



The
Grand Lodge Of New Brunswick
F. & A. M.



MOSTLY MASONRY

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From The Grand Master

How quickly the time passes when one is busy and enjoying his work.

As my term of office is rapidly coming to a close, I would like to take this opportunity to thank all the brethren of the jurisdiction for their loyalty and support. During my many visits within the jurisdiction and to the Grand Lodges of several other jurisdictions, I have made many friends, renewed old friendships and extended greetings from the Grand Lodge of New Brunswick.



Now that the Masters, Wardens and other Officers of the subordinate Lodges have been installed, I wish them continued success and prosperity under their stewardship.

The next Grand Lodge Communication, our 128th, will be held May 12th and 13th in Saint John at which time all elected and appointed offices will be open for election, reelection or appointment.

As in the past, there are many important decisions to be made. Attend and be part of the decision making process. It is your Grand Lodge!

To all brethren, I wish Good Health, Happiness and Prosperity in the future.

Sincerely and Fraternally,
M.W. Bro. Carr Ward Graham,
Grand Master

Camp Goodtime

Camp Goodtime 1994 proved most successful, with 51 children in attendance. A new video showing camp activities has been produced and several copies made available. I would expect that at this writing copies have been received by each District.

We had no difficulty in meeting our objective of \$16,000.00 to finance the 1994 camp and are already well along towards underwriting the cost of Camp Good-

time 1995.

At our Board meeting in Newcastle in October, it was agreed that the time was right to broaden our horizons and a motion was passed to underwrite the cost of sending two children to the Canadian Deafblind Rubella Association summer camp. Cost per child is a relatively high \$650 due to the fact that each child, being deaf and blind, must be accompanied by an intervenor. The funds used for this purpose were drawn from our operating capital and did not

include moneys donated for Camp Goodtime.

Christmas cards were again available from the Royal Bank and this year included both the Masonic logo as well as that of the Bank. Profits from card sales assist Camp Goodtime.

I congratulate the brethren and the Lodges and urge them to continue with their support of this charitable venture.

F.W. Pollitt, Secretary
N.B. Masonic Charities &
Housing

The Grand Lodge of New Brunswick recently added a new office to its establishment — Grand Piper. This is an appointed office which may be held by a Master Mason.

The first Brother appointed to the office of Grand Piper is W. Bro. William L. Kerwin and he was officially installed at the 1994 sessions of Grand Lodge.

Born in Saint John, W. Bro. Kerwin received his degrees in Truro Lodge #43, Truro, N.S. He served as Master of Sydney Lodge #84, Sydney, N.S., and on returning to Saint John, affiliated with The New Brunswick Lodge #22.

Bill's interest in the bagpipes was sparked by his older brother and he began playing when he was, as he puts it, "just a kid". His musical career was interrupted however by a 17 year stint at sea as a Ship's Radio Officer. Currently he is employed as a Marine Traffic Regulator

Meet the Grand Piper



for the Canadian Coast Guard, a position similar in scope to an Air Traffic Controller. His passion for radios has carried over into his private life where he has been an Amateur Radio Operator (Ham) for 35 years.

Bill is active in a couple of Saint John area pipe bands — the Simonds Lion's Caledonian Pipe Band which, established on November 30, 1908, is the oldest pipe band in Canada; and the Luxor Temple Shrine Pipe Band, the 1st pipe band in Shrinedom, but which is currently not very active due to a dearth of drummers. (*Interested in playing drums? They need you!*)

It's interesting to note that the older brother who encouraged Bill's interest in the pipes is also a Grand Piper — for our sister jurisdiction of Nova Scotia.

In the photo, W. Bro. Kerwin is wearing the Munro Tartan with Black Watch (Munro Hunting Tartan) ribbons on the pipes.

Universal Symbol of Freemasonry

The **Square and Compasses** are universally the symbol of a Master Mason; of Freemasonry. A thousand devoted symbolists have read as many meanings into both these tools of a Mason. Both symbols are much older than Freemasonry; Chinese manuscripts give them a Masonic significance (although there was no Freemasonry in that country) two thousand years ago. No symbols in Freemasonry offer so many possible interpretations. But many symbols may be different things to different men; each interprets what he can from a symbolism so deep as to be almost all-embracing.

● **Square** — Symbol of the Master; of rectitude of life and conduct; of morality, truthfulness and honesty. So universal is the knowledge of its meaning that the word has percolated into all strata of society. The "square" man is the honest man. To "act on the square" is to act honestly. In Freemasonry, to "part on the square" has its own symbolism.

The square is a tool made of two members, pointing in different directions. Those directions are "right" with each other — a right angle, so called because the 90° angle is the only correct one for stones which are to build a perpendicular and stable wall.

When brethren "part on the square", they leave each other in different directions, but in directions

of which, if their destinations be unknown, their rightness is known. Brethren part in the full knowledge that their courses, until they meet again, will be according to the angle of the square "right".

● **Compasses** — Symbol of restraint; of the principal tenets of the Order; of skill and knowledge, since without their use, a square cannot be erected and without a square a temple cannot be built.

In modern Masonic rituals, the compasses are "dedicated to the Craft" and are emblematic of restraint of passions. Here, "passions" refers to any over-emotional lack of control. Years ago, the philosopher Burke said, "men of intemperate passions cannot be free; passions forge their fetters". It is passions in the larger sense; intemperance, excess temper, unjust judgment, intolerance, selfishness, that the spiritual compasses circumscribe.

The positions of the Square and Compasses in the three Degrees are universal symbols of light, more light and further light.

● The Letter "G" — Symbol of geometry; of God . . . is usually combined with the Square and Compasses; the combination is a symbol of Symbolic Masonry.

Beardsley and Quinn Medallions

Each year the Awards Committee of Grand Lodge makes recommendations for the presentation of awards rewarding selected brethren for service to Masonry, either to Grand Lodge or Private Lodges.

The Beardsley, commemorating the Rev. John Beardsley, is usually presented for service to Grand Lodge while the Quinn, in memory of William (Billy) Quinn, is generally awarded for service to Private Lodges.

Suggestions for these awards are received by the District Deputy who in turn makes one recommendation for each to the Grand Lodge Awards Committee. The Awards Committee, after due consideration, makes recommendations to the Grand Master for up to three Beardsley and seven Quinn Medallions. Fewer, but not more, may be awarded if the Committee decides or if insufficient recommendations are received from the District Deputies.

In addition, it is at the discretion of the Grand Master, in each year of his term to award a Beardsley Medallion to a Brother who, in his opinion, is especially deserving.

Congratulations Ralph and everyone who received recognition for service at the 1994 Grand Lodge sessions.



Pictured above:- M.W. Bro. Graham presents his discretionary Beardsley to R.W. Bro. J. Ralph Andrews, Gr. Secretary while R.W. Bro. Ellwood Bateman looks on.



1994 Beardsley Recipients

Pictured (l-r) are M.W. Bro. Carr Graham, Grand Master, R.W. Theodore Mills, PSGW, R.W. Bro. Ralph Ashworth, PDDGM #4 and R.W. Bro. Ellwood Bateman, PDDGM #2.

(Ed:- The medallion presented to R.W. Bro. Mills was that of his friend and constant travelling companion, the late R.W. Bro. Frank Bean)



1994 Quinn Recipients

Shown (l-r) are W. Bro. Arthur Doak, Hiram #6, W. Bro. Harold J. Scott, The New Brunswick #22, Bro. Ashley Lloyd, Keith #23, Bro. Frank Richard, Campbellton #32 and Bro. Bob Dunham, Coverdale #52. Absent when the picture was taken is Sydney Palsan, Colebrook #39

Know The Ritual First

Some writers in their works confuse
The reader, by their different views
Concerning legend, fact or creed,
Concerning Temple, act or deed.

In reading literature you'll find
That you must ever bear in mind
The purpose, or the real intent,
What writers of our Ritual meant.

That symbolism there to teach
Of further light, of goal to reach
A moral lesson it's import,
E'en though the facts they might distort.

A controversial subject this,
But true, they often miss
The very essence of our art,
We must not from our Ritual part.

So if you those books should read,
Be ever mindful, and take heed,
And learn to differentiate
Properly to evaluate.

It's good to search in books for light,
And as a student, it's your right,
But if you for this knowledge thirst,
Be sure you know the Ritual first.

*From the summons of
Temple Lodge #173, Westwood, N.J.*

Submitted by:- W.B. G. Johnston, Colebrooke #39

66 News Flash 99

December 14, 1994:- The United Grand Lodge of England has recognized the Prince Hall Grand Lodge of Massachusetts, and it was recorded that "recognition of other Prince Hall Grand Lodges descended from African Lodge might follow similar lines."

The New Canadian Freemason

Computerized Masonry

Dear Bro. Swetnam,

I have just received Vol. 10, #2 of Mostly Masonry and noticed that you are happy the newsletter is being read and enjoyed.

I have to tell you that it is being read and favourably commented on worldwide. You see I have electronically scanned this issue and the previous one into my computer and posted them on the Internet.

The Internet is the electronic highway connecting the world's computers together and right now spans more than 250 countries. Masonry in an electronics form is alive and well in this medium and we presently have two newsgroups – Alt.freemasonry and Alt.masonic.members – dedicated to Masonic interests and read worldwide by Masons and non-Masons alike.

The response to Mostly Masonry has been positive and I have received electronic mail from around the world asking when the next issue will be sent. I have also received mail from Masons who have left New Brunswick and do not receive much news. They indicate that this has truly put them in closer touch with their home Province.

Another aspect of the electronic highway is that we are placing Masonry in a more favourable light. I have personally handled mail from several people asking how they could join and I have steered them in the right direction. There are lots of people out there with questions about Masonry and this is the ideal, non-threatening environment in which to ask.

Fraternally,
Paul Leger, Secretary
The Corinthian #1
P.O. Box 30
Hampton, N.B. E0G 1Z0



R.W. Bro. William Balsler, DGM, Howard #15
and Bro. Ronald Oakley, Zetland #24



M.W. Bro. C.N. Hollett, PGM, Acacia #49 and
M.W. Bro. C.W. Graham, GM, St. Andrew #16

For the fourth consecutive year, Masons from in and around the Moncton area assisted the Salvation Army with their Christmas Cheer "Kettle" program. Approximately one hundred and twenty of the

brethren, representing 10 Lodges in Districts 2 and 7, gave a couple of hours of time during the last two weeks before Christmas, so that the Sally Ann might be able to continue their charitable works.

Masonic Literature

Freemasonry has been more written about than almost any subject, both by Masons interested in furthering their own, and others, knowledge of the Craft, as well as by anti-Masons who are pursuing agendas known best to them. Masons are constantly asking what books are available and where they might be obtained. The following is just the tip of a literary iceberg containing thousands of volumes.

Title	Author	Price	Title	Author	Price
10,000 Famous Freemasons (4 Vols)	Denslow	68.50	Masonic Letter G, The	Paul F. Case	9.00
3-5-7 Minute Talks	Elbert Bede	9.00	Masonic Lodge Methods	L B Blackmore	18.75
5-15 Minute Talks	Elbert Bede	9.75	Masonic Problems & Queries	H F Inman	17.25
Beyond The Craft	Jackson	17.00	Masonic Quiz Book	Peterson	22.00
Beyond The Pillars	McLeod	12.00	Masonic Ritual, A Commentary	Cartwright	29.95
Boy Who Cried Wolf	Richard Thorn	24.00	Masonic Speech Making	J W Hobbs	18.00
Builders, The	J. Fort Newton	24.00	Masonic Thought Each Day Of Year	A. Cerza	12.50
Coils Masonic Encyclopedia	Coil	65.00	Masonic Trivia	Allen Roberts	18.95
Comprehensive View Of Freemasonry	Coil	21.50	Masonry & It's Symbols	H.W. Percival	7.75
Conversations On Freemasonry	Coil	25.00	Masons And Masonry	G. Draffen	27.75
Craft And It's Symbols, The	Allen Roberts	15.25	Master's Book Of Short Speeches	W.E. Willets	6.25
Designs Upon The Trestle Board	Herman	9.50	Master's Book, The	Carl Claudy	12.00
Foreign Countries	Carl Claudy	11.50	Meaning Of Masonry, The	Wilmshurst	10.25
Freemason At Work, The	Harry Carr	31.00	Men's House, The	J. Fort Newton	17.25
Freemason's Pocket Ref. Book, The	Pick & Knight	23.00	Modern Mason Examines His Craft.	A Helms	12.75
Freemasonry & It's Etiquette	C-e-verden	11.00	Morals & Dogma (As Available)	Albert Pike	75.00
Freemasonry & It's Hidden Meaning	Steinmetz	16.75	More About Masonry	H L Haywood	12.25
Freemasons, The	E. Lenhof	21.75	More Light	H W Sander	13.00
Freemasons Guide & Compendium	B. Jones	53.00	Newly-made Mason, The	H L Haywood	25.00
Freemason's Hall	H. & Stubbs	10.00	Pocket History Of Freemasonry	Pick & Knight	21.25
Genuine Secrets Of Freemasonry, The	Castells	18.50	Priest And Freemason, A E Waite	R.S. Sandbach	23.50
Grand Design, The	McLeod	21.00	Regularity Of Origin	Harry Carr	22.00
Great Teachings Of Masonry, The	H.L. Haywood	14.00	Rule And Teach	L. Edwards	10.75
Greatest Of These, The	W. Morris	15.00	Seekers Of Truth	Allen Roberts	24.00
How To Become A Lodge Officer	H.L. Haywood	13.75	Short Talks On Masonry	J. Fort Newton	11.25
Introducing Freemasonry	Pace	17.00	Sources Of Masonic Symbolism	Alex Home	18.25
Key To Freemasonry's Growth	Allen Roberts	11.00	Speculative Masonry	A S McBride	9.75
K.S. Temple In The Masonic Tradition	Alex Home	24.75	Strange Masonic Stories	Mellor	15.75
Landmarks Of Freemasonry	Elbert Bede	6.25	Symbolism In Craft Masonry	Colin Dyer	19.00
Little Masonic Library (5 Vols)	Macey	85.00	Tied To Masonic Apron Strings	S. Pollard	7.75
Lodge And The Craft, The	Blackmer	17.25	Treasury Of Masonic Thought, A	Carl Glick	25.00
Lost Keys Of Freemasonry, The	Manly P. Hall	13.75	Twice Told Tales	L C Helms	13.50
Living Of A Mason, The	G. Draffen	15.75	Unlocked Secrets, The	W. Kimber	37.50
Masonic Addresses & Writings Of	R. Pound	23.50	Who Was Hiram Abiff?	J M S Ward	18.25
Masonic After Dinner Speaking	Ager	18.00	World Of Freemasonry, The	Harry Carr	28.25
Masonic Gags & Gavel	Buchanan	9.75	Worshipful Master's Assistant	Macey	29.26



In Canada, these books are available by mail from Plumb Rule Enterprises, 71 Woodchester Ct., Thornhill, Ontario L4J 7V6; Fax (905) 881-6765. The same titles (for the most part) are available in the U.S. from Macey Publishing & Masonic Supply Co. Ltd., 3011 Old Dumbarton Rd., Richmond, VA., 23228-0759; Fax (804) 266-8256.

Grand Lodge has a special fund to assist private Lodges in establishing a library. Lodges may send a list of books they wish to order to the Grand Lodge Library Committee for approval, after which the books are ordered and paid for. The receipt is sent to Grand Lodge which in turn will reimburse the Lodge to a maximum of \$200. Knowledge is light — good reading!

A group recently visited Cabot Lodge #6177, E.C. in Port-aux-Basques, Nfld. Shown are:- *Front l-r*:- W.B. George Dingwell, Deputy District GM; W.B. Brian Hillier, WM; M.W.B. Carr Graham, G.M. *Back l-r*:- W.B. James Pike, JGD; R.W.B. Earl Murray, DDGM #2; & R.W.B. William Perks, DDGM #7

The Masonic Blue Slipper

Are you familiar with the Masonic blue slipper? It is a small lapel pin in the shape of a blue slipper. What is the meaning of this little blue slipper and why should female relatives of Masons wear one?

The meaning of this pin can be found in the *Book of Ruth*. Elimelech, of Bethlehem in Judah, his wife Naomi, and their two sons Mahlon and Chilion, fled to the land of Moab to escape the famine in their homeland. Things went well for a while, then life fell apart for them. Elimelech died. The two sons married Moabite women, Orpha and Ruth. Ten years later tragedy struck again when both Mahlon and Chilion died. This left Naomi a widow in Moab, a foreign land, with two widowed Moabite daughters-in-law.

Naomi heard that the Lord had visited her people in Judah and given them food and deciding to return, she confided to Orpha and Ruth that she would journey home to be among her kinsmen. They of course wanted to journey with her, but she told them they must remain in the land of their mothers and seek husbands to care for them.

Certain laws, rules, or customs governed her thinking. The first consideration was the fact that Naomi was too old to bear sons for her daughters-in-law to marry. Even if she could, the daughters-in-law would not wait for the sons to grow up. Thus, she felt Orpha and Ruth should remain among their own people. Nevertheless, they resisted and started to go with Naomi. Orpha was finally convinced to stay in Moab, but Ruth remained steadfast, saying to her mother-in-law, "*Entreat me not to leave thee, or to return from following after thee; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God. Where you die I will die, and there will I be buried. May the Lord do so to me, and more also, if ought but death parts you and me.*" When Naomi saw how determined Ruth was, she relented and allowed Ruth to accompany her.

This passage is unsurpassed as a declaration of love and devotion of one person for another. It has been said it would make a good marriage vow, but it seems a different type of devotion.

Naomi and Ruth arrived back in Bethlehem in the land of Judah: at barley harvest time, and immediately had to take into consideration another law. When Elimelech died, his next of kin became duty

bound to redeem his possessions and take care of his widow and her family. Since Naomi was getting old, Ruth tried to earn a livelihood. While gleaning the fields, she was seen by Boaz who, when he found out that she was Naomi's daughter-in-law, and their close kin, arranged special treatment for her. She could work with his women in the field, and the young men were warned not to bother her.

Since Boaz was not married and was kin to Naomi, Naomi decided that she should somehow make Boaz understand his duty to Elimelech's family. She advised Ruth to bathe and anoint herself and go to the threshing floor after dark and lie at the feet of Boaz. Boaz awoke at midnight and discovered her there. So as not to create a scandal, he gave her some barley and asked her to leave before dawn so that watching eyes would not recognize her.

Business among the tribe of Bethlehem in Judah took place at the gate of the city. Therefore, Boaz sat down at the gate the next day because he knew of a kinsman more closely related to Elimelech than he. When the relative came by, Boaz called him aside and asked the elders of the city to sit with them. Boaz bargained with his kinsman who said he would redeem Elimelech's property, but when he learned that he would also have to take care of Naomi and Ruth, he reneged, telling Boaz, "I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it." Now it was the custom in former time in Israel concerning redeeming and concerning changing, that to confirm all things, a man plucked off his shoe, and gave it to his neighbour; and this was the manner of attesting in Israel. The kinsman therefore drew off his shoe and gave it to Boaz who held it up for all at the gate to see. He asked them to be witnesses that he had become Naomi's protector, Ruth's husband, and a redeemer of Elimelech's property.

Thus, today we have the little blue slipper, a testament of the pact between each Mason and his brethren and an emblem of the protective influence of Masons for their wives, widows, and daughters.

*Adapted from The Quebec Masonic Journal,
November, 1993*



Send Articles for submission to:

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Instruct your Master & Wardens

The majority of the members of a Lodge, when congregated, have the privilege of giving instructions to the Master & Wardens, or other representative, before the meeting of Grand Lodge; because such officers are their representatives, and are supposed to speak their sentiments

Grand Lodge Constitutions, Pg. 58, Section 40.