The Grand Master’s Message

As I wind down my tenure I want to say that this has been a fantastic year for me as your Grand Master, and I wish to thank each and every one of you for the support that you have awarded me.

I have thoroughly enjoyed my time in office and I want to express my gratitude, for the warm welcome that I received in each district I have visited throughout the Jurisdiction.

Your kind hospitality in every case was exceptional, and I am very grateful for it.

I am looking forward to seeing you at the Annual Communication on June 6-7-8.

Sincerely and Fraternally

Earl M. Faulkner,
Grand Master of Masons in the Province of Nova Scotia.

Loge LaFrance No. 138

Loge LaFrance No. 138 was granted permission to commission and wear a medallion as part of its charter application. Showing off their new medallions are proud members, (back row, left to right) John Philips (new member 2001), William (Bill) MacLennan, Bruce Fraser, Terry Read, Jim Acker (new member 2002), and Gilbert Gaudet. In the front row are Robert Meyer, Elliott Campbell, Bill Bonner, and David “Doc” Morrison, Sr.

Nine Keys To Better Brotherhood

1. Speak to your Brothers. There is nothing as heart-warming as a cheerful word of greeting.
2. Smile. It takes 72 muscles to frown – only 14 to smile.
3. Call your Brothers by name. The sweetest music to anyone’s ears is the sound of his own name.
4. Be friendly. If you would have friends, you must be friendly.
5. Be cordial. Speak and act as if everything you do were a genuine pleasure.
6. Be interested in people. You can like everybody if you try.
7. Be generous with praise and cautious with criticism. Be considerate of the feelings of others. It will be appreciated.
8. Be thoughtful of the opinions of others. There are three sides to a controversy - yours, the other fellow’s, and the right one.
9. Be ever ready to serve. What counts most in life is what we do for others.

Annual Communication

The 138th Annual Communication of the Grand Lodge of Ancient Free and Accepted Masons of Nova Scotia will open at 3:00 pm precisely on Friday, 6 June 2003, in the Best Western Glengarry Hotel, 150 Willow Street, Truro, Nova Scotia. The following Brethren nominated for Grand Lodge Officers 2003-2004 are as follows:

FOR GRAND MASTER:
(by succession)
Rt. Wor. Bro.
GORDON SHANE MacFARLANE
(St. Marks Lodge No.35)

FOR DEPUTY GRAND MASTER:
Rt. Wor. Bro.
EARL CROCKETT MacDONALD
(Hudson Lodge No. 77)
(unopposed)

FOR SENIOR GRAND WARDEN:
Rt. Wor. Bro.
HAROLD “SIMEON” HARDY
(Virgin Lodge No. 3)
(unopposed)

FOR JUNIOR GRAND WARDEN:
Rt. Wor. Bro.
REO JENERO MATTHEWS
(Athole Lodge No.15)
Rt. Wor. Bro.
ROGER ELLIS EISNER
(Ionic Lodge No. 73)

Notice of Motion

To the Most Worshipful Grand Master:

I Robert H. Northup, Grand Secretary, do hereby give notice that at the next Annual Communication of the Grand Lodge of Nova Scotia, I will move or cause to be moved the following amendment to the Constitution of this Grand Lodge by adding a new Section to Chapter V of the Constitution as follows:

4. Election of District Representatives to the Board of General Purposes.

1. Every nomination as District Representative to the Board of General Purposes, shall be made in writing, giving the full name and Masonic rank of the candidate, name and Lodge number, post office address, together with his agreement to accept nomination.

2. Such nomination shall be signed by the proposer who shall be a member of the respective District and who shall give his own full name, post office address, Masonic rank, and the name and number of his Lodge.

3. Every nomination shall be sent to the District Deputy Grand Master and shall be received by him at least thirty (30) days prior to the date of the Annual District Meeting at which the voting shall take place. District Meetings must be scheduled to accommodate the foregoing.

4. The District Deputy Grand Master shall, without delay, ensure that a list containing the names and a Masonic Biography (curriculum vitae) of each nominee is communicated to all members so nominated, to the secretaries of the constituent district lodges and to the Grand Secretary.

5. If at the time of opening of the Annual District Meeting there are no nominations for office, the District Deputy Grand Master may receive oral nominations at such time during the meeting as he may determine. If there is more than one nomination, the names shall be balloted upon as nearly as may be as if they had appeared on the list prepared. If there is only one nomination, the District Deputy Grand Master shall declare that person elected.

6. The District Deputy Grand Master shall appoint a committee of not less than three Past Masters, who are not members of lodges within the district, to act as scrutineers. He shall also appoint one of the scrutineers to be chairman, whose duty it shall be to supervise the scrutineers in the performance of their duties, to decide on the validity of any doubtful ballots, and to report the result of each ballot to the District Deputy Grand Master.

7. The casting of ballots shall take place during the Annual District Meeting, at a time considered to be convenient by the District Deputy Grand Master.

8. Each lodge shall have five (5) votes, one each for the Master and two Wardens and one each for two Past Masters, or written proxies for the senior officer in attendance for any or all of the five lodge votes.

9. If more than one ballot is required for any office, such voting shall commence immediately after the announcement of the result, and prior to the closing of that District Meeting.

10. Each brother voting shall write upon one of the ballot papers the name of one of the Candidates for District Representative. Such Ballots shall be collected by the members appointed as scrutineers.

11. A candidate for District Representative to the Board of General Purposes, in order to be elected, shall receive a majority of the votes cast.

12. If upon the first ballot, no brother obtains a majority of the votes cast, another ballot shall be taken in respect of such office; and in such case, the voting shall be restricted to such candidates as together have received a majority of the votes cast, and so on until the requisite majority has been obtained. The Alternative Representative shall be the candidate who has received the second highest number of votes cast.

Explanation:
Establish uniform procedure for the election of District Representatives and to eliminate the possibility of improprieties or suggestion thereof.

Programme

138th Annual Communication

The Nova Scotia Freemason • Spring 2003
Friday, 6 June 2003 Morning:
10:00 am – Registration and Ballot opens at Glengarry Hotel

Friday, 6 June 2003 (Afternoon Session)
12:00 noon – Masonic Secretaries Association Glengarry Hotel
3:00 pm – Grand Lodge opens
4:00 pm – Registration and Ballot closes
4:30 pm – Parade forms at the Glengarry for Church Service
(Transportation will be provided if required)
7:30 for 8:00 pm – Grand Masters Invitational Dinner

Saturday, 7 June 2003
(Morning Session)
8:00 am – Registration at Best Western Glengarry Hotel
8:00 am – Ballot re-opens
8:00 am – Annual Meeting of Freemasons Home, Glengarry Hotel followed by a brief meeting of Board of Trustees
8:45 am – Annual Meeting Masonic Foundation Glengarry Hotel followed by a brief meeting of the Board of Directors
9:30 am – Grand Lodge resumes Labour
11:00 am – Registration closes
11:00 am – Ballot closes
12:00 noon – Grand Lodge called from labour to refreshment

Saturday, 7 June 2003 (Afternoon Session)
1:00 pm – Grand Lodge resumes labour
4:00 pm – Installation of Grand Lodge Officers
7:30 for 8:00 pm – Grand Lodge Banquet, Glengarry Hotel

Ladies Programme
Friday, 6 June 2003
5:00 pm – Grand Lodge Service of worship
Transportation will be provided to and from Church if required

Saturday, 7 June 2003
8:45 am – Sharp; Assemble in the Glengarry Hotel lobby (main entrance, Willow Street) to board the bus for a tour of the Nova Scotia Museum of the Atlantic. Luncheon at the Vogue Restaurant, Kearney Lake Road, Halifax. It would be appreciated if those attending this tour would refrain from wearing perfume. “No Scents is Good Sense”
4:00 pm – Open Installation of Grand Lodge Officers
8:00 pm – Grand Lodge Banquet

Agenda
Commencing 3:00 pm
Friday, 6 June 2003
1. Opening Ceremonies
2. Motion to admit Master Masons
3. Approval of minutes of last Annual Communication
4. Appointment of Committee on Registration and Credentials
5. Report, Board of General Purposes
6. Report, Grand Secretary
7. Report, Grand Historian
8. Report, Grand Lecturer
9. Report, Grand Treasurer including Audit Report
10. Report, Committee on Condition of the Order
11. Reception of Grand Lodge Officers - Invited Jurisdictions
12. Reception of Concordant Masonic Bodies
13. Reception of Past Grand Masters
14. Placing of Flags
15. Appointment of Elections Committee
16. Recognition of Grand Representatives
17. Reception of the Worthy Grand Matron O.E.S.
18. Memorial Service
19. Greetings from Municipal Leader
20. Report, Deputy Grand Master
21. Report, Committee on Credentials
22. Address of the Most Worshipful Grand Master
23. Greetings from Provincial Government
24. Presentation of the Grand Masters Achievement Trophy
25. Greetings - Representative of invited Masonic Jurisdictions
26. Greetings - Representative of Concordant Masonic Bodies
27. Presentation and Investitures
28. Conferring of Past Rank
29. Report of the Committee on the Grand Masters Address
30. Report of the Elections Committee
31. Declaration of election
32. Installation of Officers (open ceremonial)
33. Closing Ceremonies
A Masonic Commentary

Those who instituted modern speculative Masonry nearly three hundred years ago took certain materials already present, that is, the elementary rites and symbols belonging to the medieval operative guilds of stonemasons and transformed them into a system of spiritual instruction. From then on, instead of dealing with stones and bricks, the intention of freemasonry was to deal solely and simply with the difficult science of soul building.

At this point, I will define the word “spiritual” as pertaining to the spirit or soul as distinguished from our physical nature and also comment that “spiritual” can be as far removed from secular religious belief as light from darkness.

The teaching method of all great mystery, religious, or initiatory systems is to use the form of myth, legend, or allegory. I call allegory “puzzle-language.” The following fact must be stated: since every one of us is at a different level of intellectual and spiritual capacity, then not every one of us understands, appreciates, or acts the same way upon what is being taught.

Freemasonry teaches that all men regardless of race, creed, or colour are our brothers, children of one Father. If you and I believe that, then our Masonry is not to be confined only to those who have knelt with us at our Masonic altars but must also embrace and serve more of mankind with its benevolent spirit without any boundaries whatsoever.

The spiritually poor, as well as the financially poor and distressed, are always present and Freemasonry is supposed to minister equally to the needs of both.

Love One Another, Help One Another And Teach One Another

The future and the value of the Order as a moral force in society depend upon the views and the actions its members take. The obligations we assumed at the altar must materialize into action: for the good of others, for the community in which we live, for the country to which we bear allegiance, for the Order we all love, for ourselves and, most importantly, for God whom we all profess to love and serve.

If we fail to interpret its veiled meaning, to not understand or misunderstand its underlying philosophy, and don’t translate its symbolism from “puzzle-language” into what it really means, then it remains repetitive ritualism and ceremonial lecture and not the means of spiritual instruction and grace that it was meant to be.

An eminent Masonic scholar declared that no man has the right to claim to be a freemason unless he has endeavoured to put into practice some of the teachings of the Fraternity. It is not necessary to go to a lodge room to practice Masonry. The place to practice Masonry is out in the world, where men meet each other in their daily affairs where human kindness and helpfulness and honesty are so much needed.

Does human kindness, helpfulness and honesty sound like brotherly love, relief and truth?

We must use practical brotherhood in all our relationships until the spirit of humanity recovers enough for the hope of peace, love and harmony in the world.

Here is a quote: “The Lodge which lives within itself is a liability to the community; the Lodge which makes itself indispensable to the community is an asset.”

This is not difficult “puzzle-language.” Substitute the word “Freemason” for “Lodge” and now the quote becomes: “The Freemason who lives within himself is a liability to the community; the Freemason who makes himself indispensable to the community is an asset.”

We must always remember that progress in Freemasonry within and without the lodge is measured by our individual efforts.

I am going to pose a question and then hint at the answer. Let each one of us ask ourselves: “HOW can I, as a member of my Lodge, and HOW can my Lodge because of my membership in it, show that it is engaged upon the quest for soul-building?” Now here is a hint to the answer as simple as A, B, C.

A. It is a personal job.
B. It cannot be referred to anyone else.
C. It is the responsibility of each and every one of us.

My brothers, look to find in Masonry a living philosophy, a vital guide to our ultimate well-being. Realize that its secrets (deeper meanings) which are many and invaluable, are not on the surface, that they are not those of the tongue but are of the heart; and that its mysteries are those eternal ones that have to do with our spiritual being and not with our physical being.


“So Mote It Be”
Probably Masonry’s Oldest Expression

The oldest known of Masonic expressions is “So Mote It Be” and is used in and outside the Lodge as general response to Masonic prayer. It derives from the famous Regius poem, sometimes called Halliwell Manuscript, said by experts to have been written in about 1390 by a monk who had access to Operative Masonic documents. The document was discovered by a citizen of London, non-mason, Mr. J.O. Halliwell Phillips, in about 1839 in the British Museum where it was catalogued under the title “A Poem of Moral Duties.”

The poem, written in Chaucerian English, is the oldest known Masonic document in existence. The unknown monk who composed it showed a remarkable clarity of understanding about the fraternity of Freemasons of the time, who were of course, of Operative workmen. He lists the rules which governed the craft, and the religious duties of the Craftsmen. Nearly all the articles set forth in this ancient document, over six hundred years old, are as applicable today (in substance) as they were when written.

The final words in the poem are: “Amen! and Amen! So mote it be!”

“So mote” is the Anglo-Saxon word originally derived from the Saxon word “Motan” meaning “may”. It is the ancient “Amen” of the Freemason. SCMR

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Halifax Connections

The name Halifax was first given to a small hilly district on the Hebble River in West Yorkshire, England. First known for its cloth trade as far back as 1275, Halifax became a gift to the Yorkshire churches after the Norman Conquest. One church was dedicated to St. John the Baptist, patron saint of wool weavers.

Halifax, the capital of Nova Scotia, was founded in 1749 (the same year Masonry was established in Norway) by the Hon. Edward Cornwallis. Brother Cornwallis was the first Worshipful Master of “The First Lodge” 1750-1752, now St. Andrews Lodge No. 1. St. Andrews Lodge is the oldest Masonic Lodge in Canada and the oldest in the overseas British Commonwealth.

Halifax was named after the second Earl of Halifax, George Montague Dunk* (1716-1771) who was instrumental in organizing the financial resources to make this settlement a reality.

South of the border we find Halifax, North Carolina, founded in 1757, located on the Roanoke River. During the American Revolution, the town was the scene of important political events. North Carolina’s Fourth Provincial Congress met in Halifax in the spring of 1776. On April 12, that body unanimously adopted a document later called the “Halifax Resolves” which was the first official action by an entire colony recommending independence from England.

General Charles Cornwallis, nephew to Edward, briefly occupied the town in May 1781, on his northward march to Virginia. Also located in Halifax is the Masonic Temple built in 1767 for Royal White Hart Lodge No. 2, which is still the meeting place for this Lodge.

One member of this Lodge, Brother Joseph Montfort, became Grand Master for North Carolina (1768-1776). Brother Montfort was very special as he received his commission from the Duke of Beaufort on January 14, 1771, naming him uniquely “Grand Master of and for America”. No one else has ever held such a title.

The next Halifax we find is in Virginia, founded in 1752, where the “seat of government” has met continually since 1777. Here General Charles Cornwallis, unsuccessfully pursued General Nathan Green. Most historians today regard this as the real turning point in the American War of Independence, leading to the defeat of British forces in 1781 and the eventual surrender at Yorktown.

Our next Halifax is in Massachusetts, and was incorporated as a town in 1734. First settled in 1669 by early colonists, it became quite prosperous trading lumber and wool. As other communities became more industrialized, Halifax’s economy shifted back to agriculture, poultry and the production of cranberry products.

Moving north, there is a Fort Halifax in Maine that was built in 1754-1755 to defend the upper Kennebec River Valley from possible attack from the French and their native allies. This fort was ordered to be constructed by the government of Massachusetts, which included this area of Maine at the time, and housed 100 soldiers. In the spring of 1987, record flood waters washed out the Blockhouse and it had to be reconstructed. Today Fort Halifax is a national historic landmark as the oldest blockhouse in the United States, (looks like the one in Windsor, Nova Scotia).

Masonry

We meet upon the level
No matter rank or station held,
'Tis a practice brought from scripture
That false pride might be expelled.

Yes! All human kind are brothers
With equality gained from God
Our purpose is to teach this fact
While its virtues we applaud.

We upright stand at stations,
At our places do the same,
The fidelity sign is given,
While our opening prayers proclaim.

His laws we must exemplify,
Brotherly love our daily creed,
With foot to foot and hand to back
We serve all, what’s the need.

Brotherly love, relief and truth
Are the virtues we declare,
For the great light expels our darkness
As do the compasses, plumb and square.

*George Montague Dunk is known as the father of the American Colonies for his success in extending American Commerce. Halifax, Nova Scotia, Virginia, Vermont, North Carolina, and Massachusetts have all been named in his honour.

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New Caledonia Lodge No. 11


A Few Events Worth Mentioning


Winners of the broom and gravel 2003, are Western Star #50. Shown left to right, are R. Wor. Bro. Steven Swan, DDGM Col. Co.; Wally Hayter, lead; Lloyd MacLean, second; Tim Hayter, skip; and Alan Graham, mate.

Life

If you have shared another’s load
Or eased another’s pain,
If you have soothed a troubled soul
Your life has not been in vain.

If you have cheered another’s heart
Or made a sad face smile
If you have calmed another’s fear
Your life has been worthwhile.

If you have said a tender word
Or dried another’s tears,
If you have spread your share of love
Then you have been needed here.

If you lent a helping hand
Through times of care and strife
If you have done a little good
You have made the most of life.

From the NS Freemason
Composed by
By Frank E. Milne, PGM

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I Am Fraternity

I am the Supreme Architect in the City of Life. Human hearts are the sites whereon I build noble, strong, and powerful characters.

I am the symbol of sovereignty; yet multitudes find me a commoner. The handgrasp expresses the duality of my nature. Love, charity, gentleness of word, kindness — these are worldly missionaries. Through altruistic relationships, pity for the distressed, unwavering loyalty in every human crisis, I speak to those who know me not.

I am often disguised in the co-operation which causes fraternal ties of fellowship. My affectionate regard for the interests of everyone identifies me as a universal benefactor.

I teach individuals to act in terms of mutual concession, generous judgment, and sympathetic forebearance. I unlock the sacred portals of the lodge room and reign therein with kingly dignity. The marts of competitive trade court my superiority. I am a master force wherever people assemble to foster higher principles. I acknowledge that service is the measure of greatness and that through me men become sublime in helpfulness.

I am the message bealer of goodwill; the courier who relays the Gospel of Brotherhood; the moving spirit in every enterprise which champions man-to-man ennoblement and makes society more neighbourly. Great men unconsciously write my biography — I Am Fraternity.

Louis Varnum Woulfe.
Facts and Fiction about Freemasonry

A new 17 minute audiotape discusses several issues important to Freemasons, such as how Albert Pike is both misquoted and misrepresented in his writings about religion; how anti-Masons distort the relationship between Freemasonry and Religion; what Masonic symbols are intended to portray; how Freemasonry affects our lives. Responding to numerous false claims about Freemasonry by anti-Masons are several noted Masonic leaders such as Gary Leazer, Jim Tresner, Brent Morris, Terry Tilton and Bob Davis.

Facts and Fiction About Freemasonry is available through the Masonic Information Center in either audio cassette or CD format. The cost is $5.00 + s/h. When ordering please specify audio cassette or CD format. Order from Masonic Information Center, 8120 Fenton Street, Silver Spring, MD 20910 or e-mail msana@ix.netcom.com.

Masonic “Old English” Terms

A recent e-mail to the Masonic Information Center said, “A friend told me Freemasonry is a cult.” To substantiate this charge was a quote from the book Cults which stated: “The term So Mote It Be is a witchcraft oath.”

The title Worshipful is often misrepresented by anti-Masons as well. Here is the explanation for both terms from the Masonic Service Association digest One Hundred One Questions About Freemasonry.

Why is a Master addressed as “Worshipful”?

Few Masonic matters are less understood by the non-Masonic public than this. The word “worchyppe” or “worchyp” is Old English, and means “greatly respected”. In the Wycliffe Bible, “Honor thy father and thy mother” appears as “Worchyp thy fadir and thy modir.” English and Canadian mayors are still addressed, “Your Worship.” In some of the Old Constitutions of Masonry is the phrase, “Every Mason shall prefer his elder and put him to worship.” “Worshipful” therefore in modern Masonry, continues an ancient word meaning “greatly respected.” A Grand Master is “Most Worshipful,” that is, “Most greatly respected” (except in Pennsylvania, where the Grand Master is “Right Worshipful,” as are Pennsylvania’s and Texas’ Past Grand Masters).

Every Woman’s Centre

102 Townsend Street
Sydney, N.S.
B1P 5E1
Phone: (902) 567-1212
Fax: (902) 567-1911
Email: woman.centre@ns.sympatico.ca

September 15, 2002

Dear Friend of a Student

Making life less difficult is exactly what you did through your generous contributions to the Back to School Campaign 2002. Your kind donations of school supplies, backpacks, lunch bags and monetary donations allowed us to prepare 440 children for their return to school. You eased the minds of children and their families who were uncertain about how they could obtain the necessary tools for learning. Your gifts provided a lesson bigger than any classroom could ever teach: all children should be treated equal regardless of the difficult situations their families face.

You will never know exactly which little boy or girl on the school playground was wearing the backpack you provided or writing his or her times tables in the scribbler you donated. The children will probably never know that it was a generous stranger who came through with the bags of supplies that magically came into their household. Through your kindness to others you have made life less difficult; and in so doing, you have shown that you truly know what it means to live. No words could possibly express the thanks that we offer on behalf of the students from every corner of our Island who benefited from your giving, but please accept this note as a small token of that appreciation.

Most sincerely,

Kaye MacKinnon
Campaign Chair