities and this great province, the charities that we support, the scholarships we give out yearly and the other things we participate in.

Again, thank you for your support as I move along in my Masonic career.

George O’Leary
J.G.W.

FREEMASONRY AND SHRINEDOM IN THE STATE OF ARKANSAS

In July of this year delegates attending the 139th Shrine Imperial Session passed a revision to the Shrine bylaws that have ramifications on Shrine membership in Arkansas. As most of you are aware, in order to be a Shriner you must be a Master Mason in Good Standing. In order for Shriners to operate the “Greatest Philanthropy in the World”, Shriners International has to operate under its own set of bylaws. In doing some housekeeping a number of years ago, Shriners International sent a letter to a number of Grand Lodges where Shrine Temples exist asking that the Shrine be able to operate in their jurisdictions in “Amity”. This would mean that Shriners and the Grand lodge would have a mutual understanding and a peaceful relationship. The Grand Lodge of Arkansas replied that Shriners would be an “Appendant” organization in Arkansas which means Shriners would be subordinate and attached or added.

This arrangement was working until recently when a Grand Master had a disagreement with the Potentate of one of the two Shrine centres in Arkansas. This disagreement was the result of an incident that took place during a Christmas party at a Country Club. This party was not a Masonic or Shrine sanctioned event. The result was the Grand Master had Masonic charges laid against the Potentate and without a Masonic trial being held the Grand Master suspended the Potentate from Freemasonry. The Potentate appealed to the Imperial Potentate to discuss the matter with the Grand Master and try to reach a compromise. Two Imperial Potentates tried to no avail. The Immediate Past Imperial Potentate, accompanied by some Grand Masters tried to no avail to reach a compromise with the Grand Master of Arkansas. In fact the Grand Master of Arkansas sent a letter to all Shriners in Arkansas informing them that they had to choose between being a Shriner of a Freemason. It has been stated that the Grand Lodge had District Deputies sit outside of Shrine meetings and take names and those Shriners attending the meetings were sent their suspension from the Grand Master.

As a result of the inability to come to an understanding, the Delegates to the Imperial Session in Indianapolis reluctantly passed an amendment to the Shrine bylaws whereby in Arkansas a Shriner does not have
to be a Master Mason in Good Standing. It is hoped by all Shriners that this doesn't become the thin edge of the wedge whereby Shriners do away with the Master Mason requirement completely. I think it was the conclusion of most of the Delegates I spoke to, this action was the result of a Grand Master’s ego getting in the way of good judgement.

This is unlikely to have an effect on us in Nova Scotia. Arkansas Shriners are unable to attend a tiled meeting of the Shrine or Craft Lodge without showing a valid Master Mason dues card. There are a number of Shriners in Arkansas who have been given dispensation from a number of neighboring states to be able to affiliate with Craft Lodges in those state in order to remain Freemasons.

*Paul E. Frank,*
*DGM*

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**NEW HONORARY GRAND MASTER OF NOVA SCOTIA**

Here is a picture from the Special Presentation made Saturday September 14th at Uniake Lodge. Graham Paul Long was made a Honorary Grand Master by the Most Worshipful Grand Master, M.W.Bro. George Grant. This man has battled since the age of 15 when he was in a severe motor vehicle accident leaving him paralyzed and with other major problems. He takes a keen interest in Freemasonry and listens to his father (V.Wor.Bro Paul Long) when he speaks about freemasonry. In the picture from left to right are: Mrs. Stephanie Long (Graham’s wife); Mrs. Sandra Long (Paul’s wife); Honorary Grand Master Graham Paul Long; R.W.Bro. Paul Long and of course MWB George Grant.
UNDERSTANDING THE BENEVOLENCE FUND

a) Acts of benevolence from the Foundation are restricted to Master Masons or immediate family.
b) All applications are held in the strictest confidence.
c) The two avenues of assistance are the ‘Individual Program’ and the ‘Assisted Home Program’.
d) Application is made by downloading forms from the Foundation website.
e) Completed forms are sent to the Chairman of the Foundations Benevolence Committee.

EXAMPLES OF TYPE OF ASSISTANCE

Individual Program:- eye glasses, hearing aids, bills from utilities that threaten service, travel cost for sickness that may affect treatment, and other situations that could harm you or your family. Funding for special equipment such as wheelchairs, walkers and over bed tables not covered by medical insurance.

Assisted Home Program:- Funding for repairs and renovations to the home allowing longer independence in the home such as wheelchair ramps, bathroom and kitchen adaption for a disability. Also, limited household assistance to cook, clean and provide transportation to appointments.

GUIDELINES FOR PREPARING APPLICATIONS

Requests for Benevolent Assistance must originate from a constituent lodge using the application form and worksheet downloaded from the Foundation website. Lodges submitting applications are encouraged to make a financial contribution from their own funds where possible. Amount of grant will depend on resources available. Chairman has authority, in urgent situations, to approve grants up to $500.00 per incident. Worshipful Master, Senior Warden and Secretary will consult with applicant to ensure application is fully completed and that funds cannot be obtained from MSI, DVA, VON or other authority. Confidentiality is paramount.

MORE DETAILED INFORMATION IS AVAILABLE ON THE FOUNDATION WEBSITE

http://masonicfoundationofnovascotia.ca

Peter Ponsford
SGW
Vice Chairman, Board of Directors
The Caledonian Orchestra

Presented by
The Cumberland District Masonic Association

Time: 7pm
Tickets: $15

Saturday, November 2nd
St. Stephen's United Church 1 Ratchford Street, Amherst

All proceeds to the Cumberland County Early Intervention Program
The historical origins of Freemasonry have been the subject of much speculation. There is however, general agreement that it evolved from the Guilds of Operative Masons, but just how and when this happened is not clear. There is, however, an ancient tradition within the Craft, which sheds some light on the matter.

The oldest existing document which is clearly Masonic is the Regius Manuscript, dating from 1390 A.D. In it we read that the Saxon Monarch Athelstan convened a general assembly of the Craft in the City of York in the year 926 A.D. At this time fifteen articles and fifteen points were established for the government of the Order, and Athelstan's son, Prince Edwin, was appointed as head of the Order. Of great importance was the fact that King Athelstan granted his Charter to the Craft, thereby establishing it as a legal entity for the first time in history. The significance of this event for Masonry is exceeded only by the actions leading to the formation of the Mother Grand Lodge in 1717, after which Speculative Masonry began to spread to the four corners of the Earth.

Now it must be understood that this reference pertains to the governing of Operative Masonry for we know with certainty, that Speculative Masonry was not formalized or recognized until the formation of the first Grand Lodge of Freemasonry in England in the year 1717. The Birth of Speculative Masonry however was the result of many years, spanning centuries, of incubation beginning with the making of the first Accepted Mason within the Craft, or the acceptance of the first non-operative as a member of a Lodge of Operatives, due to his political influence or wealth.

As a bit of Background, it is imperative that we understand the influence that these Operative Guilds had on the society of that Gothic Era. Few people of the day had the knowledge and skills to erect the magnificent edifices of which many still stand today. And this knowledge was closely guarded within a College of Builders, who was responsible for the General Regulation of the Craft, instruction of the workman, as well as the quality assurance of the work. These workmen of the various disciplines of the day were assigned to Guilds and Lodges which in turn were responsible for their safety, implementation of the work, assignments, and general welfare of workman and family. The workman were bound by an Oath which was strictly enforced if a Member of the Craft was found to be unfaithful to the Lodge though his infidelities to his Oath. These penalties ranged anywhere from expulsion to death, pending the offence.

Now the Romans have to be afforded much of the credit for the development of these Colleges of Builders. In 715 BC Numa Pompilius, organized and founded the first Colleges of Roman Builders and Constructors. These Colleges were assembled to erect Temples and Monuments of Worship, and other great works, and consisted of Masters, Wardens, Censors, Treasurers, Keepers of Seals, and Secretaries. It is also claimed that the Greek Artists and Architects were employed by these Colleges thus bringing a Greek influence of Art and Architecture, as well as the influence of Ancient Religion.

As Rome began their advance to control the world they took their knowledge with them and in 312 BC made their first presence in Britain and there constructed the first major highway system. In 55 BC under the Command of Julius Caesar, York became his centre for operations being strategically located and well fortified and connected to the entire Country by the Roman Road system. In time Rome fell and eventually Britain installed the Saxon Athelstan, Grand Son of Alfred the Great, as King of all England. Athelstan was known as a liberal thinker and architect and a builder of Churches and a supporter of the Masonic Guilds.

This system of Colleges and Guilds prospered until about the mid twelfth century when the secrets of the Craft began to become known beyond the Sanctuary of the Guilds.
With the release of these secrets and the invention of the printing press, the Guild system began to crumble as their unique knowledge was rapidly becoming available to the general population. Unfortunately with no control over the ever-increasing number of Clandestine Masons or Builders, the Gothic period was about to end.

At this point in time, the Colleges and Guilds knew they were in trouble and could no longer support their Lodges without adequate work. They did however, have enough influence among the Aristocrats of the day, that they were able to convince those of adequate means and influence of the Great Principles and Tenants of the Institution, and need to preserve these Principles by becoming an Honourable Accepted Mason and to Join the numerous Lodges in an effort to maintain their existence until such time as they would once again be required. Unfortunately the decline for the need of the Operative Masons continued and these Operatives were now being replaced by Accepted Masons of wealth. This trend continued until early 1700, when the term Speculative Masons was adopted and the first Grand Lodge stood up in 1717.

It seems particularly appropriate that the York legend should serve as the basis for an organization dedicated to serving the entire Rite of Freemasonry. The events which took place on that occasion are Important not only for their historical and educational interest, but as a means for exemplifying the important lessons of Masonic unity and service to the Craft. From the day that the Charter of York came into existence, the Light of Freemasonry may have occasionally been dimmed, but it has never been extinguished.

Therefore my Brothers, the lessons borrowed from these early philosophies should cause us to rededicate ourselves to the service of God, our Brother Masons, and our beloved Fraternity. Thus will we be united in an eternal fellowship, allowing harmony to prevail and every moral and social virtue to cement us.

Gary C. Patterson
Grand Lecturer

Stuck for a something for your Lodge Education Programme?
Meetings tending to be no more than business and egg sandwiches?
Looking for something to enliven your meetings?
then ..........

......why not contact the Grand Lecturer who would be pleased to accept any invitation to attend Lodges or Districts to make presentations, as his calendar will allow.
HRM NATAL DAY PARADE

On August 5th the Most Worshipful the Grand Master, M.W.Bro. George Grant, accompanied by three past Grand Masters, the Senior Grand Warden and a number of Grand Lodge officers and Brethren participated in the 118th Natal Day Parade in Halifax.

The brethren paraded a number of Masonic flags and preceded two floats and the Director’s float from the Shrine. The large turn out had a bright and warm morning for the five kilometer walk. The MWGM, driven by MWBro. Roy Lively, followed the constitution carried by the WM of St.Andrew’s Lodge.

Everyone was delighted when the Masonic float representing the first lodge in Canada was awarded the Best Community Group Float. It was a great turnout and the crowds in Halifax and Dartmouth were exposed to the Craft in a very positive way. It was interesting to note that a number of people did not recognise the Square and Compasses and had no idea of who we were. Participation in parades such as this does give the Craft an avenue to let the public know who and where we are.

Rear rank: members of the 40th Foot who played the officers of the first lodge in Canada.
Front rank l to r: VW.Bro. Don Doucette, AGDC; MWBro. Barry Imber,SGW; RWBro. Peter Ponsford,MWTGM, MWBro. George Grant; MWBro. Owen Walton; MWBro. Roy Lively; RWBro. Tony Szucs, GDC.
Mysteries, like the Masonic rites, are ones parents and elders are sworn not to reveal to the uninitiated, which include all children.

Anthony E Hecht
IN AND AROUND THE JURISDICTION

Berwick Gala Days Parade, August 11th
Each lodge from the Kings District was well represented, as well as Grand Lodge Officers making the long trip to take part.
It really shows that the Freemasonry is strong in Kings County, when a group of brothers come together to honour the Craft.

Members of Albion Lodge #5, volunteering their time and donating the meal for the Shepherd's Lunch Room in New Glasgow, NS. Shepherds Lunch Room is a community outreach program that provides hot meals to those in need.
The combined King's/ Annapolis/ Digby Quarry Degree was held Saturday the 17th of August at Hankinson's Rock Quarry in Nictaux. Congratulations to the 5 new brothers raised, two from Harmony and three from St. George's.

This picture was taken on September 5th, 2013 at Poyntz Lodge No. 44; two 50 year jewel presentations along with a 97 Birthday celebration. L to R: RWB Glenn Wallace (DDGM), Wor. Bro. Mitchell Spencer (Master Poyntz Lodge), Wor Bro. Clifford Brison (50 yr jewel), Bro. Donald Beckwith (97th Birthday - MWB Grant Presented Bro. Beckwith with 275th Anniversary Jewel), MWB George Grant, and Bro. Robert Fraser (50yr Jewel). Picture courtesy of Lady Helen Szucs.
R.W.Bro. Pat King, Cornwallis No. 9

Y.W.Bro. David Miller, C.W. Saunders No. 125

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