



Mostly Masonry

THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF NEW BRUNSWICK

MARCH 2001



M.W. Bro. James H. Pike
Grand Master, GLNB

FROM THE GRAND MASTER

As I am assured by the Editor of Mostly Masonry that I will have one more chance to speak to you through this medium before my term of office expires in May, I will keep this short.

I wish to congratulate you all for your continued efforts on behalf of Camp Goodtime. Through your dedication, sick children are afforded an opportunity for happiness and friendship they would not have otherwise.

I want to commend those Lodges which have taken Masonic Renewal to heart and are making serious efforts to implement this program. These Lodges and their members are already starting to reap the benefits. Keep up the good work. To those Lodges that have not yet begun to implement the program - "what are you waiting for?"

I had the unpleasant duty of attending at Alley Lodge #14 in St. Stephen on Thursday, February 1, 2001 to

collect their Charter. Due to a declining and aging membership, they felt they could no longer continue. It was a sad day for me and for Masonry in New Brunswick.

Please note the following Directive, which is quite self-explanatory. We can no longer afford to simply let Masons go without inquiring the reason and trying to accommodate their concerns.

Remember Grand Lodge will soon be upon us...this year on May 11 & 12 in Saint John. This year we will elect a new Grand Master. I hope to see all Past Masters, Masters and Wardens there.

M.W. Bro. James H. Pike, Grand Master

DIRECTIVE

Whereas the Most Worshipful the Grand Master, in his wisdom and with the concurrence of his Officers issues the following Directive.

"Upon receipt of a request for a Demit, the Master, before granting such demit, will pass the request to a Committee for consideration and should the Committee agree, they will discuss the matter with the Brother concerned before recommending that the demit be granted."

Given under my hand and the seal of the Grand Lodge, this 16th day of January, 2001.

J. Ralph Andrews, P.G.M.
Grand Secretary

ASHLAR LODGE #36, F. & A.M., MCADAM, NB

100th Anniversary

Ashlar Lodge #36 came into being as a result of a meeting held in the Master Mechanic's office of the C.P.R. at McAdam on the evening of November 15, 1899. Attending were ten Masons who were desirous of forming a Lodge of Instruction or a regular lodge at McAdam. Those present were J.W. Hoyt, G.F. Morton, G.W. Rothwell, W. Shields, J.R. Sprague, G.M. Hall, J. Lewis, H.E. Rogers, W.D. Graham and A.F. Peters.

At this meeting it was resolved to forward a petition to the Grand Lodge Of N.B. asking permission to form a regular lodge with the following as Officers: J.R. Sprague, Worshipful Master; J.W. Hoyt, Senior warden; G.F. Morton, Junior Warden; G.W. Rothwell, Secretary; G.M. Hall, Treasurer. Accordingly a dispensation was granted by Grand Master James Gordon Forbes on March 5, 1900 to hold a meeting for the purpose of institution said lodge under the name of Ashlar Lodge #36.

On January 20, 1950, a motion was passed to construct a Temple to House Ashlar Lodge. The Ashlar Masonic Lodge Committee was formed and registered as a Limited Company. Bro. Alvin Hawkes, the Anglican Church Rector drew up the plans, this having been his vocation before becoming a Minister. Construction began later that year, was completed in 1953 and became debt free in 1970.

The year 2000 being our 100th Anniversary, we felt the Lodge should be re-dedicated so consequently the Grand Master, James Hubert Pike and Officers of Grand Lodge were invited to attend on April 29th for that purpose. Grand Lodge was welcomed in the usual manner and after the Grand Master had seated his Officers in their several stations, they proceeded to re-dedicate the Lodge in an impressive and moving ceremony. Immediately following, Worshipful Master

Clyde Townes presented gold trimmed aprons and collars to each of the Officers of Ashlar Lodge. He then presented a commemorative lapel pin, inscribed with "Ashlar Lodge, 1900-2000", to each member of the Lodge as well as to all Grand Lodge Officers and any visiting Presiding Master. W. Bro. J.C. McCracken read a history of Ashlar Lodge after which W. Bro. James W. Hunter presented the Lodge with new bird's eye maple batons and cradles which he had handcrafted.

Ashlar Lodge's Officers for 2000 are: W. Bro. Clyde Townes, W.M.; W. Bro. Ralph Thornton, I.P.M.; Bro. Darrall Murray, S.W.; W. Bro. James Hunter, J.W.; R.W. Bro. R. Donald Kinney, Sr., Chap.; Bro. Arthur Estey, Treas.; W. Bro. J.C. McCracken, Sect.; Bro. Todd Garnett, S.D.; Bro. Terry Caldwell, J.D.; Bro. John Pierce, S.S.; Bro. George Carvell, J.S.; W. Bro. Alfred Lord, DofC.; Bro. Edward Heron, I.G.; Bro. Fred Williston, Org.; Bro. Reg Clifford, Tyler.



R.W.B. Fergus Price, D.G.M.; M.W.B. James Hubert Pike, G.M.;
W. B. Clyde Townes, W.M.; R.W. Bro. George Trentowsky, G.Chap.



Back – John Pierce, Malcolm Harris, Reginald Clifford, Todd Garnett, Terry Colwell, Alfred Lord, James McCracken
Front – Arthur Estey, Ralph Thornton, Daryl Estey, Clyde Townes, Donald Kinney, James Hunter

To further commemorate our 100th Anniversary, a committee was formed to arrange financing to put a mural on the west side of the Temple depicting the history of Masonry in McAdam and to show people what Masonry is all about.



With the help of a Millennium Grant from the Province of NB and donations from a number of brethren, the mural is completed. It is 28 feet long and 8 feet high and was installed on December 8, 2000. It consists of four phases; Masons marching from a service at the old Union Church on June 29, 1902; the Temple being built in 1952/53; a close replica of Camp Goodtime; and a Shriner with a handicapped child.

In closing I must say that no one can predict what the future holds for the Lodge, or any Lodge for that matter. History has a way of repeating itself, so let's hope that those who follow us will accept the challenge and carry on.

Submitted by J.C. McCracken, Secretary, Ashlar Lodge #36

The following article by Charles Foster appeared in the January 15, 2001 issue of The County Chronicle. It features Bro. James DeWolfe, a member of Coverdale Lodge #52, Riverview, NB. (by permission)

JIM DEWOLFE HAS SPREAD NEW BRUNSWICK'S NAME ABROAD



When the Province of New Brunswick appointed Riverview's James (Jim) DeWolfe to be one of its 33 Goodwill Ambassadors five years ago, they probably had no idea how wide he would spread the good word about the province in which he lived.

But today in Cameroon, North Africa, in the three villages of Mogom, Doyan and D'Amchide, 5000 people know of Riverview, New Brunswick, and the generosity of one of its residents, Jim DeWolfe, and his brothers and sisters.

Inspired by a story he read in a Toronto newspaper about a young boy of nine who raised \$900 to finance the building of a well deep beneath the parched surface of an African country, Jim DeWolfe sat down to think what he and his family could do.

Life On A Farm

Recalling his own life on a small New Brunswick farm near Plaster Rock, where the only fresh water they had came from a well beneath their property, Jim realized how important a source of water can be.

He contacted CARE Canada and asked if he and his family could help an African community that was gravely short of water.

He was told of a particularly dry northern area of Cameroon in

North Africa, which was desperately in need of water.

Jim talked to his sisters, Mrs. Ida Briggs in Sisson Ridge, near the family's old Plaster Rock home, and Mrs. Cora Davidson, now living in Seattle, Washington.

He talked with his brother Charlie DeWolfe, in Plaster Rock and his sister, Maude Stokoe, in palm Beach, Florida.

Plan Became Reality

"It was Ida and Cora who worked hardest with me in bringing our plan to reality," said Jim.

They asked CARE to accept their first donation on behalf of their late mother, Lola DeWolfe Graham, who knew better than anyone how important clean water was to their lives. "We remembered the tough times she went through when water was scarce," said Jim.

CARE explained that every dollar they gave would be tripled by the Canadian International Development Agency (CIDA).

Today, the DeWolfe family's generosity is providing not one but three communities with fresh water for the first time and CARE workers show them how to make the best use of their water by building water harvesting systems in the community to serve its grain fields.

Seven Months Dry

Until the first DeWolfe well arrived, people living in the Mandara Mountain area of northern Cameroon had a dry season of seven months during which they had to dig deep holes in dry river beds to find sufficient water for such domestic needs as cooking, bathing and clothes washing. From this same unreliable source came water for their livestock.

The DeWolfe family followed the installation of their first well with a second and a third. Now the three communities have running water all year round, and men, women and children who often spent up to five hours a day collecting water during the dry season, now have access to an ample supply of clean water all year round.

Built Third Well

Sadly, Mrs. Ida Briggs died in July of this past year, but her family at Sisson Ridge continued her involvement to build a third well which was named in her honour.

The arrival of fresh water reduced the dreaded disease cholera, from 2000 cases in 1999 to only 227 in 2000.

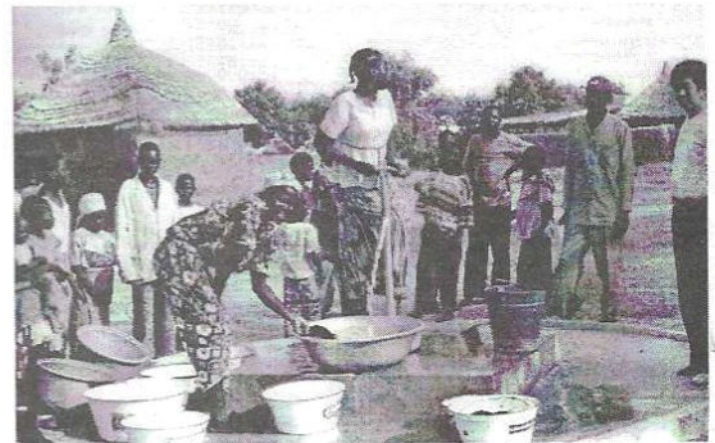
Jim DeWolfe still continues his work as a volunteer Goodwill Ambassador in New Brunswick or wherever he happens to travel.

Riverview's official Goodwill Ambassador has achieved much more than Family and Services Minister Percy Mockler, who re-appointed him for the second time in 2000, could ever have dreamed possible.

"Jim DeWolfe" had made a tremendous contribution to our Province and far away Cameroon," said Mr. Mockler. "We chose well when we made him a Goodwill Ambassador."

Four thousand miles away the 5000 people in Northern Cameroon, as they harvest their crops, and see their children free from cholera, must surely be echoing those words of praise.

Ed:- Would you or your Lodge be interested in providing water or some other vital service to people or a community in desperate need? For more information, or to offer assistance or donations, contact CARE Canada at 1-800-567-5232.



People gather at one of the DeWolfe wells



At a recent meeting of Coverdale Lodge #52, Riverview, Bro. James James was presented with his 50 year pin and certificate. Shown above are R.W. Bro. John Jefferies (who presented the certificate); Bro. Richard James, Royal Standard #398, Halifax, (who presented the pin to his father); W. Bro. Stephen Smith, W.M.; Bro. Jim James

MASONIC RENEWAL

Examination, Part of the Renewal Process

There appears to be a mild misconception among the brethren that Masonic Renewal is concerned only with acquiring new members for the Fraternity. Although membership is a major concern of Renewal, acquisition of new members is only one aspect of that concern. Of equal importance is the condition of the Lodge that the new member is joining. If we spend all of our effort acquiring new members and they find nothing of interest in our Lodges, and ultimately stay home, demit or end up suspended, what have we gained?

Every Lodge is different. Some are in very good shape, others, not so good. Some Lodges are good at a few things but weak on others. What most Lodges have in common is a strong resistance toward self examination. Some Lodges do not know what it is that they should be looking at while others are scared of what they will find but they all resist the examination.

Research has told us what to look for. Potential members are short of time. They want to have pride in the organization they belong to. Some of the things they want to get from an organization they join are friendship, fellowship, a chance to do things with their families, a chance to give community service, an opportunity to learn how to lead, a chance to actually lead and an opportunity to make contacts.

Our examination begins by honestly measuring our Lodge against these criteria. First, how does our Lodge use time? Do the members go home from meetings feeling they got good value for the time spent at Lodge? A new member, or an old member, is going to measure the Lodge experience against the other things they could be doing with their available time. If the time in Lodge is interesting and well used, and the member goes home feeling he used his time well, he will be back. If on the other hand the whole meeting is consumed in opening, closing, minutes and business, the likelihood of regular or repeat attendance is slim.

Men prioritize their spare time according to satisfaction levels achieved. Every man finds time to do some of the things he enjoys. The busiest man will find time to play a game of ball once or twice a week with friends, or go snow sledding, or go to see a movie, or go bowling. Our job is to make the Masonic experience worth enough that our men want to set aside time for it.

Men want to be proud of the things they do. Does our Lodge look like the members are proud of it? Is it physically in good condition? Or is it in bad need of repairs? What is the Lodge doing? Does the Lodge have projects on the go that a member could be proud to be a part of? Do our members proudly proclaim the fact that they are Masons or do they avoid talking about it?

How do we measure up when we look at the potential member's wish list? Do we maintain a friendly atmosphere when we are together? How is our fellowship? Do we welcome people into our midst, or do we let them try to find their own way in? Do we do anything at all that includes our families? Are we giving back to our local communities because, after all,

we draw our membership and our support from the community? Do we provide any leadership training to our members or do we expect them to just absorb what they need along the way? Is the opportunity to lead available only through the Master's chair? Do we ensure that our newer members get a chance to know our older members?

These are only a few of the hundreds of questions that could be asked but they are a beginning. We must examine our Lodges and truthfully face the results. We must develop a vision of what we want our Lodge to be and then set about correcting those things that need corrected. The vision should be such that Master after Master can work towards it, making the Lodge stronger and stronger as each year passes. The vision should be clear enough that a new man can be shown the vision, see the direction being taken and be able to understand the importance of his participating in making that vision a reality. Participation leads to a feeling of ownership which in turn leads to a feeling of responsibility for the thing owned.

We must make our Lodges interesting and valuable places to be. This can be done hand in hand with a membership campaign. A membership campaign, however, without a plan of improvement on what we are offering, will lead to the old revolving door of demit and suspension. We must see ourselves as the world sees us and then strive to become what we know we should be.

*Respectfully submitted,
Wayne Hitchcock, Chairman,
GLNB Masonic Renewal Committee*



The Town of Riverview recently held its 17th Annual Volunteer Recognition Night. Among the 32 honourees were four Masons. Shown above are (L-R) Bro. David Singer, Howard Lodge #15 & President of the Shrine Oriental Band; Bro. Murray Greenough, Coverdale Lodge #52; W. Bro. George Mundle, Lodge St. Andrew #16; W. Bro. George Hicks, Coverdale Lodge #52

The following article was published in the January 27, 2001 issue of The New Brunswick Reader, by David Goss, a local historian and folklorist living in Saint John. (by permission)

MASONS OF THE WORLD UNITE

What do Gene Autry and Roy Rogers have in common? Both were well known country movie and singing stars.

And the obvious link between John A. Macdonald and John Diefenbaker? Politics, of course - both were Prime Ministers of this nation.

And between Beethoven and Mozart? Great music, of course!

And what is the link between all of the above? All were Masons. They belonged to Lodges in their respective home towns and were part of the six million men worldwide who pledged allegiance to an order shrouded in mysticism and secrecy.

Most New Brunswickers have only a vague idea of what Masons do and what they stand for. Most believe that it is somewhat like a religious organization, even going so far as to say it's strictly for Protestants. Its members, many believe, dress oddly, and engage in strange rituals at their "Temples." Of these, they must not speak. The curious may have taken the time to delve into books about Masonic activity like *The Hiram Key* and in so doing read of some of those rituals in which authors Christopher Knight and Robert Lomas took part - such as the first degree initiation:

"The candidate is blindfolded, stripped of money and metal, dressed as an accused heretic on his journey to the gallows ... and taken on a journey from darkness into light."

As the ceremony concluded, the secret signs, grips and passwords of the first degree were explained to the authors, but they take care not to reveal them, as, "we were asked to swear as men of honour that we would not divulge any of the Secrets of Freemasonry to the outside world." In the book they claim to have met "the spirit of our vows" as "no one could pass themselves off as a Freemason after reading this book."

Where did such strange ideas develop, they ask?

No one knows how long the Masonic Order has been active. Its original roots may predate the Egyptians. One theory states it was the invention of King Solomon. Another is that it grew out of rituals developed by the 12th-century Knights Templar who fell out of favour with the church of Rome and operated underground, engaging in secret rituals for some 200 years before Masonry became established. It's thought some of those rituals are behind similar ones practiced to this day in the Masonic order.

However, most commentators believe the Masonic order developed in the middle ages when stonemasons were at work building majestic castles and cathedrals, and formed guilds for mutual protection, and to pass along tradesman's skills. Originally only stonecutters and masons could belong, but during the Reformation in England, men of means were admitted too, and the guilds changed focus, and became more social and benevolent in nature.

Four such guilds were formalized in London, England, on June 24, 1717, and they became known as the Grand Lodge of England. This is the "mother lodge" of all such lodges.

When members of the royal family became associated with the lodges, they began to grow and spread around the globe. It became fashionable and good for business to become a Mason - what we would now call "networking." In Protestant England, it likely helped growth when there were six papal bulls issued against the new fraternity. And then, as now, its supposed secretive nature is attractive to those outside who want in on the "mystery," though those inside are often left wondering what it's all about, too. In The Hiram Key, Knight and Lomas admit following their initiation that, "The mysteries of the craft certainly had not been revealed. Perhaps, I thought, all would become clear at the next ceremony. It did not."

If this was the general opinion, of course, the order would not have flourished as it did. Obviously, men got what they wanted from the Masonic Order, namely the practical and social benefits fraternity - including men in Saint John Albion Lodge #1 now marking its 175th anniversary. Albion Lodge was not the first, and is now the 2nd oldest, behind St. John's Lodge #2. In an exhaustive history of the Lodge, Stuart MacDonald points out that in July of 1825, 15 men sat down to petition the Grand Lodge of Nova Scotia for formation of Albion Lodge to complement work being done by Lodges 29 and 38, then active in the city.

On January 23, 1826, a "dispensation from the Right Worshipful John Albro, Esq., Master of the Most Ancient and Honourable Fraternity of Free and Accepted Masons in Nova Scotia, was received and Albion Lodge assigned number 52 and began its existence."

Within a year a dispute rose between two members of the Lodges, and as MacDonald's history notes, "a period of discord and scandal [occupied] the next 21 months."

Though the matter should have been settled within the walls of the Lodge, it became a public court case and resulted in loss of the right of Albion Lodge to operate. In 1829, former members of the Lodge met informally, and petitioned the Mother Lodge in England for a warrant to operate. Not knowing of the dispute, it was granted, and Albion became known as No 1.

Growth was slow at first, but took off during the years Oliver Goldsmith served as Master. He came to the area from Newfoundland to serve as Commissary General in Saint John. When Goldsmith left in 1844 for a posting in Hong Kong, the Lodge presented an inscribed pitcher to their "worshipful past master." In his response to the presentation, we glimpse some of the inner workings and language of the Masons of the era. Goldsmith said: "The pieces of plate ... I receive with pride and pleasure. I shall regard it a proof of having been diligent and faithful in the discharge of my duties as your master ... as a memorial of that uninterrupted harmony that has subsisted among us ... as a pledge of your esteem and affection."

He continued by wishing prosperity to the Lodge and each individual brother, then added, "May you be blessed in your basket and in your store, may your barrel of meal never waste, nor your cruise of oil fail, and finally being found in the practice of every Moral, Social and Religious

duty, at the last great 'raising' may you all be worthy and well qualified for acceptance into that Celestial Lodge where the omnipotent Architect presides in eternal glory. So mote it be. Amen."

In conversation with two current members, Osborne Nason and Stuart MacDonald, both Past Masters of the Lodge, it's obvious the flowery speeches, ritual observances and fraternal activity, as well as quiet charitable works, is still very much a part of the organization and that they are keeping to the Masons' stated objective of "making good men better."

However, both feel the Masonic order is often misunderstood by the general public. Sometimes it's from a religious perspective. Nason says, "Although religious in nature, we are not, nor have we ever been a religion. It's true, you have to have a belief in God to join. We do open meetings with prayer, and our rituals are based in Biblical principles, but we encourage our members to follow their own faith bodies. We are not trying to replace them."

Some consider the Masons anti-Catholic. "Not true," says MacDonald, or this Catholic could not belong." He added, "Not only the Catholic church, but numerous others try to discourage their men from being Masons, but we have no bias against any church, and we have Masons from all faiths."

Nason adds, "One thing we do not discuss in our meetings is religion...and the other is politics."

Another widely held view is that Masons are a secret society. "We hear that a lot," Nason laughs. Both men insist it is not so. "Does the Goss family publish minutes of their family meetings?" MacDonald asks. "Of course not. Nor do we."

"If one of your family members gets into financial trouble and you help him out, do you tell the world? Of course not. Nor do we."

Nason adds, "We do have signs and symbols and rituals that we don't reveal. They are internal means of recognizing another Mason and are used only if one wishes to do so."

Now historian and secretary, MacDonald — who admits he originally "joined out of curiosity" — says, "I worked up through the ranks, became Master of the Lodge, and if there are any dark secrets, I haven't come across them. I've done the ritual study, and anyone who wants to read all about it need only go to the public library to do so."

Both agree that their image could be polished if they responded to foolish allegations from time to time, but they just haven't done so. "We've even been called a cult," Nason notes. "That's just laughable ... we urge our members to consider faith and family first, their country, neighbor, employment and Masonic work after that."

Membership in the Masons is never by invitation. A potential candidate must approach the Masons. If two members support the application, his wife or partner will be interviewed, sometimes even his clergy-person, to ensure all agree with his choice to become a Mason.

Criticism is sometimes raised about the strict policy of male membership only in the Masons. It's based, of course, on the original formations of lodges that were strictly male. But in the mid-1800s, at a time when most male organizations did nothing to encourage social fraternity among women, the Masons took the "progressive step, for the times" (as their introductory literature states) of creating Masonic-like organizations such as the Eastern Star, Order of Amaranth and the White Shrine of Jerusalem.

Their meeting place in a "Temple" is sometimes misconstrued, as the original meaning of the word as a "place of Knowledge," is little used today. In the case of the Albion Lodge, the Temple is at 92 Germain Street in Saint John's Heritage District. It's a busy spot, with St. John's Lodge #2, Hibernia Lodge #3, Union Lodge of Portland #10, the New Brunswick #22 and St. Martin's Lodge #30 all meeting there with Albion Lodge #1.

The building also has several store-fronts, the Shrine offices, meeting rooms, kitchen facilities and huge banquet hall, as well as two highly decorated and palatial ceremonial rooms. One is the Blue Room, where the ceremonies marking the 175th anniversary will be staged. The other is known as the Red Room. The only one in New Brunswick, the "Red Room" is used for Scottish Rite and York Rite meetings - the highest level of Masonic Ritual.

Mostly Masonry

Grand Lodge of New Brunswick
P.O. Box 6430, Stn "A"
Saint John, N.B. E2L 4R8
506-652-2390
masonic@nbnet.nb.ca

R.W. Bro. Michael Swetnam, Editor
42 Edmond St., Apt. 2
Moncton, NB E1A 3K6
506-387-4597
mike.swetnam@attcanada.ca