ONE HUNDRED YEARS ON
From the Editor

In this issue we present “One Hundred Years On” – the record of the sacrifices made by freemasons who answered the call to arms in 1914.

This project has been coordinated throughout the different Jurisdictions across Canada to collect the statistics, names and stories to commemorate the hundreth anniversary of “The Great War”. There is no doubt that we shall see a great deal written on such an important anniversary. It is important that we all understand the sacrifice and the importance of remembering those men, members of our Craft, who are just seen as names on the honour rolls that are hanging in our lodges across the Jurisdiction. As each generation moves further away from the events of the past it is necessary for us all to examine the causes and effects of such momentous times. It is interesting to reflect that some Master Masons today are as far away from the Great War as some of us older Masons are from the American Civil War.

For those ardent curlers check out the registration form for the 2014 Broom and Gavel Bonspiel on page 26-27. This is always a great event, even if you do not curl!

Happy New Year to you all.

From the Editor

For centuries had Freemasonry existed ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in brotherhood and affection. I know the institution to be founded on the great principles of charity, philanthropy, and brotherly love.

Bulweb
Happy New Year to all of the Brethren and Sisters of our Great Fraternity, The Craft. I want to take this opportunity to thank everyone for the cards that were forwarded to my Lady Winnie and I over the Christmas / Festive Season. As we embark upon a new year, I am wishing PEACE, LOVE and HARMONY to you, your family and your Lodge.

Moving into this new year is a great opportunity to build on what we have started last year – public relations through participating in community parades, community events and opening our Lodges to the public. The response from last year’s participation has been overwhelmingly positive. I continue to receive positive feedback from individuals who have appreciated our openness in sharing the great work that we do as Masons. Our visibility in the community has prompted questions about our Regalia, its meaning (the various designs of our Aprons) and our colorful flags, which have only been shared with the public for the first time in 2013. Community members have also commented on how we have taken care of our Senior Brethren, by providing transportation for them during the parades, providing them with an opportunity to remain an active participant in these functions. As Grand Master, I am so proud to see our Senior members with that glow in their eyes as a result of their Lodges making it possible for them to participate. Through these public relations strategies, we have had print media in some jurisdictions and hoping to increase this form of promotion in the new year. I urge you to communicate your plans to participate in upcoming community parades and events, with all of the Lodge secretaries throughout our Jurisdiction, so they can inform their Brethren and we can remain a support to each other by travelling to participate in each other’s upcoming events.

Another form of public relations which has been very positive and enlightening to various communities are the church services that we have been invited to take part in. I want to personally thank the District Deputy Grand Masters for their hard work and co-ordination of these church services.

I am so proud of all Masons in Nova Scotia as we come together for the good of the Craft. When travelling within and outside of Nova Scotia, I am always proud to promote our Great Fraternity in Nova Scotia. Recently I had the opportunity to be invited to Most Worshipful Prince Hall Grand Lodge of Maryland and The Grand Lodge of Massachusetts in Boston (with the latter being accompanied by two Past Grand Masters; MWBro. Owen Walton and MWBro. Barry Imber. Although both Lodges were interested in our work, this had been the first time that MWPHGL of Maryland had received a Grand Master from Nova Scotia. It was such an honor to promote our Craft and speak about the history of our Grand Lodge and the Grand Lodge Medallion. Sharing this history with other Brethren from Maryland, who belong to Lodges in Kuwait, Germany and Iraq (all under the jurisdiction of Maryland) strengthens our Brotherhood and increases our family beyond our Canadian border.

In closing may the Great Architect of the Universe keep us strong so we can prosper, promote our great work together and strengthen our Lodges.

George A. Grant.
The Most Worshipful The Grand Master
Grand Master’s Address, 49th Annual Communication, Halifax, Nova Scotia – Most Worshipful Grand Master Donald F. Fraser, “Among those who have gone to the Front, are many of our Masonic brethren and sons of brethren of this Grand Masonic Jurisdiction....It is our duty as Masons to loyally support the Government in carrying on this war against those who would trample under foot and destroy all the principles of our beloved Order.”

Grand Master’s Address, 53rd Annual Communication 1918, Halifax, Nova Scotia – Most Worshipful Grand Master John Hay, “...let me quote from an historic “order of the Day,” recently issued, on the field of battle, by Worshipful Brother Lieut.-General Sir Arthur W. Currie, commanding the Canadian forces in France: ‘Looking back with pride on the unbroken record of your glorious achievements, asking you to realize that today the fate of the British Empire hangs in the balance, I place my trust in the Canadian Corps, knowing that where Canadians are engaged there can be no giving way. Under the orders of your devoted officers in the coming battle you will advance or fall where you stand facing the enemy’.”

“I SAW THE SOLDIERS MARCHING” by A. Lawrence 2004

I saw the soldiers marching, one drear November day,
Those heroes bold, from wars of old, in countries far away.
I heard the drums like thunder, the sound of marching feet,
As men of ancient valor marched down our little street.
I heard the skirl of bagpipes, the blare of brasses bold,
As heroes from another time relived the days of old.
The old, the halt, the lame, the slow, they marched with solemn pace,
To honor comrades fallen at another time and place.
I felt the tightness in my throat, the tears that burned my eyes,
As I watched the quiet dignity of old men marching by.
The fine young men, and women too, in battles long ago,
Who gave their youth and some their lives, to fight our country’s foe.
On this day will be remembered, by comrades who remain,
And by the heavens, weeping, with softly falling rain,
The medals softly jingling on every passing chest,
In memory of companions who’ve long been laid to rest.
There are some unfit, and some who sit, in wheelchairs, row on row,
While they recall what price was paid to turn our country’s foe.
And some will stand with tear-dimmed eyes,
While all repeat the solemn vow,
“WE WILL REMEMBER THEM”
The Conflict Begins:
Sunday, June 28th, 1914, Archduke Franz Ferdinand, heir to the Austro-Hungarian throne, was shot and killed by a Serbian nationalist during a visit to Sarajevo in Bosnia. With Austria-Hungary suspecting Serbia was behind the plot and backed by Germany, it declared War. Germany followed suit in declaring War on Russia, the Serbian protectorate and two days later on France.

The German army then invaded a neutral Belgium on the way to France which now brought Britain and ultimately Canada into the conflict. Few Canadians had paid much attention to the tensions in Europe, fewer still anticipated a war and the sacrifices Canada would be called to make. A spirit of light-hearted optimism and enthusiasm was overwhelming as Britain and her Empire went to war expecting her armies would be home for Christmas that year. Little did they realize that four long years of death and destruction lay ahead, involving high explosive shells, rapid-firing machine guns, poison gas, naval dreadnaughts, submarines, and aircraft. In the early days of the conflict, many smaller battles raged on until armies on both sides dug in creating primitive fortifications and starting a complex system of trench lines, machine gun and artillery positions eventually forming the “Hindenburg Line” during the winter of 1916 / 1917.

By the end of the war, the line was nearly 750 kilometers long stretching from the coast of Belgium to the borders of Switzerland, this was the “Western Front” that our Canadian soldiers became engaged in.

CANADIAN TIMELINE

- August 4, 1914:
  First World War begins
- April 22, 1915:
  Canadians see first major action at Ypres
- April 9, 1917
  Canadians take Vimy Ridge
- November, 1917
  Canadians capture Passchendaele in muddy battle
- November 11, 1918
  Armistice signed ending War

YPRES 1915
April 1915, the German command introduced a new weapon, poison gas, 160 tons of chlorine gas. As thick clouds of yellow-green chlorine drifted over the trenches, defences crumbled and troops died or broke and fled, creating a huge gap in the allied lines. Canadian troops fought to close the gap mounting a counter attack driving the enemy out of Kitchener’s Wood, an oak plantation near St. Julien. Two more disastrous attacks against enemy positions were made to close the gap with extremely heavy casualties. Ahead lay the fierce battle of St. Julien on April 24 with German forces targeting the Canadian line. Once more the chlorine gas was used by German forces. Through terrible fighting, withered with shrapnel and machine gun fire, hampered by their issued Ross rifles jamming, violently sick and gasping for air through soaked and muddy handkerchiefs, Canadian soldiers held on until reinforcements arrived. In 48 hours, 6,035 Canadians became casualties, of whom more than 2,000 died.

THE THIRD BATTLE OF YPRES AND PASSCHENDAELE 1915
In July, the British Commander, Sir Douglas Haig, launched a drive in Flanders to seize strategic rail heads and capture German Submarine bases on the Belgian coast. The
Map of the Western Front, 1914–1918, Canadian Operations, Legend:

Allied Front, 15 December 1914

Allied Front, 20 March 1918

Allied Front after German Offensives of March – July 1918

A The Battle of Ypres, April – May 1915

B The actions at Festubert and Givenchy, May–June 1915

C The St. Eloi Craters, March – April 1916

D The Battle of Mount Sorrel, 2–13 June 1916

E The Battles of the Somme, July – November 1916

F The Battle of Vimy Ridge, 9 – 12 April 1917

G The Battles of the Scarpe, April – May 1917

H The capture of Hill 70, 15 – 25 August 1917

I The Battle of Passchendaele, 26 August – 10 November 1917

J The Battle of Amiens, 8 – 11 August 1918

K The Battle of Arras, 26 August – 3 September 1918

L The Canal du Nord, Cambrai, 27 September – 11 October 1918

M The capture of Valenciennes, 1 – 2 November 1918

N The capture of Ypres, 5 – 14 November 1918
Canadian Corps were ordered to relieve the decimated Anzac Forces in the Ypres Sector preparing for the capture of Passchendaele. On October 30 with two British divisions, the Canadians began the assault by gaining the outskirts of the village. During a violent rain storm and for five days, they held on grimly, often waist deep in mud and exposed to a hail of jagged iron from German shelling. Total attackers killed came to 4,028 by November 11 with 16,000 causalities.

THE BATTLE OF THE SOMME 1916
On July 1, in broad daylight, 100,000 soldiers launched the Somme Offensive by marching shoulder to shoulder across the shell-torn waste of No Man’s Land. The 1st Newfoundland Regiment was virtually decimated at Beaumont-Hamel advancing point blank into machine gun fire. In late August Canadian forces advanced on the village of Courcelette capturing it on September 15. Autumn rains then turned the battlefield into a bog with “men toiling through the darkness under heavy loads, waist deep in water, dazed and shaken by the endless bombardments, clothes soaked and equipment clogged with mud, faces grey from want of sleep.” The slaughter on the Somme was heavy with Allies suffering more than 620,000 casualties, of which 24,029 were Canadian soldiers. Four Canadians won the Victoria Cross on the Somme. The Germans called the Somme Campaign “Das Blutbad” – the bloodbath losing 235,000 German soldiers.

VIMY RIDGE 1917
At 5:30 a.m., April 9, 1917 during a sleet and snow storm, 20,000 Canadian soldiers of four divisions advanced towards the German lines. Carrying up to 32 kilograms of equipment through No Man’s Land, they stormed through enemy machine gun emplacements in the German Intermediate Line. Hill 145, the highest and most important feature of the whole ridge, was the Canadian Division’s principal objective and achieved by capturing more ground, more prisoners and more guns than any previous offensive in the Great War. The Canadian success at Vimy marked a profound turning point for the Allies. They had demonstrated that they were masters of offensive warfare and one of the outstanding formations on the front. The price again was hefty with 10,602 Canadian casualties and 3,598 dead.

A year and a half later the War was over with the Canadian record of achievements at Vimy earning Canada a separate signature on the Versailles Peace Treaty. Back home, Canadians were very proud of their citizen soldiers winning Vimy Ridge and united in a feeling of real nationhood. Brigadier-General Alexander Ross had commanded the 28th (North-West) Battalion at Vimy and said of the battle “It was Canada from the Atlantic to the Pacific on parade. I thought then...that in those few minutes I witnessed the birth of a nation”.

THE WAY TO VICTORY AFTER VIMY
October, 1917 saw the Canadian Corps ordered to the Flanders sector to prepare for an assault on Passchendaele. Beginning on October 26, Canadian soldiers slowly began their advancement through the muddy battlefield towards their objective. By November 6, Passchendaele had become a cruel ordeal claiming 15,654 battle casualties with 9 Canadians earning the Victoria Cross.

“Canada’s Hundred Days” – August 8 to November 11, 1918.
105,000 Canadian soldiers advanced 130 kilometers, captured 31,537 prisoners, 632 guns, 2,842 machine guns and 336 mortars; their casualties totaled 45,830. Amiens lay ahead, 10 more Victoria Crosses were earned by Canadian soldiers who advanced 19 kilometers in two days proving their value as shock troops in attack. Following their breakthrough at Amiens, Canadian Battalions were diverted to Arras and given the job of cracking the Hindenburg
Line – Germany’s main line of defense. With hard continuous fighting through August 26 to September 2, the Canadians fought through strong German positions to the heavily fortified line of the Canal du Nord. Following 15 British tanks, they successfully crossed this formidable barrier continuing to and capturing Cambrai. A feeling of Victory was now at hand as Canadians moved swiftly through Valenciennes and Mont Houy reaching historic Mons on November 11, 1918, the day the Armistice ended the War, the end of a four year long journey.

THE BALANCE SHEET
619,000 Canadians served in the army including 3,141 Nursing Sisters.
Casualties totaled 239,605 with 66,655 “Killed in Service”.
Coming from every corner of Canada and every walk of life, this army of citizen warriors had become consummate professionals by war’s end. Nationhood was purchased for Canada by gallant men who stood fast at Ypres, stormed Regina Trench, climbed the heights of Vimy Ridge, captured Passchendaele, then entering Mons November 11, 1918

Veterans of that Great War have since passed on but are reverently remembered through Laurence Binyon’s poem “For The Fallen”, read at every Royal Canadian Legion meeting:

They shall grow not old,
As we that are left grow old;
Age shall not weary them,
Nor the years condemn.
At the going down of the sun
And in the morning
We will remember them.

GRAND LODGE OF NOVA SCOTIA
“HONOUR ROLL”
FIRST WORLD WAR 1914 – 1918
(Source: Grand Lodge Data)

SAINT ANDREW’S LODGE No. 1 GRNS, Halifax: (43 Brethren “Served the Colours”)
The following 4 Brethren were “Killed In Service”
Mjr. George Herbert Maxwell
Died in France, February 19, 1916. 1st C. G. Artillery, 5th Siege Bty
Lt. George Henry Wright
Died September 15, 1917. Corps of Guides
Lt. Herbert DeLally Wood
Lost at Sea April 15, 1920. R. N. C. V. R.
Lt. Bayard William Mosher
Died on Duty in France  R. A. M. C.

SAINT JOHN LODGE No. 2 GRNS, Halifax: (10 Brethren “Served the Colours”)
The following 1 Brother was “Killed in Service”
Signalman John Hector Rafuse
Died August 3rd, 1914 (Source) 4th Bde CFA

VIRGIN LODGE No. 3 GRNS, Halifax: (17 Brethren “Served the Colours”)

CANADIAN WAR MEMORIALS IN EUROPE
Belgium:
Courtral Newfoundland Memorial – Battle of Lys 1918

Hill 62 Canadian Memorial – Ypres Salient 1916
Passchendaele Canadian Memorial – Crest Farm & Battle of Passchendaele 1917
St. Julien Canadian Memorial – Cdn First Division; first gas attack at Ypres 1915
France:
Beaumont-Hamel Newfoundland Memorial – Battle of The Somme on 1916
Bourion Wood Canadian Memorial – Hindenburg Line Defences victory 1918
Coureclette Canadian Memorial – Battle of the Somme 1916
Dury Canadian Memorial – Drocourt-Queant Switch, Battle of Arras 1918
LeQuesnel Canadian Memorial – Battle of Amiens 1918
In addition, the following 4 Brethren were Killed In Service”
Mjr. Arthur Percival Burchall
Died May, 1915
Spr Robert Harold Howe
Death unspecified Unknown Unit
James Ross MD
Died May 8, 1916 Unknown Unit
Lt. James Henry Crosskill
Died October 23, 1918 RN RCR

UNITY LODGE No.4 GRNS, Lunenburg
(4 Brethren “Served the Colours”)

ALBION LODGE No.5 GRNS, New Glasgow
(15 Brethren “Served the Colours”)
The following 7 Brethren were “Killed In Service”
Pte. Harry Allen Cavanagh
Died September 4, 1916 219th Battalion
William Chas. Dunne:
Died October 2, 1917 Unknown Unit
Pte. Frank J. Fraser
Died October 24, 1916 at Aldershot Training Camp; 193rd NS Highlanders
Pte. Willard L. McMillan
Died October 20, 1918 in France; Cdn Artillery
Lt. Alexander Wm. McHardy
Died November 10, 1918 over France
Lt. Thomas E. Logan
Died November 22, 1918 at Aviation Camp, Toronto, ON: RAF
Pte. Frederick E. Ward
Died March 2, 1919 in Siberia: C. E. F.

ROYAL SUSSEX LODGE No. 6 GRNS, Halifax
(19 Brethren “Served the Colours”)
The following 2 Brethren were “Killed In Service”
Mjr. James Arnold Delancy
Died April 9, 1917 RN 25th Battalion - Vimy Ridge
SubLt. Ralph Gordon MacAloney
Died November 22, 1917 RN RNAS

THE SAINT ANDREW’S OF CAPE BRETON Lodge, No. 7 GRNS, Sydney
(17 Brethren Served the Colours)
The following 2 Brethren were “Killed In Service”
Mjr. Harvey Garfield McLeod
Died December 4, 1915 RN 2nd Bde CFA
Lt. Austin Harry Walker
Death unspecified RN 13th Battalion

ACACIA LODGE No. 8 GRNS, Amherst
(7 Brethren Served the Colours)

ZETLAND LODGE No. 9 GRNS, Liverpool
(1 Brother Served The Colours)

BURNS LODGE No. 10 GRNS, Halifax
(28 Brethren Served The Colours)

NEW CALADONIA LODGE No. 11 GRNS, Pictou
(2 Brethren Served The Colours)

HIRAM LODGE No. 12 GRNS, Yarmouth
(4 Brethren Served The Colours)
The following 1 Brother was “Killed In Service”
Cpl. David William Roy
Died September 25, 1916 3rd Bde CFA

ACADIA LODGE No. 13 GRNS, Pugwash
(9 Brethren Served The Colours)
In addition, the following 1 Brother was “Killed In Service”
Cpt. Leslie Raymond Cutten
Died June 5, 1916 RN 2nd Battalion

ACADIA LODGE No. 14 GRNS, Halifax
(29 Brethren Served The Colours)

ATHOLE LODGE No. 15 GRNS, Halifax
(25 Brethren Served The Colours)
The following 3 Brethren were “Killed In Service”
Pte. Robert Ernest Elford
Died December 19, 1917 Cdn Forestry Corps
Lt. Francis John Howley
Died December 6, 1917  RN  26th Battalion
Signalman John Clow Evans
Died December 29, 1917  RCNVR

THE KEITH LODGE No. 16 GRNS, Bear River

THE KEITH LODGE No. 17 GRNS, Halifax

UNION LODGE No. 18 GRNS, Halifax

ROYAL ALBERT LODGE No. 19 GRNS, North Sydney
(2 Brethren Served The Colours)

SAINT GEORGE'S LODGE No. 20 GRNS, Wolfville
(4 Brethren Served The Colours)
The following 2 Brethren were “Killed In Service”
J. L. Johnson
Died December 8, 1918  Unknown Unit
Cpt. Walter Trueman Ruggles
Died February 4, 1919  RN  85th Battalion

KEITH LODGE No. 23 GRNS, Stellarton
(15 Brethren “Served The Colours”)
The following 5 Brethren were “Killed In Service”
Cpl. Robert Taylor McLaughlin
Died October 4, 1916  85th Battalion
Arnold G. McArthur
Died April 9, 1917  Unknown Unit
Pte. Trueman Bishop Davidson
Died August 1, 1917  85th Battalion
Gnr John Park McQueen
Died March 11, 1918  4th Bde  CFA
A. R. MacDonald:
Died January 27, 1921  Unknown Unit

CONCORD LODGE No. 24 GRC, Clark's Harbour
(2 Brethren “Served The Colours”)

WELSFORD LODGE No. 26 GRNS, Windsor
(18 Brethren “Served The Colours”)

SCOTIA LODGE No. 28 GRNS, Canning
(1 Brother “Served The Colours”)

PRINCE OF WALES Lodge, No. 29 GRNS, Milton
(2 Brothers “Served The Colours”)

ALBERT LODGE No. 30 GRNS, Shelburne
(3 Brethren “Served The Colours”)

SCOTIA LODGE No. 31 GRNS, Yarmouth
(6 Brethren “Served The Colours”)

ANnapolis LODGE No. 33 GRNS, Annapolis Royal
(9 Brethren “Served The Colours”)

QUEENS LODGE No. 34 GRNS, Sherbrooke
(3 Brethren “Served The Colours”)

SAINT MARK’S LODGE No. 35 GRNS, Baddeck
(9 Brethren “Served The Colours”)
The following 1 Brother was “Killed In Service”
John Morrison
Died October 4, 1916  Unknown Unit

THE THISTLE LODGE No. 36 GRNS, Port Morien
(3 Brethren “Served The Colours”)

THE LODGE OF SAINT MARK No. 38 GRNS, Halifax
(22 Brethren “Served The Colours”)
The following 3 Brethren were “Killed In Service”
Pte. John R. McLeod
Death Unspecified, 185th Battalion
Able Seaman William Franklyn Romans
Died December 13, 1917,  RCNVR
Walter Ernest Trimble
Death Unspecified  Unknown Unit

ACADIA LODGE No. 39 GRNS, Bridgewater
(13 Brethren “Served The Colours”)
The following 2 Brethren were “Killed In Service”
George William Hall
Died August 28, 1916 Unknown Unit
Lt. Owen Gates Dauphinee
Died August 20, 1917 RN 25th Battalion

ROTHSAY LODGE No. 41 GRNS, Bridgetown

EUREKA LODGE No. 42 GRNS, Sheet Harbour
(2 Brethren “Served The Colours)
The following 1 Brother was “Killed In Service”
L. W. Smith
Died September, 1918 Unknown Unit

TRURO LODGE No. 43 GRNS
(2 Brethren “Served The Colour)

Poyntz Lodge No. 44 GRNS, Hantsport

THE TYRIAN YOUTH LODGE No. 45
GRNS, Glace Bay
(13 Brethren “Served The Colours)The following 1 Brother was “Killed In Service”
Cpt. Walter Leonard McLean
Died November 4, 1917 RN

SOLOMON LODGE No. 46 GRNS, Port Hawkesbury

PHILADELPHIA LODGE No. 47 GRNS, Barrington Passage
(4 Brethren “Served The Colours”)The following 1 Brother was “Killed In Service”
Cpt. Walter Leonard McLean
Died November 4, 1917 RN

TEMPLE LODGE No. 48 GRNS, Hantsport
(2 Brethren “Served The Colours)The following 1 Brother was “Killed In Service”
Cpt. Walter Leonard McLean
Died November 4, 1917 RN

WIDOW’S SON LODGE No. 48 GRNS, River Philip
(2 Brethren “Served The Colours)

Western Star Lodge No. 50 GRNS, Westville
(14 Brethren “Served the Colours”)The following 1 Brother was “Killed In Service”
F. J. MacKinnon
Died August 8, 1918 Unknown Unit

EASTERN STAR LODGE No. 51 GRNS, Dartmouth
(5 Brethren “Served The Colours”)
The following 2 Brethren were “Killed In Service”
Lt. Freeland Martell Bentley
Died June 18, 1915 RN 3rd Bn Gordon Highlanders
Capt. Lloyd Owen Bentley
Died November 23, 1919 RN Cdn Arty

CHARITY LODGE No. 69 GRNS, Mahone Bay
(1 Brother “Served The Colours”)

LAURIE LODGE No. 70 GRNS, Springhill
(12 Brethren “Served The Colours”)

EASTERN LIGHT LODGE No. 72 GRNS, Guysborough
(1 Brother “Served The Colours”)

IONIC LODGE No. 73 GRC, Middleton
(6 Brethren “Served The Colours”)
The following 1 Brother was “Killed In Service”
Lt. Edgar Smith Spurr
Died June 14, 1918 RN 25th Battalion

NORTH STAR LODGE No. 74, Londonderry
(1 Brother “Served The Colours”)

WIMBURN LODGE No. 75 GRNS, Oxford

WALLACE LODGE No. 76 GRNS, Wallace
(1 Brother “Serve The Colours”)

HUDSON LODGE No. 77 GRNS, Thorburn

MECHANICS LODGE No. 78 GRNS, Caledonia

CANSO LODGE No.79 GRNS, Canso

MARINERS LODGE No. 80 GRNS, Louisbourg
(2 Brethren “Served The Colours”)

LAHAVE LODGE No. 81 GRNS, Riverport

ZARTHAN LODGE No. 82 GRNS, Pubnico

INVERNESS LODGE No. 83 GRNS, Inverness
(10 Brethren “Served The Colours”)

SYDNEY LODGE No. 84 GRNS, Sydney
(10 Brethren “Served The Colours”)

ROYAL OAK LODGE No. 85 GRNS, Sydney Mines

KING EDWARD LODGE No. 86 GRNS, River Hebert
(9 Brethren “Served The Colours”)
The following 2 Brethren were “Killed In Service”
Frederick White
Died July 1, 1916
Pte. Erwin Wylie Hannah
Died October 10, 1918 85th Battalion

ALEXANDRA LODGE No. 87 GRNS, Amherst
(38 Brethren “Served The Colours”)
The following 3 Brethren were “Killed In Service”
Capt. Henry Hoyt Pineo
Died July 21, 1916 RN 5th CMR; 6th Mtn Rifles
Lt. Kenneth Belmont Hawkins
Died March 9, 1917 RN 24th Battalion; PF Amherst
Lt. Norman Cahill Christie
Died October 28, 1917

MAPLE LEAF LODGE No. 88 GRNS, New Waterford
(13 Brethren “Served The Colours”)

DUFFERIN LODGE No. 89 GRNS, Port Dufferin

VALLEY LODGE No. 90 GRNS, Berwick

DORIC LODGE No. 91 GRNS, Trenton

EUCLID LODGE No. 92 GRNS, New Glasgow
ENGLISH LODGES IN NOVA SCOTIA

ROYAL STANDARD LODGE No. 398 EC, Halifax (14 Brethren “Served The Colours”) The following 2 Brethren were “Killed In Service”
S/Sgt. Henry Hamilton Hill
Died August 2, 1917 8th Siege Battery
Pte. John William McKay
Death Unspecified 106th Battalion NS Rifles

77 Lodges were Chartered
60 Lodges provided Data through Proceedings returns
A total of 536 Brethren “Served The Colours”
A total of 53 Brethren were “Killed In Service”
A sum total of 536 Brethren “Served their country” in WW1.

REFERENCES:
Veteran Affairs Canada – First World War
Albion Lodge No. 5 GRNS – Troy MacCulloch
Keith Lodge No. 23 GRNS– Peter Lawton
King Solomon Lodge No. 54 GRNS– Larry Black
Alexandra Lodge No. 87 GRNS – Michael Gaul

Phillip M. Randall
Grand Historian

Canadian soldiers going over the top. Painting by Alfred Bastien
THE MOLTEN SEA

The picture on the right illustrates a legend from the Kabbala tradition concerning a character whose name may be familiar to you. It is entitled “Casting the Molten Sea” and comes from a book by Manly P. Hall called “The Secret Teachings of All Ages” published by The Philosophical Research Society, 1988, reprinted in paperback in 2000.

This strange Kabbalistic legend concerning CHiram to the effect that he was a descendant of Samael, the Spirit of Fire, and that among his ancestors was the immortal Tubalcain, who invented the forge and first tempered metals. According to this legend, the masterpiece of CHiram’s handiwork was to be the Molten Sea—a magnificent laver of purification supported upon the backs of twelve oxen. This huge basin, thirty cubits in circumference, was to be made of a single casting and the workmen, the people of Jerusalem, King Solomon and Balkis, the Queen of Sheba, were present to behold the great achievement. But three craftsmen, disgruntled because CHiram had refused to promote them, secretly poured water into the mold. When the taps of the furnace were opened and the flaming metal ran into the mold, a great explosion took place. Clouds of steam arose and molten metal, hurled in every direction, spread death and confusion. Though broken hearted at the failure of his great ambition, CHiram stood courageously in the path of the streaming mass. Suddenly a voice in the midst of the steam and smoke cried out “I have rendered thee incombustible. Cast thy self into the flames.” CHiram thereupon plunged through the Molten Sea into the centre of the earth where dwelt his fiery ancestor, the first worker in metals. Albert Steffen’s play, Hieram und Salomo, is based upon this legend and amplifies the description of the various ingredients composing the flux of which the Molten Sea (the Philosopher’s Stone) was to be formed. In addition to the base metals of the planets, CHiram cast into the Molten Sea the golden crown of Melchizedek and the silver sickle of the Queen of Sheba.”

Note: The /CH/ in Chiram would be pronounced as the /ch/ in /loch/
Ashmole supported the side of Charles I in the Civil War. At the outbreak of fighting in 1642, he left London for the house of his father-in-law, Peter Mainwaring, at Smallwood in Cheshire. There he lived a retired life until 1644, when he was appointed King's Commissioner of Excise at Lichfield. Soon afterwards, at the suggestion of George Wharton, a leading astrologer with strong court connections, Ashmole was given a military post at Oxford, where he served as an ordnance officer for the King's forces. In his spare time, he studied mathematics and physics at his lodgings, Brasenose College. There he acquired a deep interest in astronomy, astrology, and magic. In late 1645, he left Oxford to accept the position of Commissioner of Excise at Worcester. Ashmole was given the additional military post of Captain in Lord Astley's Regiment of Foot, part of the Royalist Infantry, though as a mathematician, he was appointed to artillery positions. He seems never to have participated in any actual fighting.

After the surrender of Worcester to Parliamentary forces in July 1646, he retired again to Cheshire. Passing through Lichfield on his way there, he learnt that his mother had died just three weeks before of the plague. During this period, he was admitted as a Freemason. His diary entry for 16 October 1646 reads in part: "I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Karincham in Cheshire." Although there is only one other mention of Masonic activity in his diary he seems to have remained in good standing and well-connected with the fraternity as he was still attending meetings in 1682. On 10 March that year he wrote: "About 5 H: P.M. I received a Sumons to appeare at a Lodge to held the next day, at Masons Hall London." The following day, 11 March 1682, he wrote: "Accordingly, I went ... I was the Senior Fellow among them (it being 35 yeares since I was admitted) ... We all dyed at the halfe Moone Taverne in Cheapeside, at a Noble Dinner prepared at the charge of the New-accepted Masons." Ashmole's notes are one of the earliest references to Freemasonry known in England, but apart from these entries in his autobiographical notes, there are no further details about Ashmole's involvement.

Elias Ashmole (23 May 1617 – 18 May 1692) was one of the very earliest Freemasons, although the extent of his involvement and commitment is unclear. His diary entry for 16 October 1646 reads in part: "I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Karincham in Cheshire." He was also a student of alchemy and was fascinated by the Hermetic tradition.
THE OLDEST PETITION

What is probably the oldest petition for the formation of a Masonic Lodge in Canada is one dated at Halifax, June 12, 1750, and signed by Governor the Hon. Edward Cornwallis, the founder of Halifax, and four associates.

As the Halifax Lodge is mentioned in the Minutes of St. John’s Lodge, Boston, for April 13, 1750 (two months before the above date) it would appear that these brethren had previously petitioned Henry Price of Boston for authority to form a Lodge in Halifax and he referred them to Major Erasmus James Philipps of Annapolis Royal, his Deputy Grand Master for Nova Scotia since 1738 and the founder of the first Lodge, at Annapolis in that year. They accordingly wrote to Major Philipps, and he agreed to their request and sent Henry Price a copy in his handwriting of the original letter to him. This later document is now in the archives of the Grand Lodge in Boston.

Under Philipps’ authority the brethren in Halifax organized the first Lodge in Halifax on July 19, 1750, and on that night initiated Admiral "Lord Colville and a number of Navy Gentlemen".

The Hon. Edward Cornwallis was the founder of three Lodges, the first in 1748, in the 20th Foot (later known as Minden Lodge) the second at Halifax in 1750, and the third in the 24th Foot, during his term as Governor of Gibraltar.

Lord Colville was "raised" in the First Lodge Boston on October 24, 1750, was later "Deputy Grand Master for North America" and when returning to England in 1752 presented the Second Lodge in Boston with a copy of Field’s Bible, printed in Cambridge in 1683 and still preserved by St. John’s Lodge, Boston.

The First Lodge at Halifax is now known as “St. Andrew’s Lodge No.1”, the oldest Lodge in the British overseas commonwealth.

A postcard of the old Masonic Home in Windsor. After its sale the proceeds were used to care for the few remaining residents until their passing and then the funds were placed under the control of the Masonic Foundation.
Adieu! A heart-warm, fond adieu!
Dear Brothers of the Mystic Tie
Ye favored, ye enlightened few
Companions of my social joy!

The immortal verse of Robert Burns, written in his farewell to his brethren of St. James Lodge, Tarbolton, Scotland, first popularized, if it did not originate, the three words now universally recognized by all English speaking Freemasons as expressing the very essence of the Fraternity.

But to recognize is one thing; to define is quite another, as any man may discover who attempts to describe a perfume, a sunset, a symphony, so another may smell, see, hear with the speaker.

What IS the Mystic Tie? Is it an obligation, taken before an Altar? Is it a Covenant, entered into between a man and men, before God and his fellows? Is it a thing that one can hold in his hand and see with his eye? Is it a matter of that land of the inner life, in which a man thinks the thoughts he never tells and learns the truths he cannot teach?

To every man, even the most extrovert and obvious-minded, comes at times a spiritual experience. Tongue-tied in the grip of emotion, few phrase it. But it happens; and none who reads these lame words but will admit it to himself at least, no matter how vociferously he denies it aloud.

It comes in as many ways as are men to whom it comes. One man stands before a mighty mountain—his eyes follow its rocky fastness up, up, up to where austere saw teeth of stone cut into the blue. Something in the might, the majesty, the aloofness, the dignity, the timelessness of the mass passes from rock to heart and sings therein a harmony which never quite dies away. Another cultivates a rose garden and in the pure beauty of the blossom which bursts forth under his ministering hands sees a vision not of the earth, earthly. A third kneels in a cathedral and as the organ’s deepest diapason sounds a note so low it is hardly heard, so profound nothing else can be heard, and a shaft or sunlight strikes through stained glass to pick out a bit of stone carving, feels himself close to the eternal verities

And others sit in a Lodge; a familiar, everyday, ordinary fact of brotherhood’s experience. They hear familiar ritual; they see familiar faces; they engage in familiar actions. There is no element of surprise, or drama, or great event, yet there is something present which is found nowhere else; something that men come, and come, and come again, often all their lives through, to get.

As illusive as a half-memory or childhood, as hard to catch as a sunbeam, as intangible as the hint of spring that sets the birds to flying north, it is as strong as steel, as permanent as the earth, as certain and dependable as gravity.

Brother Arthur F. Powell comes as near as may be to saying what is not sayable; “What strand is it that tugs at our hearts, taut when so many threads are broken in the rough ways of the world?” he asks. then answers: “Ask what it is in the wild that calls to the little wild things? What sacred secret things do the mountains whisper to the hillmen, so silently yet so surely that they can be heard above the din and clatter of the world? What mystery does the sea tell to the sailor, the desert to the Arab, the arctic ice to the explorer, the stars to the astronomer? When we have answered these questions, mayhap we may divine the magic of Masonry. Who knows what it is or how or why unless it be the long Cabletow of God running from heart to heart?”

We learn in school that a whole is the sum of all its parts. If, then, we might list all the parts which compose the Mystic Tie, their sum should be the definition of the whole.
But it is not. Firstly, we cannot “list all the parts,” since one man’s list and that of his brother would differ even as our brother’s differ from ours. And secondly and finally, a whole which is the sum of all its parts is material—and the Mystic Tie is not made of matter.

We all have the same number of letters in the alphabet: we all have access to the dictionary which contains every word in the language—but we do not know how to take of these and write a Psalm of David, or Sermon on the Mount. We have the bricks and the stone and may even possess the plan—but the mortar of the spirit to build them into something deathless—that escapes us. Modern musicians have more notes to the scale than were known to Brahms and Beethoven and more strings and brass and woodwind to sound them, but who writes symphonies as the Masters wrote?

Still, we may try, knowing in advance that we must fail.

Ritual is a part of the Mystic Tie. How or why man must make rituals and learn them, love them, preserve them, is as mysterious as anything in life—but it has always been so. There is something deep within us which demands a set form of expression: we may say the thought in a thousand ways but we do say it in unison and in a special way. And this is true whether it be Freemasonry or Church or everyday life which is filled with a ritual so common that we do not think of it as ritual.

“Good morning! How are you?”—ritual. To smile on seeing a friendly face—ritual. The clasp of hand to hand; the familiar gathering of family about a table; school, business, earning a living—all are rituals without which life would be unlivable. The lover’s kiss and the words which all the world knows but which are invariably whispered as a secret—these, too, are ritual. And so the ritual of the Lodge, with its old, old truths phrased in stilted old-fashioned words and teaching anew every time it is heard what is already known of all who hear it—this golden chain of sounds which die even as they are born, and yet which never cease sounding once they have been taken into the heart—they are a part of the Mystic Tie.

Teaching and learning ritual is a part of it. Long ago, answering some question regarding the oral and the cipher method of teaching ritual, Dr. Joseph Fort Newton, beloved and inspired brother, wrote:

“What is efficiency in the teaching of Masonry? Surely it is something more than accuracy of the letter, valuable as that is. It is also the communication of a spirit, and we submit that this highest and most precious result is better achieved by oral instruction. It goes deeper, it stays longer, it touches parts of our nature which are not reached by decoding a cipher. For example, we were instructed in Masonry by a noble and gracious man to whom Masonry meant very much—long since gone to join the white and silent people we call the dead—but the impress of his spirit lingers still. He gave us something which no book can give, because the finest truth is communicated only through personality—it passes silently, mystically, from soul to soul. It is so in all education. The best thing a lad gets at college is not from books, but from his contact with strong men—as when Garfield said that the best university would be to sit on one end of a log with Horace Mann on the other end. Inaccuracies may be corrected, but we cannot think that the hours which we spent in fellowship with the gracious man who instructed us in the days that come not back, were wasted. Never! Perhaps we are sentimental. If so, we are glad of it. But we do feel that to abandon the oral teaching of Masonry would mean the loss of something unique, particular, and fine, and we know of nothing to take its place.”

Friendship is a part of the mystic tie; that glory of life in which man finds a man in whom he can trust, for whom he would labor, with whom he would live. Not the greatest
poet who has yet lived has been able to define friendship. We know what it is, but we cannot explain it. Yet it is there, alive, vital, a part of Lodge life, an integer in the whole, and so a part of the Mystic Tie.

Mystery is a part of it—indeed, is it not named for mystery? And Freemasonry is so filled with mysteries! From whence came it, this chain of fraternity which began we know not when and grew we know not how? And whither does it go? The one as much a mystery as the other. Why do men seek that which does not advertise, which is known so little, (and that little, so badly) by the outside world? What unknown millions of men once trod its halls? Their names, their lives, their acts, their influence—we know them not. True, we can sup with Ashmole and enter St. Peter's with Wren; we can kneel with Washington in a Lodge in Fredericksburg, and we can touch the hand of Lafayette in a Masonic procession -- at least in reading and in imagination. But the millions of unknowns who stepped as we have stepped, who spoke as we have spoken, who pledged as we have pledged, who lived and loved and died in Freemasonry, as we live and love and will die—they are a mystery; a dear, bewildering, unknown and forever to be unknown mystery but a part of the Mystic Tie. The “secrets” of Freemasonry are a part of it. Granted that those secrets are of use and value only to the Freemason, the fact remains; men love that which is secret, that which sets them off from their fellows; that which the uninitiated can not share. Passengers on a liner exclaim at the huge size of an iceberg, seldom realizing that there is eight times as much ice below the surface of the sea as is visible above. So with the power of the secrets of Freemasonry; the bond that lies within them is eighty times eight tighter than is tied by their mere possession.

Quoting again from the so-very-quotable Dr. Newton, writing in The Builder: “In the Old Charges of Craft Masonry the initiate was obligated to keep the secrets of the Craft, by his honor as a man on the ‘contents of this holy Book.’ What were those secrets in the olden time? They included the technical secrets of his art—which have become symbolical secrets to us—and the Signs and tokens by which he made himself known as a Master Mason when he went ajourneying. Those secrets protected both the artist and his art. What are the secrets of a Master Mason now? Not the wise and noble truths which the order teaches. Our fundamental Principles are the common possession of thinking men and are the foundations of the higher human life everywhere. Now what is secret in Masonry is not the truth which it teaches, but the method by which it teaches it—its ceremonial and symbolism, and the signs and token by which it protects the privacy of its Lodge room that it may teach more impressively. Also, those signs and tokens serve as a cover under which charity, brotherliness, and the busy heart of love can work without ostentation -- enabling us to serve a brother in perplexity or need without wounding a heart already sore. Therefore, if those secrets were surrendered, something beautiful and fine would he lost. In other days it required some courage to be a Mason, and those old pioneers who faced obloquy for their Masonic faith and fellowship, knew what they were about when they took no risks of having their sacred secrets violated but kept them warm and tender and true, passing them from mouth to ear down the years!”

Of the Mystic Tie, too the universality of Freemasonry is a part. Two and a half million brothers in this nation—five million in the world. In every civilized Country Freemasonry has grown and thrived until, alas, the ideologies of Dictators who revere only force struck down the gentle Craft in conquered countries. To be a part of anything important is always a bond: to be a part of anything so universal so widespread, so essential to so many peoples in so many lands
and times — surely this is a part of the Mystic Tie.

“My Mother Lodge!” Next to his family and his God many a man keeps thought of Mother Lodge closely and dearer in his heart than anything else the world may offer him. Its hall may be small and old. Its furniture may be shabby and decrepit. The pictures on the walls may be faded, the carpet worn, the physical side wholly drab, but the Mother Lodge itself is neither shabby nor drab, it shines with a gentle radiance in the hearts of brethren who love it and the light it sheds they will follow far. Surely it too, is a part of the Mystic Tie.

So on these pages might run on for volumes and still the story would not be told nor the arts listed show forth the truth of the whole.

None who have known it would think of denying the strength of the Mystic Tie. None who have its cord about their hearts would loose it. None can wholly comprehend it: none define, describe it. It exists; it works its gentle miracles: it is as mighty as it is intangible. Perhaps that singer of Freemasonry had a partial vision of it when he wrote “The Road”:

So many men before thy Alter kneel Unthinkingly, to promise brotherhood: So few remain, humbly to kiss thy rood With ears undfenened to their mute appeal: So many find thy symbols less than real. Thy teachings mystic, hard to understand: So few there are in all thy far flung band To hold thy banner high and draw thy steel, And yet—immortal and most mighty, thou! What hath thy lore of life to let it live? What is the vital spark, hid in thy vow? Thy Millions learned, as thy dear paths they trod. The secret of the strength thou hast to give— “I am a way of common men of God.”

R.W.Bro. Donald Eric Strople, Duke of Kent Lodge No.121
R.W.Bro. Rev. W. Grant MacDonald, Wentworth Lodge No.108

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

The Masonic Foundation of Nova Scotia is a Registered Charity. It designs programs that provide charitable acts for a large number of communities in Nova Scotia.

WHAT IS A SPECIAL GRANTS PROGRAM?

This program involves special grants of charity on a larger scale and covers county wide to province wide territory. These projects must meet our Masonic Principals of Charity. No financial contribution from a Lodge or District is required. Proposals are restricted to registered charitable organizations in Nova Scotia that provide a service.

SUBMITTING AN APPLICATION FOR A SPECIAL GRANT

Proposals can only be submitted by a Master Mason and are sent to either his Lodge or District Association for consideration. If approved they become Applications when the required form is completed. These completed applications require the Worshipful Master’s or District Deputy Grand Master’s signature. Registered Charitable Organizations may also apply to a Lodge or District via a Master Mason. If the proposal receives support an application will be submitted. Application forms are available in the download section of the website.

WHEN TO APPLY FOR SPECIAL GRANTS

Applications for Special Grants can be submitted to the Secretary of the Masonic Foundation of Nova Scotia at any time during the year. A decision on funding will be made at the next Board of Directors Meeting.

EXAMPLES OF SPECIAL GRANT FUNDING

Programs supported through Special Grants Programs include “Believing is Seeing Program”, “The Learning Centre for Children”, “Colchester Hospice Society” and “Big Brothers, Big Sisters In School Mentoring Program”.

More detailed information is available at http://masonicfoundationofnovascotia.ca

Peter Ponsford  
Vice Chairman, Board of Directors

Freemasonry is a science of symbols, in which, by their proper study, a search is instituted after truth — that truth consisting in the knowledge of the divine and human nature, of God and the human soul.

Albert G. Mackey
The first lodge opening in the Arabic language in Nova Scotia, and very likely in Canada, took place at John Albro Lodge #122, November 28th 2013.

The idea of a lodge opening in Arabic has been germinating in the minds of a few brothers for some time. W.Bro. John Cameron, WM of John Albro last year, expressed his enthusiasm for the idea wishing, in his own words, ‘to honor our Lebanese-Canadian brothers’. Brother Sid Chedrawy, also a member of Jon Albro, hoped, also in his own words, ‘to open the lodge in a language from the real East’.

Immediately brother Chedrawy took the lead to form a team for an opening in the first degree. Many Lebanese-Canadian brothers responded with enthusiasm to his proposal. Brother Chedrawy started immediately to work on a translation of the lodge opening from English to Arabic. The need for an impeccable translation was deemed essential if the opening was to be done properly. He soon realized that translation was not an easy task. Later on, a member of the team remembered that the ritual we use in Nova Scotia, the Ancient York Rite, was also used by the Grand Lodge of New York. The Grand Lodge of New York has a ‘District Grand Lodge of Syria-Lebanon’ with 12 active lodges in Lebanon. While some of these lodges use English, French or Armenian for their work, most use Arabic. Therefore, it was quite tempting to compare the ritual used in Lebanon with ours. After obtaining a copy, the team had the immense joy to discover that the ritual used in these American lodges in Lebanon was exactly the same as ours in Nova Scotia. It was also written in an Arabic of outstanding poetic quality. Needless to say the team adopted this translation in extenso.

The second difficulty which the team faced was that many members could not read Arabic! In fact half of the team members were born in Canada, did not have formal education in the Arabic language and could only speak the Lebanese dialect; close to but different from Arabic. So the team transliterated the ritual from Arabic to Latin characters. The brothers who could not read Arabic memorized their parts based on this transliteration. After many rehearsals, the team felt ready to proceed.

At 7:30 p.m., the WM of John Albro Lodge, W.Bro. Jim Davison opened the lodge on the second degree in English. Soon after the opening, the officers of John Albro vacated their places to allow for the lodge opening in Arabic. R.W.Bro. Chedrawy took the office of WM, Brother George Samara (John Albro) that of SW and Bro. Abraham Salloum (Keith Lodge # 17) that of JW. Leo Hallal and Mark Chedrawy, both from John Albro, were respectively treasurer and secretary. Brother Mayez Khoury (Keith #17) was Chaplain, George Yaacoub (Zahle Lodge #1047, Grand Lodge of Scotland) was Senior Deacon and Emile Saad (Ad Astra lodge #130) Junior Deacon and Inner Guard. Brother Mel Gosse (John Albro) spoke with confidence as a Tyler.

During the opening in Arabic, the whole lodge acted as one. All had the impression of living a very fraternal, emotional and unique moment for Freemasonry in Nova Scotia. In these times when some diagnose a clash of civilisations, when the forces of hatred and fanaticism are stronger than ever and when conflicting identities can and do kill, masonic harmony and brotherly love prevailed at John Albro lodge; the East met the West in that Centre from which no one can err: a hope for a better humanity.

W.Bro. Emile Saad
Ad Astra Lodge #130
Loge La France #138
Sophia Perennis UD #139
IN AND AROUND THE JURISDICTION

175th Anniversary Dinner of Albion Lodge # 5,

Through the sponsorship of the Scotia Bank, which matched funds raised through the Caledonia Orchestra evening, the following cheque presentation was made Thursday, Nov. 21 for the Cumberland District Masonic Association. Pictured above is the DDGM for Cumberland, RW Bro. George Anderson accepting the cheque from Heather Lowe, Pugwash Scotia Bank branch manager. These funds will be donated to the Cumberland Early Intervention Programme.

Eastern Star Lodge No. 51 Ladies and Awards Night. WB Kim Conrad (Nephew) Bro. Wendell Conrad (Son) RWB F.K. Conrad, Lady Gloria Conrad (Wife) RWB Peter Ponsford, WB Butch Milne and RWB Tony Szucs

W.M. Peter Buschmann of Solomon 46 presenting R.W. Bro W.WS. Bill Charlton with his 50 year in lodge on December 17th. Brother Charlton was raised in Lodge Caledonian 254 G.L of Scotland located in Dundee
Halifax District 1 & 2 Church Service 24 Nov 2013

Above: MWB George Grant and DDGM, RWB Mike Horwich.

Left: MWBro. Ted Caulier, VWBro. Phil Randall and members of Halifax District 1 and 2
**2014 Grand Lodge Broom & Gavel Curling Bonspiel**

**February 21st, 22nd, 23rd, 2014.**

The 2014 Grand Lodge “BROOM & GAVEL CURLING BONSPIEL” will be held starting Friday, February 21st, through Sunday, February 23rd, 2014. Curling starts on Friday evening at the Brookfield Curling Club in Brookfield, Nova Scotia with Wentworth Lodge #108 hosting this year’s event, the 82nd year of this ancient, Grand Lodge sponsored event; Grand Master, MWB George A. Grant will be present throwing the symbolic “First Rock” and “Banquet Guest Speaker”.

The cost is $160.00 per team, which will include curling at least 4 games (4 ends per game), plus the Bonspiel Banquet on Saturday evening. Lodges may enter more than one team with at least 3 players per team. There will be 2 Draws starting on Friday evening, then curling all day Saturday and the Championship games on Sunday. Team members should belong to the same lodge with a minimum of three players; spares can be picked up where necessary. The Banquet is scheduled for 7:00 pm Saturday evening and is open to non-curlers at $18.00 per person. Curlers without a team may register as spares and curl with any team.

Many teams stay at the Willow Bend Motel in Truro which offers affordable, clean rooms. They can be reached at (902) 895-5325 and when you make your reservations, mention that you are a Masonic Broom & Gavel Curler for any discounts available.

For those that have curled in the past, we encourage you to invite other members of your lodge to experience a great weekend of fun and fellowship. This year a new trophy for the “Best Dressed Team” will be awarded, a BBQ on Friday night at the Willow Bend Motel, lots of refreshments during the curling schedule, and great prizes for everyone after the banquet.

Sponsors would be greatly appreciated for either “sheet sponsors” or prizes.

Please send your registration forms in as soon as possible or contact the undersigned.

Sincerely and Fraternally,

Phil Randall, Chairman,
Wentworth Lodge # 108: Curling Committee
902-883-9616 or cell: 902-225-0158
philrandall@ns.sympatico.ca
2014 Grand Lodge Broom & Gavel Curling Bonspiel  
Brookfield Sportsplex  
February 21st, 22nd, 23rd, 2014.

Team Registration Form

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Additional Banquet Tickets $18.00 per ticket

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Entry Fee: $160.00 per team (four players) must accompany this form; includes registration and Banquet tickets. Payment for additional banquet tickets must also be included with registration fee.

Registration Deadline is February 19th, 2014.

Make cheque payable to: Wentworth Lodge No. 108 (Curling) & can be made at registration time at curling club.

Wentworth Lodge No. 108  
c/o Phillip Randall,  
107 Alderney Drive,  
Enfield, NS B2T 1J9  

For Information or Inquiries:  
Contact Phil Randall @ 902-883-9616  
or cell: 902-225-0158  
philrandall@ns.sympatico.ca
THE WORSHIPFUL MASTER’S COLLAR

The Worshipful Master never surrenders his collar and jewel to anyone in lodge whether or not he is occupying the Master’s chair until his successor is about to be invested. The SW, JW, or Immediate PM who presides in the absence of the WM does not wear the collar and jewel of the WM.

He should always wear his apron, collar and cuffs (gauntlets) when:

1. Visiting another lodge.
2. Attending Memorial Services (only if he is conducting the ceremony) or Divine Services.
3. Attending Dedication, Cornerstone laying, Constitution or Consecration Ceremonies.
4. Attending the Annual Communication of Grand Lodge.
5. Attending his districts Annual District Meeting.
6. Attending a Remembrance Day Ceremony.

The collar should never be worn during the banquet hour.