The Grand Lodge of Nova Scotia
149th Annual Communication
From the Editor

Congratulations to all the Grand Lodge officers that were installed at the Annual Communication. We are beginning a new year and although many lodges will be on hiatus for the summer there are still a number of activities going on in the Jurisdiction. We would like to remind the Brethren that we will publicize your events. Get your information in and we’ll do the rest!

In this issue we start a series of articles on the history of the Jurisdiction from 1966 until the present, completing the work started by R.V. Harris.

Also check out the Interprovincial Day for September 27th!

The Nova Scotia Freemason

The Official Bulletin of the Grand Lodge of Nova Scotia

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Submissions for upcoming editions can be sent either through the Grand Lodge website or can be sent to the Grand Secretary: Grand Lodge of Nova Scotia
167 Coronation Avenue
Halifax, NS, Canada B3N 2N2.

Please send written submissions as text files.

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It is noble in its administration; to think and let think, beyond the narrow contracted prejudices of bitter sectarians in these modern times. It is general of universal language, fitted to benefit the poor stranger, which no other institution is calculated to reach by extending the beneficent hand

Lorenzo Dow

THE GRAND MASTER’S MESSAGE

GRAND MASTER’S ACCEPTANCE ADDRESS


Right Worshipful Deputy Grand Master, Past Grand Masters, Distinguished East, Present and Past Grand Lodge Officers, Members of Grand Lodge and special guests.

I am deeply honored and extremely grateful for the trust you have seen fit to bestow in me and the opportunity you have given me to serve you as your Grand Master. The responsibilities that you have vested in me this afternoon cannot be taken lightly, and I assure you that I will, to the utmost of my ability, execute my duties as Grand Master in a manner that will reflect positively on the Grand Lodge of Nova Scotia and those eminent men who have held this office before me. I also recognize that as the ceremonial head of this Jurisdiction I am in fact the servant of the Grand Lodge and its 4000 plus members and the protection and integrity of the Grand Lodge is one of my major responsibilities.

I congratulate all of the members of the 2014-2015 Grand Officer team, those embarking on their first experience and those returning for additional service, for your selfless commitment to this Grand Lodge. I would especially like to congratulate the District Deputy Grand Masters who play an important role in our grand Lodge, they are our eyes and ears, seeing that the wishes of the Grand lodge are being properly attended to in their districts and more importantly they are the communication link between Grand Lodge and the members of this Jurisdiction.

I sincerely thank Most Worshipful Past Grand Master Brother Dan Campbell for his excellent installation and conducting of the investiture ceremony, as well as Past Grand Masters Karrel, MacFarlane and Conrad for their participation.

It would be remiss of me if I did not at this time publicly thank all the people who have assisted and encouraged me during my masonic journey. I have to especially thank Worshipful Brother Bryce Gibson and Cy Thomas who started me on the journey. I have to especially thank Very Worshipful Brother J.H. Vernon Toole, who has been a sounding board for me and also Right Worshipful Brother Bee Batchelor, who has been a traveling companion and encouraged me to put my name forward as a Grand Lodge Officer.

I would also like to thank my wife Linda and my two daughters, Natalie and Valerie (who due to work commitments and travel distance are unable to be here today) for being very patient supporters of not only my masonic journey but my professional and community pursuits (and for those who know me realize the commitments they have allowed me to undertake).

Brethren, today our concern must be for the future of this great fraternity. I believe these times demand innovation and imaginative thinking whilst retaining our principles. We need to demonstrate our transparency and to regain our enviable reputation in society. Let us establish the public’s understanding of Freemasonry rather than leaving it to our critics to establish. To do this we have to show how and why we are relevant and to concentrate on the positive aspects of Freemasonry, in particular our generous tradition of benevolence and giving to a wide variety of causes. Masons have always stood as examples of what is good and what is right. According to legend, Hiram Abiff was a Mason Mason and a master of his craft, honored and respected as a leader and a teacher of the workmen. A master of the working tools which we are taught to apply figuratively to our morals, our development and deportment. Hiram Abiff was a builder, and we are urged to follow his example and master the lessons of Freemasonry building ourselves, our Lodges and our community.

Specifically, a “Builder”:
• Undertakes personal learning and development,
• Demonstrates high moral and ethical values,
• Plans for his future and the future of his Lodge,
• Coaches, mentors, educates, trains and develops other,
• Promote peace, harmony and Brotherly love,
• Travels and visits,
• Cares for those in need, and
• Contribute to his community.

Copying this example then, my theme is, “BE A BUILDER” - a builder of Self, Lodge and Copying this example then, my theme is, “BE A BUILDER” - a builder of Self, Lodge and BUILDER” - a builder of Self, Lodge and Community.

SELF – with respect to ourselves, I urge that we encourage personal contemplation along with education, development and mentorship in our lodges.

LODGE – As stated by Very Worshipful Brother Alden Sarmiento, the Grand Lecturer of the Grand Lodge of Washington in an address he recently gave, I believe we must strive to be, “An organization that members want, not an organization that wants members.” The most important aspect of delivery on that objective is captured in one word, “Quality”; quality in our membership, our degree work, membership, education, our meetings and our leadership. Lodge planning is also critical to the ongoing success of our Lodges. To this end I would encourage all Lodges to define their long range plans.

COMMUNITY – I encourage the involvement of our Lodges in appropriate activities within their communities. There was a time when Freemasons were identifiable as the leaders in their individual communities and our society overall. We often cite the names of famous politicians, philosophers, business leaders, musicians, artists and other visionaries who were Freemasons. Who do we point to today when we define that list? I believe we have opportunities to step forward and be part of significant undertaking locally. Last year Most Worshipful Brother Grant encouraged Lodges to set aside a day for an open house, inviting the public, friends and families, prepare information for them and maybe some light refreshments. I would encourage you to do this again this year and as well continue the participation in local parades. Eventually the public will know who we are.

It is always a busy tear for a Grand Master however I would be pleased to attend your installations or any other special events if within the length of my cable tow to do so. Please contact the Grand Secretary with all requests and if I am unable to attend your event, I will arrange for a Grand Lodge Line Officer to represent me.

My Brother, I continue to see a bright future for our Fraternity. When we all work together we can accomplish anything. Success just doesn’t happen, it is the result of hard work and commitment. Let us then apply ourselves with zeal to the practice of the excellent principles inculcated by our order. Let us cultivate the great moral virtues laid down on our Masonic Trestle Board, and improve in everything that is good, amiable and useful. Uniting in this grand design, let us be happy and endeavor to promote the happiness of others. I would like to leave you with this quote from Brother George Washington:

“So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive it to be founded in benevolence and to be exercised for the good of mankind.”

In closing, I thank you again for the confidence you have placed in me and urge you each to, “BE A BUILDER” and enjoy Freemasonry! I look forward to visiting with each and every one of you in the coming year.

So Mote It Be

M.W.Bro. Paul Frank
TMWTGM
Photographs from Grand Lodge June 6-7, 2014.
2. M.W.Bro. Jean Reid bringing greetings from the Grand Lodge of Quebec.
4. R.W.Bro. Peter Ponsford the new Deputy Grand Master takes his obligation.
10. M.W.Bro. Dan Campbell, the Installing officer, declaiming “Brethren behold your Master!”
11. The ladies at the Open Installation.
13. Brethren and guests at the religious service on Friday night.
THE LODGE WITH A DIFFERENCE: LOGE LA FRANCE NO. 138 A.F. & A.M.


The MWGM passed the request to his Grand Lecturer, Rt.W.Bro. Robert Amon who applied himself with zeal to this opportunity and gathered a number of past and present Grand Lodge Officers to assist him. In April 1994, he and Rt.W.Bro. Cyril Collicott travelled to France where they presented lectures and exemplifications of our ritual to the French Brothers.

On their return from France they saw an opportunity to strengthen the fraternal ties with our French Brethren by forming a new Lodge in Nova Scotia dedicated to maintaining contact and close fraternal relations with a new York-Rite Lodge being formed in France, to be named Loge Acadie No. 1033 on the GLNF. Our French Brethren made steady progress in forming their new Loge Acadie and the ceremony of consecration was set for October 26th, 1996 at Neuilly-sur-Seine.

On the first day of March, 1995, eight Brothers petitioned the Most Worshipful Grand Master of Nova Scotia for a Dispensation for a Loge la France to meet as a regularly tyled Lodge:

The first regular meeting of Loge La France was held at Halifax on April 7th, 1995 with seven members and seven visitors present and thereafter the Brethren of Loge La France, in close collaboration with our French Brethren, set to work on writing a bilingual ritual for opening and closing the Lodge.

In October 1996 a delegation of nine of our members and officers of the Grand Lodge of Nova Scotia, including the Most Worshipful Grand Master of Masons of Nova Scotia, M.W.Bro. Sam Karel, travelled to Paris to attend the consecration of Loge Acadie No. 1033 GLNF. After the formal reception of the M.W. Grand Master of the Grande Loge Nationale Française, M.W.Bro. Claude Charbonniaud and our own M.W.G.M., Sam Karel, the Consecration Ceremony was conducted in French and the Installation of Officers in English.


At the one-hundred and thirty-fourth Annual Communication of the Grand Lodge which was held June 4th and 5th 1999 at Truro, the newly installed M.W. Grand Master, Lloyd Blagdon announced that he would call an emergent meeting of Grand Lodge on November 12th, 1999 for the sole purpose of Constituting and Consecrating Loge La France.

The next few months were busy for the members of Loge La France. A venue had to be found, The Lodge needed a set of Regalia, a banquet had to be organized, invitations sent out and furniture to be set up. The Conference Centre in the Nova Scotia Agricultural College in Truro was chosen as the venue. The Brothers of Composite Lodge No. 105 and Keith Lodge No. 17 gave us the invaluable gift of a complete set of regalia which we have been using ever since. The Volume of the Sacred Law on our altar is a precious gift from our two sister Lodges in France, “Acadie” No. 1033 and “Nova Scotia” No. 502. Being a French edition of the Jerusalem Bible it will always remind us of the fraternal ties which unite us. The Brothers of Western Star Lodge No. 50, gave us the privilege of the use of their furniture and assisted in setting up the Lodge Room.

On November 12th, November 1999, an emergent meeting of the Grand Lodge of Nova Scotia was held in Truro with The Most Worshipful Grand Master, M.W. Bro. Lloyd Blagdon presiding for the purpose of Constituting and Consecrating Loge La France. Following a
banquet attended by His Honour, the Lieutenant Governor of Nova Scotia, Rt.W.Bro. James J. Kinley, the Worshipful Master opened Loge la France in French and welcomed close to 200 Brethren who had travelled to Bible Hill from all parts of Nova Scotia, the Maritimes, Quebec, the USA, and France. The Grand Master of the Grand Lodge of Nova Scotia and his Officers entered the Lodge in Grand Procession and were welcomed by the Master of Loge la France who passed the gavel to the M.W.G.M. The Master, Officers and Members of Loge la France were formally introduced and after confirming their intent were presented with the Warrant for their Lodge which bears the Number 138 on the Register of the Grand Lodge of Nova Scotia. A wonderful conclusion to five years of diligent labour by the Brethren of Nova Scotia and France. A spreading of the cement that binds.

The title of this article is “The Lodge With a Difference”. What makes us different? It is our warrant; it is unique in this jurisdiction.

Membership in Loge la France is by affiliation only and a brother must maintain his membership in his Mother Lodge. It is not our intention to “poach” members from other Lodges and Loge la France is not allowed to initiate, pass or raise new Brethren or to do any degree work other than for the purpose of instruction. Members of Loge La France come from all parts of Nova Scotia and beyond.

The stated purpose of the Lodge is to be a “Lodge of Instruction” and although our main domicile is in the Masonic Temple in Bible Hill, our warrant allows us to hold our meetings anywhere within the Jurisdiction, for this purpose, without the need to request a Dispensation although we must request a dispensation to hold our meetings at a different time than our stated meeting times.

Since the Lodge does not confer Degrees and we can meet anywhere in the jurisdiction and membership is by affiliation only, then we are not attached to any District. Consequently, the Warrant places us under the supervision of the Deputy Grand Master who shall be responsible for the performance of those duties normally performed by the District Deputy Grand Master.

Other than the differences stated in our warrant, there are other differences.

Loge la France meets five times a year, on the fourth Wednesday of March, May, June, September and November at the Masonic Temple in Bible Hill or at other Lodges when invited. Our installations are in May. We also meet on the evening of 27th December at a restaurant central to all to celebrate with our spouses the advent of St John’s day.

The Brethren of Loge la France open and close in French. There are perhaps only two members who are bilingual so it is interesting to hear the French language in the various accents of Nova Scotia as well as other areas of Canada and abroad. Our members are provided with a bilingual ritual as well as a CD of the opening and closing in French by a French speaking brother. Although we encourage the Brethren to memorize the work most of it is read from the ritual.

We encourage our members to engage in Masonic research rather that to just download material from the internet and to present Masonic lectures at our meetings. Other than at installation night we strive to have masonic education at each meeting.

Loge la France opens at 7pm. Our minutes are approved as distributed prior to the meeting. Correspondence is quickly dealt with because our members have heard it at their regular meetings. Our business meetings are very short. The Lodge goes to refreshment at about 7.45pm and we enjoy a freshly prepared cooked meal and dessert with wine, beer (in moderation) and tea or coffee, following the example of our French Brethren. Sometimes our meals are relatively simple and other times quite elaborate. During the meal the gavel is passed around the table and it is an opportunity for visitors to bring greetings from their Lodge. The telling of humorous stories or anecdotes is always encouraged and a round table discussion on a subject of masonic interest always seems to find its way into the our discourse. Refreshment can last as much as and hour and can be the highlight of the evening. We then return to labour, complete any unfinished business and then enjoy an item of masonic education followed by questions and answers and masonic discussion.
Loge la France will accept invitations to visit other Lodges on their stated meeting night preferably when it is safe to travel and if all our officers are not otherwise engaged at other meetings. We require enough notice to obtain a dispensation to meet at another time only. We ask that the host Lodge open and conduct their business and close as quickly as possible. Loge la France will then open in French, conduct a very short business meeting, present an item of masonic education and close in French. If the host Lodge wishes to have a prepared meal between the two lodge meetings that is their prerogative.

Brethren, as you can see, Loge la France is a Lodge with a difference. Our Charter members recognized a need for a Lodge that did more than just conduct boring business meetings. We recognize the importance of bringing masonic light to the Brethren through masonic education and discussion. By spreading the cement of brotherly love, affection and fraternal fellowship by having members from throughout our jurisdiction, by breaking bread together, by visiting with our Brothers in other lodges and last but not least maintaining our ties with our Brethren in France.

On behalf of the Worshipful Master, officers and Brethren I would like to extend an invitation to you to visit Loge la France, to see the differences for yourself and perhaps like many of our other visitors you will consider joining Loge la France; The Lodge with a Difference.

R.W.Bro. Terry Reid
To vouch for a Mason is, Masonically, to say to the brother to whom you are introducing the one you are vouching for: “I know that Brother J.D. (John Doe) is a Master Mason.” By implication it means (i) that the brother doing the vouching has sat in open lodge with the brother being vouched for; or (2) that the brother vouching has subjected the brother vouched for to a strict trial and due examination; or (3) that the brother vouching has received an avouchment of another brother he knows to be a Master Mason, that the brother now vouched for is known to “Him” as a Master Mason.

In some jurisdictions Grand Lodges have decided that no brother may undertake a private examination of any man representing himself as a brother without orders from the Worship Master of his lodge, or the Grand Master. In these Jurisdictions it is held that the Worshipful Master is solely responsible for the proper purging of his lodge, and that, in consequence, he and only he has the right to select the committee which shall examine a stranger. In such jurisdictions only the Master (or the Grand Master) may decide who is competent and who is not competent to examine a visitor for entrance into his lodge. Some Jurisdictions have ruled that no “second-hand” avouchment is permissible - that “A” can vouch for “B” only if he has sat in open lodge with him, with the exception, of course, that the members of a properly qualified and appointed committee may vouch for the brother they have examined if he has proved himself to be a Master Mason. Avouchment is a very important matter; much more important than appears upon the surface. It demands, and should receive, the earnest thought of all officers of the lodge. The “good and wholesome instruction” which a Master is charged to give, or cause to be given to his brethren may be well concerned, occasionally, with this vital matter.

The number of men who have never taken the degrees who try to get into Masonic lodges is very small. Nevertheless, there have been, are, and doubtless will be such men; men without principle or honor; “eavesdroppers” who have heard what was not intended for their ears, or men who have become “book Masons” by the study of some of the exposes of Masonry which may still be found in some libraries, and which they deem to set forth the correct ritual. However few in number these imposters may be, they must be strictly guarded against. No such crook desires to work his way into a Masonic lodge for any other purpose than to obtain credit for being a Master Mason, and, later, to defraud some of the brethren with whom he thus hopes to sit in lodge.

Far more dangerous than the “eavesdropper” is the “cowan.” In these modern days the “cowan” is the man who has been legally raised but who has been dropped N.P.D., or suspended or expelled after a Masonic trial; or he is an Entered Apprentice, or Fellowcraft, whose further advancement has been stopped for cause.

If such be evilly disposed he may - and has been known to - forge a good standing card to use as credentials. Or he may find a lost card and assume the identity of the name upon it. Some brethren are so unwise as to keep their good standing cards from year to year as an interesting collection. If such a collection be stolen, it may be the innocent means of letting loose upon the Fraternity a whole flock of designing cowans, since dates upon such cards are changed with little difficulty. It is an excellent Masonic rule to destroy last year's card as soon as you new one arrives. Loss of a current card should be immediately reported to the Grand Secretary, as well as to the Master of the Lodge. The Grand Secretary will probably notify all constituent lodges to be on the lookout for any person presenting that lost card.

In many Jurisdictions Masters may not authorize the examination of any would-be visitor who cannot produce credentials. In other Jurisdictions it is considered sufficient if some known brother vouches for the credibility of the would-be visitor even if he has no credentials. Some Jurisdictions require Masters to assure themselves that the lodge from which the visitor purports to come is a “just and legally constituted lodge” under some recognized Grand Lodge. Particularly, Jurisdictions which are afflicted with clandestine Masons are apt to be strict in this regard. All Jurisdictions should be especially strict with putative brethren who hail from Jurisdictions where clandestine Masonry is known to flourish. Unless forbidden by Grand Lodge, "A" may accept the avouchment of "B" that he has sat in
“C” to be a Master Mason. But “A” is not obliged to accept this avouchment. “A” may have no Masonic confidence in “B”. He may believe that “B” has not been to lodge for a decade and distrusts his memory as to his sitting in lodge with “C”. No Masonic authority has the power to compel “A” to vouch for a brother because he has been vouched for to him by another. To vouch or not to vouch is matter of conscience and belief. Neither is under control of any law, secular or Masonic. Under no circumstances whatever should “A” ever accept an avouchment from “B” as to “C,” unless all three be present together. “B” will call up “A” on the telephone: “I’m sending Brother “C” around to see you,” he may say. “I vouch for him as a Master Mason. Will you see that he is properly introduced to our Tiler tonight?” (As) proper answer is: “Not unless you bring him around and introduce him to me personally.”

“B” has no Masonic means of knowing that the man who comes in and says: “I’m Brother “B,” is really the “B” for whom “C” has vouched! For the same reasons, no avouchment by letter should ever be accepted, no matter what the circumstances - say, not even if the letter contains a picture of the man it vouches for! Letters can be lost. Photographs may be changed. Even Lodge Seals may be imitated. Masonically, there is no such thing as vouching in absence. Masonic avouchment can only be accomplished in the presence of all three; the brother vouched for, the brother vouched to, and the brother doing the vouching. Any other is spurious, un-Masonic and should never be tolerated or accepted.

“B” does not receive “lawful Masonic information” when “A” says to him: “I have been to the Chapter with “C.” It is true that no man may become a Royal Arch Mason unless he is first a Master Mason. A Royal Arch Mason, therefore, may have at some time been a Master Mason. But “A” cannot know how well the Chapter in question guards its tiled door. For all he knows to the contrary, “C” held a forged Chapter card, had been expelled from his Blue Lodge and yet managed to get, or retain his Chapter card.

What applies to the Chapter, of course, also applies to the Commandry, Council, Scottish Rite, Shrine, Grotto and Eastern Star - any body of Masonry the members of which must first be Master Masons.

Especially does it refer to the Masonic Club! The Masonic Club, worthy and valuable organization though it might be, is in no sense a Masonic organization. It is an organization of Masons. In some cities are Interchurch Men’s Clubs, in which male members of all churches are welcome as members. But no one, the Men’s Club least of all, would claim that such clubs are Churches! A Masonic club is made up of Master Masons, presumably in good standing, but it is not Masonically Tiled, it is not under direct control of a Grand Lodge, it is not Masonic, and it is not competent to judge for any Blue Lodge the genuineness of Masonic Membership. Therefore, the fact that “A” meets “B” in his Masonic club is not “lawful Masonic information” which “A” can pass on to his Tiler, saying: “I know “B” to be a Master Mason.”

None of these cautions or restrictions can legitimately be considered to reflect upon the honesty of either the brother who desires to vouch, or the honor of the brother who wishes to be vouched for. Let us draw a parallel case and consider what “Avouchment” is in the business world.

“A” desires to borrow money from his bank. The bank knows and trust “A”. But long experience has taught the bank that “one name paper” is at times not good paper. The bank, therefore, requires “A” to secure some additional name as an endorsement. “A” asks “B” to endorse his paper. Now “B” may know “A” as a good neighbor, a fellow club member, the owner of an adjoining pew in the church. “B” however, may know absolutely nothing of “A’s” finances or credit rating. If “B” refuses to “vouch for” “A” at the bank, it does not mean, and is not taken to mean, that he distrusts “A”, merely that he knows nothing about his financial standing. Similarly even if “B” knows all about “A” and trusts him up to the hilt, the bank may not know “B” and therefore may be unwilling to take his “avouchment” - his endorsement of “A’s” note. That does not mean that the bank distrusts “B: merely that the bank has no knowledge of “B”, one way or another.

Let us suppose “A” says to “B”: “I’m going to bring “C” around to see you. I’ve been to Shrine with him. I know him well. He says he’s a member of Temple Lodge and I believe him. I’ll vouch for him, although I haven’t sat in lodge with him.”

When “B” very properly refuses to take this avouchment, neither “A” or “C” have any cause to
think that “B” feels any personal distrust of either. He simply has not received that “legal Masonic Information” which both “A” and “B” know - and “C” should know, if he really is a Master Mason - is essential to any proper avouchment. From these premises it necessarily follows that any avouchment predicated upon an examination other than that in Ancient Craft Masonry is of no value as “lawful Masonic information.” “A” comes to the Tiler’s door with “C” and asks for a committee to examine him that he may visit. “A” has a little talk with the Master. “C” is a Mason alright!” he assures the Master. “But he’s rusty. He never comes to Blue Lodge; spends all his time in the Chapter. Appoint a couple of Chapter Members on the committee, will you, Worshipful? They’ll soon be satisfied!”

The Worshipful Master will do as he pleases, but he is well advised if he picks two brethren who are “Not” Chapter Masons. The brother who cannot satisfy a Blue Lodge Committee that has been regularly Entered, Passed and Raised in a lodge of Master Masons should not be permitted to enter the lodge - not if he is letter perfect in the Chapter work and can give all the signs, tokens, and words of the Scottish Rite - which are numerous!

No avouchment may be accepted from an Entered Apprentice or a Fellowcraft. A brother of the first or second degree may be absolutely sure that all those in the lodge in which he took his degrees were Master Masons, he cannot posses “lawful Masonic information” about Master Masons. Neither is he competent to vouch to a Tiler for any entered Apprentice or Fellowcraft he remembers as in lodge with him, as a Mason of the degree in which the lodge was then open on. The right to vouch is strictly a Master Mason’s right; no brother of the first or second degree possesses it! Vouching for a brother is a solemn undertaking. Before the lodge and the brethren the voucher puts his Masonic credit against the credibility of the brother he vouches for. No squeamishness of feeling should ever interfere. A Master Mason should not vouch for his blood brother unless he has sat in lodge with him, tested him for himself, or unless his brother has been vouched for to him. He may be morally sure his brother is a Mason but a lodge does not recognize such surety as “lawful Masonic information.” No brother should ever feel offended because a brother will not vouch for him. “A” may remember having sat in lodge with “B”, yet “B” may have forgotten that they sat together in lodge. If “B” refuses to vouch for “A”, “A” should be happy that “B” is so careful a Mason, not offended that “B” does not remember or because “he doesn’t trust me.”

The lodge is more important than the brother. The sanctity of the Tiled door is greater than the feelings of the individual. The Masonic honor of the brother doing the vouching should be of far greater worth to him than any consideration of expediency. The entire law and the prophets may be covered in one small commandment: “Never vouch unless you have lawful Masonic information.”
Supported by the
Cumberland District Masonic
Association

DINNER
AND
DANCE

in support of the
Leukemia and Lymphoma
Society of Canada

Amherst Lions Hall, Amherst
September 13th. Doors open 6:00pm.
Tickets $35.00 each $65.00 a couple
Semi-formal
For More information contact Travis Saulnier at
travissaulnier@gmail.com
MASONRY IN THE GREAT LIGHT

Masonry in the Bible is not confined to these three poems in prose. Masons are taught to look to the Great Light for spiritual comfort, as the inestimable gift of God to man for the rule and guide of his faith and practice. If he searches intelligently, he will there find much Masonic teaching, an amplification of ritual, a continuation of symbolism as beautiful as it is intangible, as lovely as it is ethereal.

At the door of every Lodge stands the Tiler with a drawn sword in his hand. How apt to this office is this verse:

“So he drove out the man; and he placed at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. (Genesis 3:24)

A man not a Mason is not permitted in the Lodge; the Tiler’s sword “turns every way” to keep the path to the tree of spiritual life to be found in every Lodge.

In the opening of the Lodge is mention of the widowed and the fatherless, that we may never forget a Mason's duty to those whose natural protector is no more.

“A father of the fatherless and a judge if the widows, is God in his holy habitation. (Psalms 68:5)

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. (Isaiah 1:17)”

In these two passages are the charity teachings which Masons follow; the very heart of that care of the lonely and the orphan which is at once a Master Mason’s duty and his pride. He who visits his Jurisdiction's Masonic Home, and there sees the helpless helped, or is happy to contribute to the support of the Charity Foundation, Grand Lodge Charity Fund or Lodge gift, can be comforted that he follows the inspired teaching of these words from the Great Light.

In many Grand Lodges there is much discussion as to the “Doctrine of the Perfect Youth” which proclaims that a man must be unmaimed to be accepted as a candidate. Modern ideas in some Grand Lodges lean toward relaxing the severe restrictions; others still cling to the old idea that he who has lost a member - even a finger - must suffer for the good of the whole Order, that the Ancient Landmark be preserved. Some quotations from the Old Testament seem to show that the priests of Israel regarded physical perfection much as the Fraternity has done:

“Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries; for I the Lord so sanctify them. (Leviticus 21:23) Ye shall offer at your own will a male without blemish, of beeves, or of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. (Leviticus 22:19-20)

On the other side of the question, and bearing vitally on the principle that Masonry is universal, and no respecter of race or creed, is this clear exposition:

“But Peter said, Not so Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts 10:14-15 34-35)”

Where is a man first prepared to be made a Mason? Think of the essential symbolism and then read:

“For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. (Samuel 16:7)”

The Great Light shadowed forth the truths of our symbolism and the teachings of the three degrees long before Operative Freemasonry, as we know it, came upon the earth to extend and promote the dissemination of those great principles on which all true character making is based.

After a candidate enters the Lodge by the West gate, the first question asked him sets the key to all that the degree may be to him; he who answers this solemn inquiry must be sodden minded indeed if he visualizes not the serious import and the glorious future of the ceremony thus anticipated. Long, long ago sweet singers sang:

“In God have I put my trust; I will not be afraid what man can do unto me, (Psalms 56:11) Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths (Proverbs 3:5-6) Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye
in the Lord forever; for the Lord Jehovah is everlasting strength. (Isaiah 26:3-4)"

Masons know the benefit of Lodge prayer. Never the Lodge is opened but a petition to the Most High is a part of the ceremony; never a degree is conferred but humble petition to Deity forms an important part. The Bible is filled with exhortations regarding prayer, which show the essentials of asking what we may receive. Familiar though we are with these beautiful passages, recall this one here:

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Matthew 21:22)"

Nothing equivocal, nothing hidden or obtuse about that promise; a clear cut statement from the lowly Son of Man who walked by Galilee; a truth acceptable alike to Jew and Gentile, Mohammedan, and Parsee, Buddhist and Christian, profane and Mason.

By slow degrees, in a solemnity which no man who has experienced it can ever forget, the initiate approaches the Holy of Holies - the Sacred Altar of Freemasonry - there to assume obligations of such importance that no man who takes them upon his heart and conscience is ever quite the same thereafter. The old testament is filled with stories of the altar, of places of worship built of rude stones in the open, of silver and gold in Temples, of high hopes and devout hearts in tents in the wilderness. Most tender and touching, as well as most symbolic from the Masonic viewpoint, are these verses:

“And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him. (Genesis 12:7) And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one the mountains which I will tell of. (Genesis 22:2) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the Altar upon the wood. (Genesis 22:9)"

If a man have not a humble and contrite heart before the Altar of Freemasonry it were better for him not to kneel. For the Altar is a symbol of sacrifice. Abraham was required to give his very heart; true, it was but a test, but he knew it not. How many times may the Freemason be required to sacrifice before the Altar of Freemasonry as a test only - and know it not? Here must he offer up selfishness, and learn to live for others; here he must enter into a solemn pact with his brethren that they are, to him, more important than he can be to himself; here he must lay pride and egotism and selfish independence, and bow not only his head but his very soul before the Great Architect of the Universe. Brethren cannot know if the sacrifice is real or but lip service, but he is a brave initiate indeed who does not believe that One knows in what spirit and with what self-abnegation he lays his sacrifice upon our Altar; even as Abraham of old.

We are told to read the book of Ruth; many if not most rituals follow almost exactly these words:

“Now this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor; and this was a testimony in Israel. (Ruth 4:7)"

“Redeeming and Changing” refer to property in general and land in particular; he who had given his land as security for a debt, redeemed it just as we can pay off a mortgage on our house.

“Changing” is an old word for selling; he who sold his land “changed” it to another owner. We sign a paper, and perhaps acknowledge it before a Notary Public, by swearing to it. Our ancient Jewish brother plucked off his shoe as a testimony that he sold that which he had a right to sell. It is not improbable that the custom arose from the inability of a shoeless man to run away; it is analogous to removing the glove before we offer our hand, as Knights of Old stripped off their mailed gauntlet before shaking hands, in testimony that they feared no enemy.

It would be easily possible to extend this Bulletin for many pages, and still remain in the Entered Apprentice Degree; the obligation, the bringing of light, the poor, the house not made with hands, the northeast corner, the lambskin - practically all the symbols of our initiatory ceremony can be amplified and made clearer by an intelligent reading of the Holy words. But space forbids.

The Fellowcraft Degree is often less appreciated than its inner meaning deserves. It is no mere stepping stone to the Master’s Degree, not a ceremony designed only to stretch out the process of initiation and make the neophyte wait a bit longer before he receives full Masonic Light. It holds a series of teachings of such importance that no brother may truthfully declare himself a good
Mason who has not taken at least its essentials into his heart.

We are taught of the “glorious works of creation” as indicating the “perfections of our divine creator.”

What is glory? Here is not meant fame, applause, the exalted opinion held of a man by his fellows; but the glory which is the sunset, the glory which is great music, the glory which is inspiring poetry. The “glorious” works of creation are those which inspire man with reverence and awe, those which the Great Light typifies in:

“When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? and the son of man, that thou visitest him? (Psalms 8:3-4)”

Freemasons are taught to reverence the Sabbath day and keep it holy. Save to attend divine services, or to lay away a departed brother, no Lodge may meet or work on the Sabbath, for Freemasonry, not a religion, is an upholder and supporter of all religions.

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made. (Genesis 2:1-2-3) I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I and the Lord your God. (Ezekiel 20:19-20)”

How many craftsmen built the Temple? Curiously enough; many rituals do not strictly follow the plain statement in the Old Testament, which reads:

“And he set three score and ten thousand of them to be bearers of burdens, and four score thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people awork. (2 Chronicles 2:18)

The wages for these laborers and overseers, as all who ever heard a Middle Chamber Lecture know, were paid in corn, wine and oil - the currency with which those of olden times bought and sold.

“And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil. (2 Chronicles 2:10)”

The word “corn” is not mentioned, but our “corn” is a generic term for all the grains of the Israelites, and has no reference to maize.

The Wages of a Fellowcraft of these modern days are paid in symbolic corn, wine and oil; the refreshment of mind and soul which comes from brotherhood practiced, duty well done, lessons humbly learned; wages, indeed, far more valuable than their ancient prototypes of fruit of the land and the vineyard waiting only for the worthy Fellowcraft to stretch forth his hand to take.

It is hardly necessary here to draw attention to those passages of Scripture which are the foundation for that part of the Middle Chamber Lecture which deals with the pillars in the Porch, the passage of the Jordan and the war between the Ephramites and the Gileadites; much of our ritual follows the words of the Old Testament (Judges) almost exactly. The fellowcraft follows his brethren of olden time who “went up the winding stairs to the middle chamber, and out of the middle into the third.” (I Kings 6:8)

In our Middle Chamber we find a Holy of Holies indeed, for here is displayed that Letter “G” which is the very essence of Freemasonry. Never the Lodge or Grand Lodge which has not some such symbol; in all lands and climes and Jurisdictions is some sign of the Most High in the East.

“G” is not in the Bible as a symbol, but other letters are:

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Rev. 1:8)

And God said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Exodus 3:14)”

Here the cryptic phrase “I AM THAT I AM” is a symbol, just as our Letter “G” is a symbol; the inspired prophet who wrote the Old Testament knew the value of the symbol, even as we know it. So when for the first time the Fellowcraft hears of the significance of the Letter “G” in the East, he is kin to those ancient teachers and spiritual rulers who wrote of God with symbols, even as we so typify Him.

Omitting many another Scripture reference to the teachings of this beautiful degree we pass on to the
Sublime Degree of Master Mason. Some Lodges of some Jurisdictions exemplify an especially beautiful lesson from the contention and confusion which existed among the workmen of the Temple at the time of the tragedy. In these Lodges the Master instructs the brethren, if any have any cause of difference with their fellows, to leave the Lodge room, nor return until that quarrel is reconciled. Authority for this is found in several places in the Great Light — whether or not it be the practice in most of our American Grand Jurisdictions matters not; to be at odds with a brother of the lodge is not to live the true Masonic spirit.

Ponder these instructions:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matthew 5:23-24)

Moreover if thy brother shall trespass against thee, go and tell him his fault between he and thee alone; if he shall hear thee, thou hast gained thy brother. (Matthew 18:15)

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him (Luke 17:4)

In the Master’s Degree a brother must pray for himself.

Happy is he who has the prayers of his fellows, standing as one among a united group, all for one and one for all. But in the life of every man comes the time when the prayers of others avail not; when he stands spiritually naked and alone before the Great White Throne, there to offer up his petition with none to say “In too, speak for him.” So is the brother about to be raised taught to pray, alone with his God. It is good here to recall the words which promise that such prayers are heard:

“In my distress I call upon the Lord, and cried to my God; and he did hear my voice out of his Temple, and my cry did enter into his ears. (Samuel 22:7) In the day of my trouble I will call upon thee; for thou wilt answer me. (Psalms 86:7)” All Master Masons find a peculiar significance in the expression “the clefts of the rock.” How many know the symbolic, as well as the historic meaning of the phrase? In our ceremony it is place of hiding which availed not against those who had the right and righteousness on their side. In symbolism it is an emblem of the uselessness of pride and self-sufficiency; no clefts of the rock — nay, not caves nor valleys nor mountain tops not any hiding place upon earth — exist where sin may hide either from itself or from the All Seeing Eye.

“Thy pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. (Obediah 1:3-4) Fifty pages would not supply space for all the beautiful allusion to Masonic truth and Light which a careful perusal of the Great Light discovers. But enough, perhaps, has been quoted to show that Freemasonry is in the Bible in full measure, pressed down and running over.

We who have so much from the Scriptures to be a part of our ceremonies, have left far more than we appropriated.

Two final quotations; even as the raising and the Substitute Word form the very crux and climax of the Sublime degree; so are these the head of the corner of all the many Scriptural expositions of symbolism to be found in the Rule and Guide of Our Faith. “So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isaiah 55:11)

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)”
What is a symbol? What is an emblem? When should one be used and when the other? Or is there really no difference?

These are questions that must often arise in the minds of the Mason, and an answer would point out that the difference is not always clear in a specific instance, and some things at one and the same time are both. The word “emblem” is derived from the Greek word en, in or into, and ballien, to cast, or put, so that emblem meant literally to “cast in”, and was applied to inlaid work, mosaic, to raised or indented pottery, and so on. Most of the designs thus used were conventional, formal, and often geometrical; in the course of time “emblem” came to be applied to the designs themselves, and in this manner came at last to mean some idea or intellectual conception represented by a picture or pattern. Thus the Greek key design – also called “fret”. Or “meander” – was the emblem of a river; the eagle used on the American silver dollar is an emblem of the United States. In other words, the fact or object is represented by a design or picture instead of a word. Thus the hour-glass is an emblem because a picture of it says the same thing as “time”.

“Symbol” also is from the same Greek root ballein, but the prefix, the Greek sym, means “together” instead of “in”, hence a symbol originally signified two designs, patterns or pictures matched together. A symbol, therefore, means that one thing stands for (or means) some other thing. A pen is the symbol of literature because the writing instrument is made to represent the book that is written.

In one essential, “symbol” and “emblem” differ widely. For whereas an emblem is little more than a name in picture form: a symbol is itself an instance of that which it represents. An elephant is used as the emblem for the Republican party, a mule for the Democratic, but neither animal as such plays any part in politics; its selection for emblem purposes was accidental or arbitrary. The pen, on the other hand, is itself used in the process of writing a book, and since that process is highly significant it is made to stand for everything else in the production of literature. As stated above, a symbol is itself an instance of that which it represents. An emblem is not.

*The New York Masonic Outlook: October 1938*

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**EARLY CHINESE PHILOSOPHY**

In China the implements of architecture were used in a system of moral philosophy at a very early date. Mencius, who wrote about 300 B.C., said: “A master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of Wisdom, must also make use of the compasses and the square.”

In a book called Great Learning, 500 B.C., “doing unto others what he would not they should do unto him; and this is called the principle of acting on the square.”

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*The New York Masonic Outlook: October 1938*
It is with a lot of regret that we report that Charity Lodge No. 69 in Mahone Bay are considering going into darkness. This is one of my favourite lodge halls in the Jurisdiction. Charity Lodge is located in Mahone Bay, on the beautiful South Shore of Nova Scotia. The Lodge received its Warrant on 28 December 1874 and has operated continuously since that time. It meets on the third Tuesday of the month, except for July and August. The building that houses Charity Lodge was purchased in the early 1920s, originally being an oil skin factory supplying the fishing industry. The Rev. Canon Harris, a member of the Lodge, was its chief architect and through a labour of love created what is considered by many to be one of the most beautiful Lodges in Nova Scotia, and possibly the whole country. Situated north, east, south and west are finely carved columns depicting the various forms of Greek architecture, and there are floor to ceiling murals at each of those points, depicting Masonic and pastoral scenes.

As with many lodges in the Jurisdiction the costs of maintaining their halls and the decrease in numbers of members is causing many to look closely at amalgamation and surrendering of charters. One might think that membership is another major reason for relinquishing a charter, and so it is. But in many cases it is not the numbers of masons on the roll but the number of masons in the lodge hall at a meeting. Active and engaged masons can keep a lodge alive.

Just recently we have seen three lodges in New Glasgow absorbed back into the mother lodge of Albion No.9. The amalgamation of lodges and the surrender of charters is not always a bad thing. If those who are active continue to be so, and transfer their support to other lodges, it can only make those receiving lodges stronger.

Hopefully Charity will make the best decision for its members and seek some means to preserve their unique lodge room.

Photographs opposite clockwise starting at top left: exterior of the Lodge Hall; the SW's station; the north wall showing the pillars and the winding staircase; the JW's station; the East. Below; view from the SW corner of the lodge.
A Glimpse into the History of the
GRAND LODGE OF NOVA SCOTIA 1966 - 2013

Part 1 1966 -1975

By

Brian C. Loughnan,

PGH, PGL

PREFACE

It has been forty-seven years since Past Grand Masters Ronald S. Longley and R.V. Harris published their collaborative work, A Short History of Freemasonry in Nova Scotia, in 1966. That informative publication was a Centennial Year project to commemorate and tell the story of the beginnings of Freemasonry in Nova Scotia and the events surrounding the eventual formation of the Grand Lodge of Nova Scotia and its evolvement over a period of one hundred years.

The period of time since the Centennial of the Grand Lodge is, of course, still within the memories of many Masons in this jurisdiction. Therefore, it becomes even more incumbent on the author to exercise care when recording the history, to provide a fair and accurate account based on what he determines to be relevant in the compilation of a history that will be as interesting as the subject will allow.

This account has been divided into five chapters. Each of the first four chapters cover a period of ten years and the fifth, eight years. As an aid to the reader, I have chosen to divide the chapters using sub-headings to group, as far as possible, developments of particular areas of Grand Lodge activity. Additionally, the same titles appear in most chapters for continuity purposes.

Those who have maintained an active membership in the fraternity for many years, will have noticed significant changes in Craft Freemasonry. Despite those among us who advocate that Freemasonry has to make itself more appealing to the young men of the 21st Century, the truth is that many changes have been made to keep pace with advancing technology. Wisely, we have resisted many of the cries for change in our ritual and the relaxation of our insistence that proficiency be demonstrated to a high standard. Freemasonry possesses a certain mystique that has an appeal of its own in a society that has lost touch with the basic principles that men have lived and died for. Masonry has endured and will continue to endure as long as there are men who truly wish to improve themselves in Masonry and believe in the simple tenets that have withstood the test of time.

The following account is indicative of the efforts of our beloved Fraternity to remain relevant in a fast changing society. Freemasonry has weathered storms in the past and will survive the tempests of the future so long as a steady course is maintained.

Brian C. Loughnan Past Grand Historian

Halifax February, 2014
CHAPTER I

The Second Century Begins
1966 - 1975

An account of the events that led to the formation of the Grand Lodge of Nova Scotia and the story of the first one hundred years is contained in “A Short History of Freemasonry in Nova Scotia” by R. V. Harris and R. S. Longley, published to coincide with the Centennial Year, 1966. All that needs to be restated here is that the Grand Lodge of Nova Scotia, consisting of ten lodges, previously warranted by the Grand Lodge of Scotland and its Provincial Grand Lodge, held its first meeting on June 21, 1866. An eleventh lodge was formed under dispensation and named, The Lodge of St. Marc, No 11.

A Centennial Committee under the chairmanship of Past Grand Master Clifford Levy had been formed to organize and coordinate activities in preparation for the centennial of the Grand Lodge. The celebrations were to take place at the same time as the Annual Communication of Grand Lodge, in Halifax. Many distinguished guests were invited from jurisdictions in Canada, the United States and from the United Kingdom. Their presence underlined the significance of this historic event.

The following account of the celebrations, published in the Grand Lodge Proceedings of 1967, provides the reader with a sense of the pride that surely existed in the Fraternity at the time of the centennial. It is reproduced here in its entirety:

GRAND LODGE CENTENNIAL 1866 — 1966

The Centennial of the Grand Lodge A.F. & A.M. of Nova Scotia was appropriately observed 14-17 July 1966. The weather was all that could be desired, the exceptionally large number of distinguished guests added lustre to the occasion, the Brethren were in a gala mood, and the lengthy programme was carried out smoothly and efficiently under the fine leadership of the Most Worshipful the Grand Master. To commemorate the occasion, Grand Lodge struck a Centennial Jewel bearing a facsimile of the seal of 1866 and published A Short History of Freemasonry in Nova Scotia by M.W. Bros. R. S. Longley and R. V. Harris.

Thursday afternoon, 14 July, the M.W. the Grand Master opened an Occasional Lodge in the Commonwealth Room of the Nova Scotian Hotel, Halifax, N. S., and conferred the three degrees "at sight" upon Henry P. McKeen, Lieutenant-Governor of Nova Scotia. He was assisted by Virgin Lodge No. 3 in the Entered Apprentice Degree, St Johns Lodge No. 2 in the Fellowcraft Degree, and St Andrews Lodge No.1 in the Master Mason Degree. The work was almost perfectly done, the candidate most appreciative, and the attendance taxing the accommodation. The unusual ceremony was arranged to add a unique touch to the Centennial.

Friday featured the opening of the One Hundred and First Annual Communication with its attendant ceremonial, the reception of the many distinguished guests, representing eighteen Grand Lodges, the address of the M.W. the Grand Master, and the regular business session. That afternoon the guests and their ladies were entertained at Government House. At the Grand Master's Banquet in the evening speakers included the M.W. Grand Master, M.W. Bro. R. V. Harris, and three distinguished guests, the Grand Masters of the Grand Lodge of Massachusetts, of the United Grand Lodge of England, and of the Grand Lodge of Scotland. That evening also the ladies were entertained at a buffet supper at the Saraguay Club.

Saturday morning a wreath was laid at the Erasmus James Philipps Ashlar, following which the Brethren and their ladies assembled for divine service in historic St. Paul's Church. M.W. Bro. Rev. Thomas S. Roy, P.G.M. (Massachusetts) was the special speaker, and the Temple Choir assisted in the music. Following the service, the M.W. the Grand Master laid a wreath at the cenotaph and the Brethren paraded down Barrington Street to the Nova Scotian Hotel, where Grand Lodge business was completed. At the noon luncheon, the special speakers were the M.W. Grand Master of Masons in Ontario and the Chairman of the Conference of Grand Masters of North America. The day's programme ended with a reception in the Commonwealth Room.

Sunday afternoon 17 July, a very large number of Brethren, their ladies and families gathered at a garden party on the spacious grounds of the Nova Scotia Freemasons' Home at
Windsor. There, at four-thirty o'clock, the Grand Chaplain conducted a service of thanksgiving that brought the Centennial observance to a fitting conclusion.

Of particular interest in the above account is the rare act of “making a Mason at sight”, when the Grand Master, Ronald S. Longley, opened an ‘Occasional Lodge’ and conferred the three degrees upon the Lieutenant-Governor of Nova Scotia, the Hon. H.P. McKeen. This marked the first time in the history of this Grand Lodge that the controversial prerogative of a Grand Master had ever been implemented and indeed only the third time in the whole of Canada.¹

Not surprisingly, the Grand Historian in his report to the Annual Communication in the Centennial Year, emphasized the need for each lodge Historian to accumulate newspaper clippings and other information on individual members to provide material to add a more human touch when lodge histories are compiled or updated. He remarked on the case of a member of Burns Lodge, No. 10, who was born in 1857, nine years before the present Grand Lodge was formed. Thomas Yould became a member of the Craft on January I, 1879. This remarkable centenarian passed away only four months before the centennial celebrations, at the age of 108 years, 11 months and 15 days. He had been a Mason for an astonishing 87 years!

A special jewel was struck to commemorate the first hundred years and was known as the Centennial Jewel. The Grand Master, R.S. Longley, in his Centennial Communication Address, expressed a wish that it would be worn on the breast of every brother. A Centennial Jewel was later sent out to every lodge in the jurisdiction with the direction that it be affixed to the collar of the Worshipful Master.

Ronald S. Longley was elected to serve as Grand Master for a third year, but sadly he was not to complete the third term. He was called to the Supreme Grand Lodge Above on January 7, 1967. The Deputy Grand Master, Frederic E.C. Morrison, became Acting Grand Master and finished out the term.

The One hundred and Second Annual Communication of the Grand Lodge was opened in Freemasons’ Hall in Halifax on Thursday morning, June 1, 1967, in due form by the Acting Grand Master, Frederic E.C. Morrison. After the appointment of two necessary committees, the Grand Lodge was called from labour to refreshment to resume labour in Amherst, on Friday, July 1, 1967. This unusual arrangement was to accommodate pre-arranged plans to permit the late Grand Master to be in attendance at the 250th Anniversary of the United Grand Lodge of England. The Acting Grand Master presided over the Annual Communication at Amherst and was elected to serve as Grand Master for the ensuing year.

In the wake of the flurry of activity associated with the Centennial celebrations, the activities of the Grand Lodge gradually assumed a more business as usual practice. Finances returned as an issue to be dealt with, as did the need to streamline and improve the efficiency of the Grand Lodge offices.

The following is an attempt to confine the history to certain areas of interest and is designed to aid the reader in piecing together and following developments in those particular areas.

GRAND LODGE OFFICE ACCOMMODATIONS

The Acting Grand Master’s address, in 1967, contained a reference to an accommodation problem that existed at Freemasons’ Hall, in Halifax, where the crowded offices of the Grand Lodge were spread over two floors. The Acting Grand Master had been tasked to consider options to maximize the use of space for better efficiency, including the addition of a reading room. In the meantime, however, a proposal by certain Masons for possible development of a multi-story building to house the Grand Lodge, Grand Chapter, Scottish Rite and other Masonic bodies had received agreement in principle from those bodies. The proposed building would include a reading room and a museum. In light of these developments, the plan to reorganize the present Grand Lodge offices was placed on hold. It should be noted here that no further mention was made of the ambitious proposal.
It was revealed, in 1968, that plans to consolidate the Grand Lodge offices on the first floor of Freemasons’ Hall had to be abandoned after it was learned that the area had been rented to other tenants! Discussions then centred on how to configure the space on the second floor.

At a Special Communication of Grand Lodge, in 1972, plans to consolidate the space rented by Grand Lodge failed to gain approval. Alternate arrangements were considered, which included a reduction of the library holdings. Proceedings of many jurisdictions would no longer be retained past five years, while those of other more favoured jurisdictions would not be so limited. With this decision, the dream of having a decent museum, library and reading room was ended.

A pressing need for a well-configured office complex was not the only concern. The loss of many valuable artifacts, donated in good faith to the Masons of Nova Scotia, was attributed to a lack of a secure environment. During the summer of 1971, two silver trowels and seven gold and silver jewels were stolen. The stolen artifacts were later recovered after an individual attempted to sell the items to Grand Lodge Officers. The man was taken into custody and then had the gall to demand the Fraternity reimburse him a sum of $675, the price he had paid for the items.2 Needless to say, his demand was rejected.

FINANCIAL SITUATION

In the past, the Grand Lodge required, as it does now, cash funds to maintain its operations. Subordinate lodges were assessed annually for an amount to cover the annual costs of the operation of Grand Lodge. The lodges were also assessed an amount to be transferred to Freemasons’ Home for maintenance purposes. In 1959, the Grand Lodge found itself with insufficient funds to fulfill its obligations. As a result, it withheld approximately $7,440 destined for the Home. The Home in turn, found it necessary to borrow from its own Endowment Fund to make up for the shortfall. By the year 1962, the Grand Lodge debt to the Home had nearly doubled, prompting the auditor to make a polite recommendation in his report that the amount owing be paid to the Home. The Home would then be in a position to set its own house in order. However, the outstanding debt was not entirely paid off until 1970.

Whenever there was a need to raise funds for large ventures, it was customary to solicit donations from the subordinate lodges and their memberships. In keeping with that practice, it had been decided to raise $300,000 to coincide with the 50th Anniversary of the Nova Scotia Freemasons’ Home. The money was to be divided between the cost of construction of additional accommodations and a sizable donation to the Endowment Fund. The campaign officially started on February 1, 1958 with voluntary donations, but by 1961 it was obvious that the goal could not be attained by donations alone. To reach the target, it was resolved to assess each member one dollar for each of the next six years. The fund became known as the Golden Jubilee Fund. Many lodges paid their obligations in full without delay, but by the end of December 1967, fifty three lodges still owed a total of $8,9924.30. Not only that, $6,450.26 in unpaid pledges had to be written off. The Golden Jubilee Fund was finally concluded in 1972 and in total had raised in excess of $332,000.

Following the defeat at the Annual Communication in 1967 of an attempt to have the dues to Grand Lodge raised to $3.00 per member, the Grand Master appointed a committee to conduct a study of the operations of Grand Lodge and make recommendations on ways to reduce costs. Faced with a continued decline in membership, increased costs and having no Capital Fund in place upon which to draw, the Grand Lodge found itself in financial difficulty. The Grand Treasurer had resorted to requesting lodges to submit prepaid dues (dues paid in advance) to carry the Grand Lodge operations over until the lodges started paying their annual assessments.

In a preliminary report, the committee charged with reviewing Grand Lodge operations, while recognizing the dilemma, did not recommend any staffing cuts and felt that operations should continue at their present level. To generate sufficient revenue to operate Grand Lodge and take care of some of the outstanding debt to the Nova Scotia Freemasons’ Home, the motion was again made at the Annual Communication, in 1968, to amend the
Constitution to increase dues to Grand Lodge from $2.00 to $3.00 per member. Still unwilling to grant the Grand Lodge the amount requested, an amendment to the motion was eventually approved and the rate was set at $2.50 per member.

BENEVOLENCE AND CHARITY
Grand Master Fred Morrison, in his address at the 1968 Annual Communication, related a touching story of Masonic charity, in which a tragic motor vehicle accident in Cape Breton had taken the lives of a Mr and Mrs MacDonald of Strathlone. Ten children were orphaned by the accident, the oldest being only seventeen years of age. The Masons of Cape Breton rallied to set up a trust fund to aid the children and provide for their education. Incidentally, the bereaved mother’s father and brother were members of the Craft. An appeal was sent out to all lodges and it was expected that contributions from the fraternity alone would exceed $20,000. This was a large sum of money at the time and was a testimony of the generosity of the Masons of Cape Breton.

Until July 1970, the Grand Lodge dispensed relief through the Fund of Benevolence which had a connection with the Freemasons’ Home. This circuitous route made it more difficult to manage than if the Fund was under the immediate control of the Grand Lodge. To correct the situation, the name was changed to “The Masonic Foundation of Nova Scotia”. The Foundation was set up to receive donations and bequests etc., to build up a trust fund and thereby be in a position to participate in charitable activities. Providing assistance to the sick and aged, awarding bursaries, donating to Canadian charitable organizations and participating in general disaster relief were all identified as worthy charitable endeavours. The Foundation was recognized as a charitable organization under the terms of the Income Tax Act. Final changes to the Constitution were effected in 1974.

With only $2,570 income from investments to work with in 1975, a total of $1,800 in donations were made to various organizations, included among them were the IWK Hospital, Boy Scouts, Moncton Police Fund, a project in Ghana and the Cornwallis Street Baptist Church “Hot Lunch Program”. A further $600 was expended in relief.

MASSONIC EDUCATION AND WORKSHOPS
Over the years, the importance of Masonic education has been recognized as a desirable feature of lodge meetings. Ritual work of a high standard on its own does not and did not fill the needs of many Masons. Grand Master Longley spoke of the need for a rededication to the fundamental principles of the Fraternity. More needed to be done to challenge the members. Past Grand Master R. V. Harris had done more to acquaint the members with the history of the Craft than any other and his efforts to provide material to lodges to promote Masonic education was simply not taken advantage of, considering the wealth of material that was available. Moreover, few lodges took advantage of a list he had compiled of speakers willing to speak on special occasions. An additional list containing titles of forty short papers on topics of general interest had been sent to the lodges and only one lodge had expressed any interest.

Grand Secretary H. F. Sipprell, in an effort to maintain interest, had engaged in a practice of sending ten copies of a monthly bulletin out to the lodges, but by his own admission it was not enough. He felt that Grand Lodge should provide more educational material to the members. However, such an initiative was hindered by a distinct lack of available funding.

In Halifax, a “Masonic Conference”, sponsored by St John’s Lodge, No.2, held for the First and Second Halifax City Districts was met with enthusiasm and was followed up the next year by an equally well attended event. A third conference was held in Fairview, in 1970.

The Board of Masonic Education reported that a very successful workshop, conducted over a two day period, in March 1968, had been held in Yarmouth. Similar workshops were held the following year in Stellarton and Oxford. Another well received workshop was later held in Bridgewater. In 1974, two more workshops were conducted, one in Truro and the other in Sydney.
RITUAL AND CEREMONY

Grand Masters are often asked to make decisions on special requests to circumvent standard or regulated practices. Burns Lodge, No.10, queried whether it might confer the First Part of the Third Degree and defer the Second, or Drama Section until a later date. Grand Master R. S. Longley, in 1966, replied that every degree should be conferred in full on the same day. He was also asked by Ionic Lodge, No.73, to approve a by-law preventing a candidate from being initiated on the same evening of the ballot on his application. He denied the proposed by-law change citing many reasons for his decision. Wisely, he ruled that it should be left to the discretion of the Master, but he did acknowledge that the custom of a lodge may be such that candidates should be balloted on well in advance.

In 1968, the King’s County Advisory Board proposed an even briefer short form of opening and closing on each degree than what was already contained in the Authorized Work. After due discussion at the Board of Ritual, the proposal was not recommended. Four years later the matter was raised again, the Board of Ritual on this occasion recommended that Grand Lodge accept the short form, as submitted.

The Board of Ritual busied itself in 1974 and 1975 providing answers on conduct of floor work and elementary questions such as the proper manner of giving signs. The Grand Lecturer had observed in his travels, a distinct lack of uniformity in this regard.

HISTORY

The Centennial Year naturally focused on the progress and achievements over the preceding one hundred years, and beyond to the early days of Freemasonry in Nova Scotia. However, for the first fifty years of the existence of Grand Lodge there was no office of Grand Historian and certainly the office of a lodge Historian was unheard of in subordinate lodges. In 1916, there was sufficient interest in historical matters to create a unique lodge dedicated to the research of Masonic history. The Nova Scotia Lodge of Research was granted a warrant on June 14, 1916. Reginald V. Harris became the Secretary of that new lodge. Also in the same year, a Grand Historian was appointed in the person of James H. Winfield, later to serve as Grand Master for three years.

Lodge Historians eventually became a requirement and their duties were to record the history of their respective lodges. Many diligent historians actually undertook to record lodge histories, often with the aid and guidance of the Grand Historian. Others merely filled the office and essentially did nothing. A lack of ability, or access to resources, may have hampered some in the performance of their duties. Grand Historian Edwin T. Bliss, in his Annual Report, in 1966, provided useful hints and recommendations for anyone compiling a lodge history. He noted in passing that very little is ever recorded about the lives and backgrounds of individual members. Leaving an incomplete image for the use of future historians; a deficiency that could be easily avoided. Initially, a few lodges published their histories and copies were presented to the Grand Lodge library. However, in the five years previous to 1974 only one lodge history had been submitted to the Grand Lodge for placement in the library.

CONSTITUTION AMENDMENTS

Some interesting motions to amend the Constitution, not referred to in other sections of this chapter, were dealt with as explained here briefly:

- An attempt to have the Grand Treasurer and Grand Secretary be made elected offices failed to gain approval.

- That the Lodge Treasurer, Secretary and Chaplain may be appointed. That the Worshipful Master, Senior and Junior Wardens to be elected by written ballot. This motion was passed.

- By motion, the opening of the Grand Lodge Annual Communication was fixed as the first Friday in June, commencing in 1976.

- Moved that, “the use of spiritous liquor, beer, wine or any beverage containing alcohol is prohibited within the confines of a lodge room at any time after the lodge
has been opened and until it has been closed”. This motion was defeated, as was another motion of an even more restrictive tone. 
Note: The question of the sale and use of alcohol on lodge premises had long been a hot issue.

- In 1975, action was taken to resolve the issue of jurisdiction over petitioners. The section on membership was amended to reflect, “All lodges in Nova Scotia shall have concurrent jurisdiction over petitioners for Initiation.”.

GRAND MASTERS SUMMONED TO THE GRAND LODGE ABOVE 1966-1975
In the period of time covered by this chapter, six Past Grand Masters and one serving Grand Master were summoned to the Grand Lodge Above.

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
<th>Died</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gordon Stewart</td>
<td>GM1962</td>
<td></td>
</tr>
<tr>
<td>Walker</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ronald Stewart</td>
<td>GM1964-66</td>
<td>Died 7 January 1967</td>
</tr>
<tr>
<td>Longley*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alexander H. MacMillan</td>
<td>GM1946-49</td>
<td>Died 5 February 1968</td>
</tr>
<tr>
<td>Reginald Vanderbilt Harris</td>
<td>GM1932-34</td>
<td>Died 2 Aug. 1968</td>
</tr>
<tr>
<td>David Arthur O'Neil</td>
<td>GM1948</td>
<td>Died 10 Aug. 1968</td>
</tr>
<tr>
<td>Norman Thompson</td>
<td>GM1936-38</td>
<td>Died 1 August 1969</td>
</tr>
<tr>
<td>Avard</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Angus J. MacDonald</td>
<td>GM1939-40</td>
<td>Died 9 June 1970</td>
</tr>
<tr>
<td>Robert Clifford Levy</td>
<td>GM1963</td>
<td>Died 4 March 1971</td>
</tr>
</tbody>
</table>

* Died in office.

Each of these Grand Masters left his mark on Freemasonry in Nova Scotia, probably none more than Reginald Vanderbilt Harris. His involvement as an historian and Masonic researcher was considerable and earned him respect in many Grand Lodges. Besides serving as Grand Master for three years, 1932-1934, he also served the office of Grand Historian for a total of twenty years, Grand Secretary for thirteen years and at the time of his death he was Associate Grand Secretary. The latter office was made redundant by an amendment to the Constitution a year after his death. No reason was cited for the elimination of the office.

Reg Harris, as he was known by many, was initiated in St. Andrew’s Lodge, No. 1, in 1913 and served the Lodge as Master in 1918. He was a charter member of Atlantic Lodge, No. 103, Wentworth Lodge, No. 108, and Uniacke Lodge, No. 128 and honorary member of Royal Standard Lodge, No. 398 E.C. and Keith Lodge, No. 17.

He was a founding member of the Canadian Masonic Research Association and promoted the use of the historical articles emanating from that productive organization. He was tireless in the pursuit of the story of Freemasonry in Atlantic Canada and was disappointed that the Grand Lodge did not have the will to publish his extensive works. That his work be published was a view shared by other Grand Historians, for there was a valid fear that many of this dedicated Mason’s works would become lost forever.

DISTRICTS
In his address to the Annual Communication in Halifax, in 1966, Grand Master R.S. Longley spoke on the origin of District Meetings. Since 1924, these meetings have been held to answer questions about Masonry and to promote Masonic education and fellowship. The role of District Deputy Grand Masters was that of leaders in their respective areas and for this reason careful selection was essential. Two years later, Grand Master Frederic Morrison commented on the less than satisfactory attendance at District Meetings throughout the jurisdiction. He stressed the need to select the man for the job and not to use the appointment as a means to confer a title on a lodge member, as Grand Lodge and Masonry would inevitably suffer under poor leadership. He made it abundantly clear that District Deputies were responsible for the programmes of District Meetings and they should not expect Grand Lodge Officers to control the format of these Meetings.

By 1973, the practice of employing a question and answer format at District Meetings had given way to open discussion on any subject. The less formal atmosphere was well received.

Despite the importance and usefulness of conducting District Meetings, Halifax City
District No. 2, in 1974, could not arrange a compatible date for a District Meeting. The annexation, in 1969, of the western suburbs by the City of Halifax created serious concern for two lodges meeting in Fairview, Atlantic Lodge, No. 103, and Fairview Lodge, No. 126, and one in Spryfield, Duke of Kent Lodge, No. 121. The annexation effectively placed these lodges in violation of the Constitution requiring all lodges in the City of Halifax to meet in Freemasons’ Hall on Barrington Street. A dispensation was issued by the Grand Master to continue operations in their existing locations until the Constitution could be amended. The lodges would continue to be part of Halifax County District.

During the period covered by this chapter, 1966-1975, the jurisdiction was divided into sixteen districts. The largest of which was the Halifax County District, with fourteen lodges located from Port Dufferin in the east to Head of St. Margaret’s Bay in the west. A district of that size and distance placed a heavy responsibility on a District Deputy Grand Master.

SUBORDINATE LODGES
In 1966, there were 118 subordinate lodges in the jurisdiction of the Grand Lodge of Nova Scotia. On March 13th of the following year, Lahave Lodge, No. 81, in Riverport, surrendered its charter. Many of its members made their living on the sea and their extended absences made it difficult to fill offices and conduct the affairs of the Lodge.

Polaris Lodge, No. 114, Goose Bay, Labrador, had a special association with the Grand Lodge. The Royal Canadian Air Force and the United States Air Force established bases within two miles of each other at Goose Bay during the years of the so-called ‘Cold War’. For the threat of Russian aggression at that time was very real indeed. Given the extent of the facilities at Goose Bay, there were many Masons within the ranks of the personnel stationed there.

Labrador was somewhat isolated from Newfoundland, so it was no surprise that the District Grand Lodges of Scotland and England both waived their rights to the formation of a lodge in that location. Hence, a petition, recommended by Margaree Lodge, No. 100, in Cape Breton, was sent to the Grand Lodge of Nova Scotia seeking a warrant to form a lodge at Goose Bay. After several delays, the lodge was eventually constituted and consecrated on November 18, 1950, and placed under the supervision of the Grand Master.

Years later, with improvements in transportation to St. Johns and the creation of a lodge in Labrador by one of the District Grand Lodges in Newfoundland, a decision was made by members of Polaris Lodge to surrender their charter and apply to a District Grand Lodge in Newfoundland for a new warrant. Accordingly, the Nova Scotia charter was surrendered on December 31, 1974 and the lodge was warranted by the United Grand Lodge of England as No. 8618 E.C., on January 1, 1975.

The loss of a lodge hall by fire is a constant fear of Masons. When a disastrous fire destroyed several buildings in Lockeport, on February 3, 1975, Taylor Lodge, No. 62, lost its meeting place and much of its furnishings. Fortunately, the records were not housed in the building. The Warrant, Great Lights and other objects were saved by the brethren. Other lodges rallied to the needs of the displaced members. For example, Albert Lodge, No. 30, offered the use of their lodge hall in Shelburne until suitable facilities could be found. Inverness Lodge, No. 83, also lost its meeting room in the Autumn of 1975 and was able to procure alternate accommodations.

The following lodges were recognized and added, as per the Constitution, to the list of 100 Year Lodges, during the period 1966 - 1975:

- The Lodge of St. Mark, No. 38, Halifax
- Acacia Lodge, No. 39, Bridgewater
- Rothsay Lodge, No. 41, Bridgetown
- Eureka Lodge, No. 42, Sheet Harbour
- Truro Lodge, No. 43, Truro
- Tyrian Youth Lodge, No. 45, Glace Bay
- Philadelphia Lodge, No. 47, Barrington Passage
- Widow’s Son Lodge, No. 48, River Philip
- Western Star Lodge, No. 50, Westville
- Eastern Star Lodge, No. 51, Dartmouth
- Harmony Lodge, No. 52, Aylesford
- Kentville Lodge, No. 58, Kentville
- Laurie Lodge, No. 70, Springhill
- Clarke Lodge, No. 61, Chester
- Taylor Lodge, No. 62, Lockeport
Sircom Lodge, No. 66, Whycocomagh
Minas Lodge, No. 67, Parrsboro
Curren Lodge, No. 68, Hopewell
Charity Lodge, No. 69, Mahone Bay
Eastern Light Lodge, No. 72, Guysborough
Ionic Lodge, No. 73, Middleton
North Star Lodge, No. 74, Londonderry

Unity Lodge, No. 4, Lunenburg, celebrated its 150th Anniversary in 1971.

MEMBERSHIP STATISTICS
The number of Masons of this jurisdiction rose steadily from 1942, to peak in 1958 at 14,851 members. The numbers have been in decline ever since and is a reflection of the general decline in membership in all Masonic jurisdictions in North America. Many explanations for the drop in numbers have been offered and many have been the remedies put forward.

The Grand Secretary, in 1968, reported an interesting fact. Apparently, in 1962, only 69 men under the age of thirty joined the Craft. In 1967, the figure increased to 116, perhaps as a result of the centennial euphoria. Statistics are useful in many ways and a distressing dilemma was apparent in 1975 - demits and suspensions exceeded the number of members raised.

Membership totals for the years 1966-1975 are shown below:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Lodges</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966</td>
<td>118</td>
<td>13,345</td>
</tr>
<tr>
<td>1967</td>
<td>117</td>
<td>13,074</td>
</tr>
<tr>
<td>1968</td>
<td>117</td>
<td>12,821</td>
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<tr>
<td>1969</td>
<td>117</td>
<td>12,511</td>
</tr>
<tr>
<td>1970</td>
<td>117</td>
<td>12,310</td>
</tr>
<tr>
<td>1971</td>
<td>117</td>
<td>12,058</td>
</tr>
<tr>
<td>1972</td>
<td>117</td>
<td>11,906</td>
</tr>
<tr>
<td>1973</td>
<td>117</td>
<td>11,714</td>
</tr>
<tr>
<td>1974</td>
<td>117</td>
<td>11,541</td>
</tr>
<tr>
<td>1975</td>
<td>116</td>
<td>11,266</td>
</tr>
</tbody>
</table>

In 1966, there were two lodges with over 300 members on their rolls, The Lodge of St. Mark, No. 38, and St. Andrew’s Lodge, No. 1, with memberships of 374 and 350 respectively. By the year 1975, these figures had slipped to 277 and 269 respectively. These last figures represented a dramatic loss in membership for the lodges and indeed several other Halifax lodges also experienced severe declines. A number of factors may account for such losses, for example, a population shift to the suburbs, an aging membership fearful of navigating the darkened streets of Halifax and even the emergence of television entertainment was offered as an excuse. Whatever the cause, the fact remained, membership had been in steady decline since 1958.

Past Grand Masters R.S. Longley and R.V. Harris provided their own insight on the problem in the final chapter of their “Short History of Freemasonry in Nova Scotia” with the following observation: “We are evidently in a period of ‘levelling off’, and so must do our best to see that ‘levelling off’ does not become a retrogression or decline.”

DEMOLAY
The Chairman of the Committee on Youth and Demolay, Harvey C. MacDonald, was passionate about the Order of Demolay. For several years he laid out the problems facing youth today and what steps could be taken to restore our faith in the younger generation and in turn prove to the young men that the older generations really cared about their well being. The Grand Lodge lent moral support for the work of Demolay and provided funding for the Order. An appeal had been made to lodges for financial support but few responded. What was most needed, was actual involvement and mentorship. Few in number were those prepared to give of their time and this proved to be the biggest hurdle for those in authority in the Order to overcome. In 1970, there were eight chapters in the jurisdiction of the Grand Lodge of Nova Scotia, located in Halifax, Trenton, New Glasgow, Truro, Goose Bay, Liverpool, Kentville and Sydney. A Canadian Grand Council of the Order of Demolay was established in 1970.
The virtues of the Order were:

- Love of home and family.
- Reverence for sacred things.
- Courtesy.
- Comradeship.
- Fidelity.
- Cleanliness (a clean mind in a clean body).
- Patriotism.

By 1973, the number of active chapters had slipped to four in Nova Scotia and one at Goose Bay (under the sponsorship of Polaris Lodge, No. 114). There had been no meetings of the committee all year owing to the impossibility of arranging a suitable date. Harvey C. MacDonald was clearly frustrated and tendered his resignation as chairman after eight years of involvement.

Two years later, W. Marshall Black submitted a report in his capacity as Executive Officer of the Canadian Order of Demolay. He reported that he had suspended the charter of the Sydney chapter, leaving only three chapters currently working in Nova Scotia. Plans to open a chapter in Dartmouth had failed. Once again the apparent lack of commitment, or interest, by the Masons of Nova Scotia did not bode well for the Order of Demolay in this Province, despite financial assistance from the Grand Lodge.

NOVA SCOTIA FREEMASONS' HOME

Since the Home was first opened in 1909, there have been 326 residents according to the Report of the Board of Trustees, in 1966. The Act of Incorporation of the Nova Scotia Freemasons' Home was amended to clearly define that the home was a charitable institution exempt from certain taxes and that guests, other than those with Masonic connections, would now be admitted providing there was room available. The first such guest was admitted in 1967. Lieutenant Governor H. P. MacKeen, who had been made a “Mason at Sight” a few months earlier, toured the home and was soon after elected Patron of the Home.

In 1967, Grand Master Frederic Morrison in his capacity as Chairman of the Board of Trustees of the Home made it known that the Grand Master’s duties were onerous enough without having the additional responsibility of acting as Chairman of the Board. An amendment to the bylaws was approved empowering the Board to appoint from their numbers a Chairman, Vice Chairman, Secretary and Treasurer. However, the possibility remained that the Grand Master could still be appointed Chairman.

The Home by this time, no longer maintained farming operations and was being transformed into a business. Twenty one acres of farmland, plus right of way, were sold to representatives of the Payzant Memorial Hospital as the site for a new hospital. The sale realized $10,500, which was added to the Endowment fund of the Home.

The Home Endowment Fund had its origins in a special fund set up to receive all bequests to the Home. The Fund had grown from $1000, in 1917, to $502,290, in 1967. A portion of the Jubilee Fund, previously mentioned, was also placed into the Endowment Fund. Interest from the Endowment Fund was used for operating expenses.

As expected, operating costs of the Home were on the increase. Employees now worked a forty hour week and enjoyed recent pay increases. In addition to the interest obtained from the Endowment Fund, the Grand Lodge contributed a two dollar assessment from every lodge member plus five dollars from initiation fees. Yet, with decreasing memberships, revenues were down $6,000 from twelve years previously.

There was concern that many Masons in Nova Scotia were not aware that Nova Scotia was the only Grand Lodge jurisdiction in the whole of Canada to maintain a Home and were not familiar with the operations of the Home. For this reason, the Grand Secretary's Bulletin, regularly sent out to lodges, contained information concerning the Freemasons' Home.

Notes


2. The Advisory Board of the time refused to pay for the recovery of the items and left the matter in the hands of the police. Proceedings 1972, p. 28.

3. An extensive report outlining accomplishments and failures was submitted. Proceedings 1975, p. 35.
Private Tour of Oak Island

Exclusively for Nova Scotia Freemasons & The Order of DeMolay

Sunday, August 24th 2014
2 o'clock p.m. until 4 o'clock p.m. rain or shine
Western Shore, Lunenburg Co. N.S.

Maximum of 250 participants split into 2 tour groups
Price per person $10.00 Children under 14 Free
Proceeds go directly to The Friends of Oak Island Society
Parking space is very limited so please carpool

It should be noted that this is a WALKING TOUR and takes an hour or more.

Unfortunately due to the terrain and trail conditions on the island the tour is
not wheelchair accessible.
Accessible washrooms
Canteen Services provided.

Directions: Hwy 3 to Western Shore. Turn onto Crandall Point Road and
proceed to causeway. There will be a guide at the causeway to direct you to
parking area.

Brethren are asked to please RSVP to contact below before 15 August
2014 to book spots for you and your guests. E-mail confirmation
preferred. V.W. Bro. Kel Hancock kelwhancock@gmail.com or 902.472.2776
DID YOU KNOW? MASONIC CHARITY

Now it is idle to think of this virtue and its attainment as being fulfilled by monetary donations to those who are financially poor, distressed or deserving. The usual words of the Ritual may suggest that it does, but remember that the Ritual throughout is a veil, and always masks far deeper truths than its surface-words exhibit. However, the following is not meant as a criticism of the excellent benevolence and charitable works of the Craft and its concordant bodies, with which we should not do without.

Many words in our Ritual have lost their original meaning in the intervening 3 to 4 centuries since they began their usage. With a different meaning in use today than originally intended, the modern Mason may not properly appreciate or even misinterpret the lesson he is suppose to harvest from Freemasonry.

In Freemasonry, the “Relief” or “Charity” the Candidate is so earnestly asked to cultivate throughout his subsequent life would perhaps be best interpreted by the word "compassion," — universal compassion for, and sympathetic feeling with, all living creatures, human and non-human. Such a definition includes Love, which is the usual synonym for Charity, but it embraces even something more. "Charity," in its Latin original Caritas, means "dearness," and the Masonic virtue and duty is that of regarding all creatures in a spirit of universal and impartial dearness, as being all pilgrims upon a single path and, while in differing degrees of development, yet all evolving towards a common goal. In their struggles and sufferings to work out that destiny, which is theirs no less than yours, and whether they are conscious of that destiny or not, and whether they will thank you for your help or not, it is nevertheless the Mason's duty to give them all the compassion and help he can.

Giving what is personal and material is the lowest and not always a wise form of giving. Giving mental and moral aid is relief of far greater value, because it connects with the mental and moral nature of the recipients. Giving oneself from the heart in a constant sacrificial outpouring of the spirit may yield no visible result but it is the highest of all forms of giving, and it is this which the Mason is counselled to practice, since what he gives out must return because we are speaking of energy. Energy can neither be created nor destroyed. It is the Universal or Divine Law that "what you give out shall return to you". If you give out positive energy it shall return to you; if you give out negative energy it shall return to you. At the Centre of each man's personal system dwells a sun, clouded though it may now be by the fogs and mists of his own making, which, can still like the solar orb in Nature, send forth its generous beneficent radiation persistently, unstintingly, and impartially to the good and the evil alike. All the great teachers and enlighteners of humanity have been suns in that sense because their lives were based upon compassion for the whole world; and it is for the Initiate (Mason) to try to emulate that.

Consider the philosophy of giving and why it is more blessed than receiving. Natural man is necessarily selfish, grasping, and self-acquisitive. All his days he has been receiving — from Nature, from his parents, from society — and has become egocentric and habituated and trained to secure for himself a living, a position, and individuality. But the Mason is a man who, by the very fact of his seeking Initiation, is impelled by forces within himself to rise beyond Nature and to submit himself to a law higher than that of self-acquisition. All his energies have now to be reversed; getting must give way to giving: In Matthew Arnold’s words:—

"Know, man is not only all that Nature is but more,..."

And in that “more” lay all his hopes of good. From that “more” the Mason builds a "super-structure" upon the foundation of his old self; not as formerly, by a process of getting and receiving but by one of giving. And the more he gives the more he must eventually receive, for all energy is conserved and, like expanding water-ripples, returns upon its source, enriched by every contact it has made in its passage.

Hence it is that the Candidate is charged to learn that self-giving is the foundation-law and foundation-stone or corner-stone of the higher life; that Charity has its degrees and may be practiced in many ways and upon different planes, the highest of which is the constant pouring forth of compassionate love to all beings; that he who has freely received must as freely give; and that as he, by his Initiation, has been given the blessing of light
of compassionate love to all beings; that he who has freely received must as freely give; and that as he, by his Initiation, has been given the blessing of light and understanding he never before possessed, so now the Law of life itself requires that, from this moment, he shall never withhold that light from any who asks it from him.

For me, one of the most moving moments of the EA Degree is that in which the Candidate, stripped of his outer clothing and all of his personal possessions and metallic substances, is invited to make a gift to his poor and distressed fellow-creatures. Remember, the WM says; “Agreeably to an ancient custom adopted in every regular and well governed Lodge, it becomes my duty at this time to demand of you some metallic substance, not so much on account of its intrinsic value as that it may be deposited in the archives of the Lodge as a memorial that you were at this time and place made a Mason.”

Out of what resources, (stripped of his outer clothing and all of his personal possessions and metallic substances), can he make a gift except from treasury of his own heart — without the backing of which no gift, whatever its form, can have any true value? This incident is meant to teach him that if that treasury be empty how can he really give at all, no matter what his material wealth may be? But if that treasury be properly filled, he will be giving riches that no money can purchase.

Leigh MacConnell
PGL, PGC
IN AND AROUND THE JURISDICTION

The Apple Blossom Festival in Kentville prior to the Grand Communication in June 2014.
Ad Astra Jeopardy Night. Ad Astra Worshipful Master John Fawcett presents the trophy to Keith Lodge No. 17 team members, MWBro. Paul Frank, RWBro. B (Bee) Batchelor and RWBro. Kenneth Simmonds who take home the trophy, bragging rights and will host next year’s event.


On June 18th, 2015 outgoing DDGM Alan Jarvis along with rep’s from Kings District Lodge's presented the Annapolis Valley Regional School Board with a cheque for $5000.00 towards their breakfast program. Young minds can only learn if they have full bellies!

On Monday June 9th, 2014 Valley Lodge No. 90 Rep’s Brother Moody and Brother Strong presented the staff and students of Berwick Elementary School a cheque for $2000.00 towards their Breakfast program. Well done Brothers!!!
Members from Cumberland District sold hotdogs and hamburgers to raise money for the Lymphoma Society in Amherst.

On June 28, 2014 John Albro Lodge opened up the door to the Lodge for an Open House and BBQ. All the proceeds from the BBQ went to “The Children’s Make A Wish foundation”. Many people took the opportunity to make a tour of the Lodge building and learn a little about Masonry and Masons.
Cheque Presentation to CEIP
On Friday, July 4, 2014 the Cumberland District Masonic Association presented the Cumberland Early Intervention Program with a cheque for $17,050 at their annual Family Picnic held in Amherst.

The nine lodges in Cumberland County were looking for a county wide program to assist and have been supporters of the CEIP for the past four years. This year’s donation brings their donations to over $55,000.

MWPGM George Grant, Lady Winnie Benton, Pastor Brian Johnston, Lady Helen Szucs, PGDC RWB Tony Szucs were in attendance at Zion United Baptist Church to present a cheque in the amount of $380.25 from the Divine Service which was held at the Grand Lodge Communication 6th June 2014.
John Albro Lodge No.122

7th Annual, Ray Gray Memorial Golf Tournament Thursday, August 28th, 2014 at the Brookfield Golf & Country Club

Golf Hole Sponsorship

It's that time of the year again. Students are writing final exams, preparing for Graduations and wondering about next year at University or Community College and how they are going to afford to go. With the rising cost of education this is becoming a very serious issue for our future scholars. This is where we come in with your help. In June of this year, John Albro Lodge in conjunction with the Masonic Foundation of Nova Scotia and generous sponsors like you, will present five students with bursaries totaling $5,000. This was achieved through the generous support of the business community by sponsoring golf holes at the 2013 golf tournament. All funds raised from the sponsored holes will go towards Bursaries for deserving graduating students.

We realize that companies are constantly solicited for donations, yet we hope that you may find our cause worthy of your support this year. If you are interested in becoming a Platinum or Gold sponsor of this year’s event, please contact one of our Organizing Committee members who will make all the necessary arrangements.

Platinum Sponsorship - Major Sponsor is $400 and includes a sign on the hole of your choice as well as a smaller sign on each of the remaining holes to acknowledge your support as a major sponsor. You will have prominent billing in the program that all golfers will receive and on the sponsors poster. Your sign will be on display and you will receive verbal recognition during the presentation ceremony. You are welcome to have a representative of your company present to distribute information at your golf hole. You may also wish to have an event at your hole - closest to the pin, longest drive, etc. These details can be discussed with an Organizing Committee member. Platinum sponsors have first choice of holes on a first come first serve basis.

Gold Sponsorship is $200 and includes a sign, acknowledgment on our sponsors poster and in the program that all golfers will receive. Your sign will be displayed on the golf hole you sponsor and in the club house during the presentations. You are welcome to have a representative of your company present to distribute information at your golf hole. You may also wish to have an event at your hole - closest to the pin, longest drive, etc. These details can be discussed with an Organizing Committee member.

If sponsorship is not in your budget this year, maybe we could count on you for a prize donation for the tournament. All prize donators are recognized in the program and at the presentation ceremony.

Thank you in advance for your support.

Rob Hillier, Chairman
Phone: 449-7225 Email: lrh@accesswave.ca

In loving memory of Brother Raymond Gray Co-Founder of this annual event in 1991
Brother Gray lost his battle with cancer on September 26, 2007
John Albro Lodge - 7th Annual
Ray Gray Memorial Golf Tournament
Thursday, August 28th, 2014 Brookfield Golf & Country Club
Brookfield, Nova Scotia

Format
Individual Stroke Play - Callaway Handicap System
8:00 a.m. Shot Gun start
Trophies awarded for Overall Low Gross & Net and Low Gross & Net for a Mason.

Specialty Holes, Putting Contest, Door Prizes,
Fun and prizes for one and all.

Cost $55.00
(Brookfield Members $25.00)

Please fill out Pre-registration form below and send with payment to:

John Albro Lodge
C/O Robert Hillier
101 Symonds Street
Dartmouth, Nova Scotia, B3A 3M1

Power carts are limited and must be booked through Rob Hillier @ 449-7225

John Albro Lodge 7th Annual
Ray Gray Memorial Golf Tournament
Thursday, August 28th 2014, Brookfield G&CC

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John Albro Lodge - 7th Annual Ray Gray Memorial Golf Tournament

Thursday, August 28th, 2014
Brookfield Golf & Country Club
R.W.Bro. Buddy Trenholm, GDC of the Grand Lodge of New Brunswick has initiated an Interprovincial Day for a day of Masonic Fellowship. The proposal is that in the month of September the jurisdiction of Prince Edward Island, Cumberland County District of the jurisdiction of Nova Scotia and Districts two and seven of the jurisdiction of New Brunswick, put aside one Saturday so that the craft can get together in fellowship and harmony.

On the fourth Saturday of September a Masonic meeting will take place each year for the sole purpose of Fellowship. One Lodge will host the get together (hosting Lodge) for that year with each of the other jurisdictions appointing a visiting Lodge from their jurisdiction to attend as the official visiting Lodge. All Brethren from any Lodge within all jurisdictions are encouraged to attend this meeting and all names will be recorded within the minutes.

The host lodge will open the meetings by their ritual and one of the official visiting lodges closing said meeting by their ritual. The other official visiting lodge would handle the program for that meeting. Minutes would be kept in an official book which would travel from year to year for all of these meetings and will include the names of all Brethren that are present and what business was conducted.

At the start of these Interprovincial meetings we will assemble for greetings and introductions followed by a meal that would be put on by the host lodge and a collection will be taken for cost recovery. The meal would be a hot meal which would be self-serve followed by desert and tea or coffee. Following the meal the host Lodge will then assemble in the Lodge room to open Lodge and proceed with the day’s events.

The meeting would begin by the host lodge opening the meeting with only Brethren from their jurisdiction present in the lodge room. Once the lodge is open in due form the Master will send the Senior Deacon out to inform the brethren in waiting that the Master is ready to receive them and then he will return to the lodge and inform the Master that the visitors have been informed. The two jurisdictions in waiting when informed that the host Master is ready to receive them, will make a request to be received and once permission is given will enter in two columns headed by their jurisdiction’s Director of Ceremonies or whoever is acting as such. The jurisdiction that will be closing the lodge will line up on the North side of the lodge and the other jurisdiction assuming the South side. The Director of Ceremonies for each jurisdiction will then introduce their respective members. As the seating in the East varies in each lodge, the senior Grand Lodge officer present from each jurisdiction will be invited to the east along with the Masters of the two visiting Lodges. If there is extra seating in the East the Directors of Ceremonies of each jurisdiction will direct the next senior Grand Lodge Officer present to assume seats in the East until the East seating is full, with the remaining Brethren introduced and taking seats on the side lines. The introductions will alternate from one visiting jurisdiction to the other until all have been introduced and all greetings will take place in the East as the Brethren are introduced. The Grand Master or his designate for the jurisdiction hosting the meeting will be in the east when the lodge opens. The Grand Master or his designate from all Jurisdictions will remain in the East until all Brethren have been introduced and greeted.

Once all introductions and greetings are made the host Lodge will continue with the business of the day. The minutes of the previous year communication will be read and confirmed. The only new business will consist of announcing the host Lodge for the following year’s communication and presenting the Master of this Lodge the picture which will be placed in next year’s host Lodge. The Craft will then be called...
from Labour to Refreshment for the purpose of allowing the visiting Lodge that is doing the program to set up and the program will be presented while at refreshment. The program should take at least ten minutes and no more than fifteen minutes. The program can consist of anything, Masonic Education, History of their Lodge, Lectures etc.

Once the program is completed the Lodge will be called from Refreshment to Labour, and the Master will then hand the gavel over to the Master who is going to do the closing. The closing Master will then ask the Officers of this Lodge to vacate their stations and ask the closing Master’s Officers to assume these stations for the purpose of closing the Lodge. All greeting will be done as per the jurisdiction who is hosting the communication’s closing as they may vary from jurisdiction to jurisdiction. All Brethren sitting in the East will be given a chance to bring greetings.

Once all greeting are given and the Lodge is closed, the minute’s book will be brought up to date with all attending Brethren’s name attached and the book will be passed to the following year’s host Lodge Master or his designate.

Note: The progress of hosting Lodge would be as follows: Next year’s hosting Lodge will be the Lodge that does the closing. Next year’s closing Lodge will be the Lodge that does the program. Next year’s program Lodge will be the Lodge that hosted the current meeting.

The first Interprovincial Day will take place on September 27th at Westmoreland Lodge No. 44 in Port Elgin, New Brunswick, starting at 2:00pm with the meal at 5:30pm. At the time of going to press the GLNS will be represented by Alexandra Lodge No.87, Amherst. The PEI lodge has yet to be selected.

Many cross border meetings take place amongst the different Jurisdictions in North America. Hopefully this will be the start of a long, productive and entertaining tradition.
WHAT IS A MASON?

A MASON is a MAN and a BROTHER whose TRUST is in GOD. He meets you on the LEVEL and acts upon the SQUARE. Truth is his COMPASS and he is ever PLUMB. He has a true GRIP on all that is RITE. He is loyal to his ORDER and whatever his DEGREE he is MASTER of himself. In the LODGE of Life he wears unstained the white LAMB SKIN of Innocence. From his INITIATION as an ENTERED APPRENTICE he travels ever EAST toward the LIGHT of WISDOM until he receives the final—the DIVINE PASSWORD that admits him into the INEFFABLE PRESENCE OF THE ETERNAL SUPREME GRAND MASTER OF THE UNIVERSE.

GOD