



# Mostly Masonry



THE GRAND LODGE OF FREE AND ACCEPTED MASONS  
OF NEW BRUNSWICK

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**Live for something.  
Do good, and leave  
behind you a  
monument of virtue  
that the storms of  
time can never  
destroy.-Write your  
name in kindness,  
love, and mercy on  
the hearts of  
thousands you  
come in contact  
with year by year,  
and you will never  
be forgotten.-Your  
name and your  
good deeds will  
shine as the stars of  
heaven.**

**-Thomas Chalmers**

## OFFICER'S TRAINING PROGRAM

The Grand Lodge of New Brunswick has an excellent Officer's training program specifically designed to provide a Master with the knowledge and tools enabling him to fill that role with confidence. It is a program of several components all working together to produce the final product. If one part is flawed, there may be a reduction in effect or efficiency, but will still operate. Where there is a general breakdown in several parts, the ability for progress is lost.

What components make up the training program and how important are they to the overall plan?

First, there is the content. The material covers a wide range of topics useful to the Master ranging from Running a Meeting, Handling Stress, Time Management, Planning and Delegation, Essentials of Leadership, and more. Each one builds on the other using professional training techniques to tie them together. Obviously, without content, there is no program. So it is a vital part.

Second, there are the trainers who deliver the product. Several brethren have attended classes to better equip them in this role and now stand ready to conduct sessions on request. As a component the trainers are important to the desired outcome. While anyone trainer may, for various reasons, fail to deliver, the others will pick up the slack. The program may limp along without trainers, but would be seriously lacking in effectiveness.

Third, the leadership of the Craft is vital to the program. Where there is silence or lukewarm acknowledgement, the program suffers credibility. It is like having a new car sitting in the yard and not driving it. Everyone knows it will work but until the driver gets behind the wheel and sets the machine in motion, nothing happens.

Fourth, the District Deputy Grand Masters are the fire to get the program working. They know best their districts, the events scheduled, who should take advantage of the courses and so on. Again, using the car analogy, if one were to remove the battery, the vehicle will continue to run but almost impossible to start. They are vital to the program.

Fifth, the officers and members of the Lodge are the fuel of the program. Without gas the car will not move. Without participants, the program is at a standstill.

This training program is not a one-person, one-shot affair. It requires the combined efforts of many people all working smoothly at their job to produce a desired result. Every member of this jurisdiction is a part of the training program, an important component. Unless each is working in harmony, we will have an excellent vehicle sitting in the parking lot slowly rusting away.

To learn more about how you play a vital role in the Officer's Training Program, a full course description will be soon available on the website. In the meantime, contact the chair of the Training Team, Bill Boone at 392-6284, or email at [billboone@nbnet.nb.ca](mailto:billboone@nbnet.nb.ca)

# Editorial

This issues editorial addresses the contentious issue of lodge dues and initiation fees. On page three you will find the October 2003 issue of the Short Talk Bulletin from the Masonic Service Association titled "Paying Our Bills". In this short talk the lodge in question took the courageous step of raising their dues more than three fold.

In order to gain a better appreciation of the issue let's take a step back in time. In 1950 the average salary was around \$2,500.00 per year or \$50.00 per week. In the same year the initiation fee in my lodge was \$50.00, or one weeks salary, with annual dues of \$10.00. Since that time both dues and initiation fees have slowly increased but not at the rate of inflation. According to the Bank of Canada it now takes eight dollars to purchase what one dollar would in 1950. Using this factor initiation fees should be \$400.00 with annual dues of at least \$80.00.

Whenever the subject of raising the fees is brought before a lodge the cry is nobody will join with initiation fees that high and our members will demit if we increase the dues. Yet when we take a quick look at Ontario we find in many of the lodges initiation fees of \$300.00 with annual dues of \$200.00 for in town member and \$100.00 for out of town. Yet there has been no mass exodus of members and men are still joining their lodges. Is Masonry that much more valuable in Ontario or have we undervalued the craft in this province.

The time has come brethren to bite the bullet and take a hard look at lodge finances and to start sharing in the financial burden our lodges are faced with.

Fraternally;  
Stuart MacDonald, PM  
Editor

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The Official Newsletter of the Grand Lodge of New Brunswick

OPINIONS EXPRESSED IN THIS PUBLICATION ARE THOSE OF THE AUTHORS AND DO NOT NECESSARILY REFLECT THOSE OF THE EDITORS OR THE GRAND LODGE OF NEW BRUNSWICK.

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## What Masonry Has Meant to Me

--Charles E. Spaugh, PM

What I treasure most about my Masonic experiences has been the Masonic fellowship with the different Brothers I have known.

I have been blessed by numbers of favors done for me by Brothers who knew I was a Mason. During World War II, I wore my Masonic ring whenever dealing with men from other outfits. I recall receiving quite a number of souvenirs from Brothers in the 1st Armored Division, while I was stationed in Oran, in North Africa. These souvenirs were puzzling to a man who worked with me—a Jewish fellow from New York City who wasn't a Mason--and who just couldn't understand why HE wasn't being given souvenirs! (I knew, but wasn't inclined to tell.)

I have been privileged to visit a number of Masonic Lodges in several states--Illinois, Michigan, Ohio, and Kentucky, and maybe others I can't remember. Once, when I was working in Chicago, during the World's Fair in 1933-1934, I was visiting a Lodge on the south side of Chicago, and was asked by the Master to serve on an investigating committee. When I remarked that I was a visitor and not a member, I was told that didn't matter, and that I could investigate THIS candidate. It turned out that the candidate had been a Mason in Greece, and had visited Lodges literally all over the world. He knew Masonry so well that it soon became unclear about whether I was investigating him or he was investigating me!

I keep coming back to the fellowship with the Brothers, which is simply the best memory I have of Masonry. My Masonic experiences have even followed me on fishing trips--I have had Brothers steer me to good fishing spots on days when fish didn't seem to be responding to my hook; and, I have gotten extraordinary service on boat repairs, because of my Masonic membership.

If I were to try to suggest what Masonry needs to do to be able to survive and prosper, it would be to promote the general good of society and to show compassion to all of mankind.

### MASONIC QUIZ

1. Who was the longest serving Grand Secretary of the Grand Lodge of New Brunswick?
2. Who was the first person to be granted Honorary Past Grand Master status by the Grand Lodge of New Brunswick?
3. In what year did the Ancient Landmarks first appear in the constitution of the Grand Lodge of New Brunswick?

(Answers on page 8.)

### Paying Our Bills

By: Michael A. Botelho

*Michael A. Botelho is a Past Master of Basin Spring Lodge No. 386 in Eureka Springs, Arkansas; Past Grand Tyler, Grand Lodge of Arkansas; and a member of King Hiram's Lodge, Provincetown, Massachusetts.*

*This STB was taken from an article published in The Scottish Rite Journal, S.J. July 2003 issue.*

- Editor

Bills! Bills! Bills! Every one of us faces the tiresome, never-ending parade of bills-utility bills, telephone bills, repair bills, tax bills, the list goes on. This is true in our private home, and it is true in our Masonic home.

As Masons, we are obligated to come to the relief of our distressed Brethren, yet we seldom consider the financial distress of the institution of Masonry itself. Right now we have Lodges, Appendant Bodies, and even Grand Lodges facing severe cost-cutting measures just to survive on their limited incomes.

Many local Lodges are being forced to operate in a virtual financial vacuum. The costs of keeping the Lodge open are forever rising, yet members are reluctant to meet the challenge out of their own pockets. As a result, Masonic Bodies resort to holding pancake breakfasts, yard sales, and spaghetti dinners to raise money, not for the purpose of funding our charitable works but rather just to provide for the cost of operation. There was even a story recently about a Lodge that was planning to place big mayonnaise donation jars around town, hoping to raise the money it needed to pay its own utility bills. Thankfully, the Grand Master of that jurisdiction vetoed the proposal. Imagine Masons asking the public to underwrite the cost of keeping our own Masonic doors open!

The answer to these financial problems is to be found within Lodge walls, not outside them. Masons must be willing to make the financial commitment to keep the Craft strong! Recently a Lodge in Arkansas has done just that. In a Grand Jurisdiction where the average Lodge dues are \$30 per year, the Brethren of Basin Spring Lodge No. 386, Eureka Springs, Arkansas, recently voted to raise their dues from the average to \$100, the highest of any Lodge in the state.

With just over 110 members, this Lodge is housed in a building whose 40 years of deferred maintenance is beginning to show. Unfortunately, the Lodge is located in both a state and a county that assess a real estate property tax to all buildings except actual houses of worship. Basin Spring Lodge was facing a serious cash crunch. Historically a Lodge with a very active

membership, the Brethren of Basin Spring Lodge No. 386 had held all the usual fund-raisers, collecting nearly \$20,000 last year alone. However, there has been a long-standing Masonic promise to the community that all money raised in this way would go to fund only the charitable activities of the Lodge. The membership was unanimously unwilling to break that commitment, but what to do?

Finally, the Worshipful Master decided to call an emergency meeting of his principal officers and those Past Masters of the Lodge who had served in the recent past to consider the situation. The discussion went far into the night and was adjourned to the next evening as well. The answer was obvious to all attending -raise the dues. But how?

The burning question was how much of an increase would the Brethren accept. Older members on fixed incomes could not afford an increase, it was said. Nor could younger Brothers with families. The Lodge was warned that Brethren would relocate their memberships to other area Lodges that had yet to face their own financial realities.

As previous attempts to raise the dues had met with a great deal of resistance, a decision was made to design a program to "sell" the membership on the idea of a meaningful dues increase.

The first step in this program was to identify and prioritize all the expenses that had brought about the crisis. These primarily fell into three categories: a) ongoing major expenses that were not easily controlled such as insurance and real estate taxes b) necessary, but non-emergency, deferred maintenance to the building which could be scheduled over a fixed period of years, and c) the immediate replacement of failing major systems.

The next step was to draft a letter to the membership frankly outlining the problems and recommending the hard solution, a major increase in dues. The Worshipful Master and both Wardens then signed this lengthy letter. Importantly, six Past Masters also signed the communication to the Brethren, a clear indication of the severity of the matter at hand. In the message, members were invited to attend a special meeting of the Lodge to discuss the problem or to contact any of the signatories who would explain the matter in greater detail.

There was an enormous amount of interest, and attendance at the informational meeting was very high. Numerous phone calls were made to the signatories. An important result of these conversations was the creation of a Dues Review Board. Composed of three Past Masters (continued on page 6.)

## NEWS FROM LODGES AROUND THE PROVINCE

## QUINN PRESENTATION



L-R: RWB NATE RUBIN, PDDGM; WB ALLISON PENDELTON AND RWB CLIFFORD JACKSON, DDGM

At the regular meeting of Abnaki Lodge #55 on November 19th RWB. Clifford Jackson, DDGM, District #5, with the assistance of RWB. Nathan Rubin, PDDGM District #5 presented Wor. Bro. Allison Pendleton of Abnaki Lodge #55 with the Quinn Medallion. This is the first time this award has been presented to a member of Abnaki Lodge and WB. Pendleton is indeed a very worthy recipient. Congratulations WB. Pendleton



M:W: Newson (c), in conversation with M:W: Gordon Rattray (l) while PGM, M:W: Carr Graham (r) looks on

A large contingent of Masons, representing three jurisdictions, attended on the Grand Master, M:W:Bro: Gordon R Rattray, as he made his official visit to Westmorland Lodge No 44 on Nov 12, 2003. M:W: Wayne Newson, Grand Master of Masons in PEI, headed up a delegation of at least seven brethren from the Island, including two PGM's. And at least one brother hailed from across the border in Nova Scotia. Several of M:W: Bro: Rattray's officers and committee chairs were also in attendance.



## 50 YEARS!!

Bro. Don Simms (R) of Alexandria Lodge is shown receiving his fifty-year certificate and pin from WB MacLean. Other recipients were Bros Ralph Forbes, John Nicholson and Ian MacDonald. Congrats brethren.

## ZETLAND LODGE FRIEND TO FRIEND



MWB R. Wayne Hitchcock addressing guests and members at Zetland Friend to gathering

On Saturday evening, November 3, 2003, Zetland Lodge held a Fellowship Night with Worshipful Master Bob King acting as host. A large gathering of brethren, their wives and guests enjoyed a wine and cheese meet and greet period before taking a tour of the Lodge. Back down in the banquet room, W:Bro: King introduced his guest speakers: M:W: Wayne Hitchcock, PGM and R:W: Bill Boone, PSGW who gave a short talk on the history of Masonry, misconceptions, what Masons do and how an interested man may become a one. A period of questions and answers followed.

## HARTLAND LODGE RETURNS CHARTER



On December 4, 2003, MWB Gordon Rattray presided over the ceremony of surrendering the charter. The mood of the brethren was solemn as Worshipful Brother Harold Boomer presided in the East over the last official business of Hartland Lodge. Only one major item on the agenda: a motion to amalgamate with Carleton Lodge No 35. The vote unanimous. The officers were aligned west of the Altar, the Director of Ceremonies retrieved the Charter for the Worshipful Master who returned it to the Grand Master according to a tie in his obligation. The Grand Master made a few brief remarks, then extinguished the lights of Hartland Lodge one by one until darkness remained.

### EARLY MASONRY IN SCOTLAND

The Abbey of Kilwinning, in the county of Ayre on the southwestern coast of Scotland, was founded in 1157 and has long been believed to be the birthplace of Masonry in Scotland.

It is probable that Freemasons from the Continent, who came to build the Abbey, introduced the craft into Scotland. While some historians have argued that the Romans were there first, Scotland was never subjugated by Roman arms and there is little support for any serious Roman influence.

While English Masonry has few records prior to 1717, Scottish lodges have original manuscripts dating back to the first minutes of the Lodge of Edinburgh in 1598.

The great resemblance between these statutes and the early English constitutions (identical wording in some cases) indicates a close connection

between the craftsmen in Scotland and England and leaves little doubt that their laws and customs sprang from a common source, namely the body of architects and builders who grew out of the Roman Colleges and became the Traveling Freemasons of Europe.

In 1475 the town council of Edinburgh chartered the Incorporation of Masons and Wrights (makers). Two Masons and two Wrights were selected to see that all work was properly done, examine all newcomers seeking employment, make regulations to govern apprentices, settle disputes between craftsmen, bury the dead (!), and generally make laws for the two trades.

Other Scottish cities set up similar bodies, but eventually friction developed between these bodies and the lodges which wished to regulate their own affairs, principally the receiving and admitting of apprentices. By the early seventeenth century, most of these privileges had reverted to the lodges.

Initiation in those days was a simple affair, and common to all three classes. The banquet was such an important feature that Warden-General Schaw decreed, in the Statutes of 1598, that apprentices were to pay six pounds, and fellows crafts ten pounds!

Other records at about this date show that a journeyman Mason earned about sixpence a day, when good strong ale was only a penny a gallon. Perhaps the word "pound" was written in error, or else had a much different monetary value as compared to the English pound of those days. Even though it was often the custom for initiation fees to be paid by "patrons" there would have been a lot left over after the most sumptuous banquet. Perhaps this was just one way for raising general revenue.

In addition to the initiation fee, Fellowcrafts were also required to provide the lodge with ten shillings worth of gloves. This feature of Operative dress was long used on the Continent. It is recorded that in 1381 gloves were given the workmen at Vallaines "to shield their hands from stone and lime." In 1383 some three dozen pairs of gloves were distributed at Dijon, and 22 pairs at Amiens.

The Scottish ceremony included the presentation of a specimen of work by those seeking to be made journeymen. It was accepted or rejected by an open vote by the Brethren. The Speculative parallel, of course, is the examination for advancement. Our practice of appointing instructors arises directly out of the old Operative custom.

The oldest available Scottish lodge records show that the practice of admitting Speculative members was well-established by 1600 and many such men held high office.

Scholars have speculated whether females were admitted to the craft. The words "hee and shee" appear in old Scottish record, but this is generally thought to be a copying error from Latin, the correct phrase being "we and they".

However, Mackey felt that the word "dame" could not be so easily dismissed as it recalled bygone privileges. In 1628 a sum of eight pounds was affixed for a freeman's daughter to pay for her freedom. This meant that the freedom so bought was the freedom to do a freeman's work.

The lodge of Edinburgh recognized this right in 1683 and it appears that widows and daughters of Masons were employing workmen to carry out tasks given by patrons of their husbands or fathers.

Soon, however, abuses appeared and Master Masons were appointed to oversee, without pay, such work. This killed the profit motive and the practice apparently died.

Women also suffered under another early Scottish ruling, which prohibited apprentices from marrying. Time, however, took care of that problem.

By Bro. Harry M. Furniss.

Published in the Masonic Bulletin, BCR  
December, 1975

In the depths of your hopes and desires lies your silent knowledge of the beyond; and like seeds dreaming beneath the snow your heart dreams of spring. Trust the dreams, for in them is hidden the gate to eternity.

-Kahlil Gibran

## BITS &amp; BYTES

By W.C. (Bill) Boone



As Fellow Crafts we are told the attentive ear receives the sound of the instructive tongue, thus the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Perhaps this may have been so in ages past, but today there is a much faster means of imparting knowledge. Whereas any means of communication by our ancient brethren, other than face to face, took days, weeks, or many months the same does not hold true in this modern age. Information on any given subject is readily available by computer via the internet with the click of button. From all parts of the globe, knowledge is shared almost instantaneously. We are in the electronic age.

Certainly our Masonic leaders of the distant, and not so distant, past had no occasion to concern themselves with technological tools. With the advent of radio, television, telex machines and the like, they became useful implements but as an information tool were not readily available to the average person. Today is a different story. We send email, post information on websites, stay in touch by cell phones, record events with digital cameras, mass produce information booklets, the list goes on. How can the modern Masonic leader stay on top of all this media flood and keep some semblance of control? Without doubt it is difficult.

It is probably safe to say that our Constitutions and Regulations have lagged behind in this regard. What references there are came about more as a reaction to a given situation rather than foresight. Although our regulations prohibit publishing any proceedings, or part, without special permission of the Grand Master, digital cameras are used to record special events taking place within the Lodge, i.e. 50-year pin presentations and within a few hours are posted on a website for viewing by the world. Yet there are other situations where non-masons are present at some of our proceedings which still photos are permissible but movie cameras are not. Is there a difference? We think not. But until we get our minds wrapped around the idea of instant communication we are going to struggle with what is proper and what is not proper to be recorded and released for general viewing.

Perhaps it is time the Jurisprudence Committee took an in-depth look at the Electronic Age and how it impacts Masonry today. They may consider such questions as: Is there a conflict between what is acceptable and what the regulations say regarding communications? Is there an acceptable balance between informing the brethren and the method?

Where will we be in 5 years, 10 years, 25 years regarding the dissemination of information? As time passes and the older brethren have passed beyond their youthful years of contribution, we are looking at

future Grand Masters who have grown up with electronic toys. Their approach will undoubtedly be quite different from their predecessors of 50 years past.

The key to education of Masons is communication. Up-to-date information should be the norm, not the exception. If we are to keep our distant brothers feeling they are a vital part of our fraternity, we have to keep them informed. What better way, what faster way, what easier way than by the internet and email? Our Ancient Brethren may have marveled at the invention of the printing press and wrestled with the problem of what should be printed and what should not. We are the "ancients" of the future. Let's use this marvelous tool to dispense information for the benefit of the Craft and mankind.

(continued from page 3)

appointed by the Worshipful Master, this board would consider appeals made by individual Brethren relating to the level of hardship the new dues imposed upon them. The board was authorized to decide each case in the best interest of the Lodge and to report its actions by summary only, never naming the Brethren who had appealed. The board was given authority to waive dues altogether; to set the dues at the old rate of \$30 or at half the new fee, and to allow periodic payments to be made-all as determined by the circumstances of each appeal.

The vote to adopt the new \$100 dues was set for the next Stated Meeting. The air was electric as nearly 75% of the total membership packed into the Lodge Hall. For several older, infirm Brothers, it was the first time they had sat in Lodge in years! At the appointed time in the meeting, the Worshipful Master asked for a motion, which was made and seconded.

When the floor was opened to discussion, one of the long-absent elderly Brethren slowly struggled to his feet. "There are way too many 'ring bearers' in Masonry," he said in his slow, earthy style. "These are Brethren who are always ready to flash their fancy Masonic rings, but never available to do anything helpful." "Tonight" he continued, "we can remind everyone of his obligation to serve and preserve our glorious Fraternity in a most meaningful way!" Not another voice was raised, and the motion was passed unanimously!

Predictions that many Brothers would relocate their membership if this increase were adopted were wrong. Not a single Brother has asked for a demit. Only five appeals were heard, and all the Brethren were accommodated to their satisfaction.

All Masons can learn a valuable lesson in the efforts of this Lodge. It is that our Brethren are willing to share the financial burdens of our Fraternity. As this story demonstrates, it is only necessary to explain the need in detail, holding nothing back, answering all questions forthrightly, and having a sensible plan in place to assist those Brothers who are truly in need.

From the  
**Book  
Shelf**



**The Sovereign Great Priory of Canada of  
the United Orders of Malta  
and of the Temple**

By WB Michael Jenkyns

Reviewed by WB Stuart MacDonald

If anyone should think that Masonic research and writing has disappeared from the Canadian landscape this offering will quickly dispel that notion. For Masons in general and Canadian Knights Templar in particular, this exhaustive publication covers the development of Knight Templary in Canada. It traces the Sovereign Great Priory in Canada of the United Orders of Malta and the Temple from its origins by Most Eminent Knight William James Bury MacLeod Moore and the formation of the Provincial Grand Conclave on October 9, 1855; Grand Priory of Canada of May 1, 1866; National Great Priory of Canada on August 10, 1876 and the Sovereign Great Priory of Canada on July 7, 1884. This book includes photographs of all the Supreme Grand Masters and their biographies, and Summaries of all Annual Proceedings, including a listing of all Preceptories which have existed since 1855 in Canada, and which held their authority under the foregoing Grand bodies.

Michael Jenkyns spent thirty-two years in the federal civil service; twenty-nine with the Canadian International Development Agency, where he served as Regional Director (Bilateral) for S.E. Asia and also East Africa, and held diplomatic postings as Head of CIDA Programs in Djakarta (1973/75) and Nairobi (1986,88). He is a graduate of Carleton University, Ottawa (BA 1967) and Algonquin College, Ottawa (Honour Post-graduate Diploma in International Trade, 1998). He has travelled extensively around the world and is very interested in the history of Canada and its place on the global stage in the

twenty-first century. He is married to Virginia Elizabeth (Nash) and they have two children, Megan (Brooks) and Andrew. Michael joined Acacia Lodge, No. 561 GRC, Ottawa in 1991, is an active member of the York Rite and a member of Ottawa Preceptory No. 32.

In addition to this work Michael has also published a history of The Central District and Ottawa District Royal Arch Masons of Ontario. He is one of the foremost authorities in Canada on Freemasonry in military regiments, having made an extensive and exhaustive study on the subject.

The history of the Sovereign Great Priory which runs to 928 pages in a 5 ¼ X 8 inch format, is available from Gryphon Jenkyns Enterprises, 2 Westfield Cres., Nepean, Ontario. K2G 0T5. The cost is \$45.80 which includes taxes and shipping.

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**THE MASONIC APRON**

In the course of the initiation ceremony the candidate is invested with an apron accompanied by such words as: "It is more ancient than the Golden Fleece or the Roman Eagle, more honourable than the Star and Garter, it is the badge of innocence and the bond of friendship." Mackey says, "there is no one of the symbols of speculative Masonry more important in its teachings or more interesting in its history than the lambskin apron".

Now it so happens that the word "innocence" comes from the word meaning "to do no hurt," and this may well be taken as the Masonic definition; for it is evident that no grown man can be innocent in the same sense that the child is, since "innocence" really means "an ignorance of evil". The innocence of the Mason is his gentleness - in other words being a gentleman always; his determination to do no moral evil to anyone; his patient forbearance in relation to apathy and ignorance of man; his charitable forgiveness of his brethren when they consciously or unconsciously do him wrong; and his spiritual dedication to the values and the virtues of a uplift on behalf of humanity by which man alone rises above the brute beast, and the world is carried forward on an upward and a better way. Not only has the lambskin apron a civic relationship emblematic of deeds of valour and bravery, but its roots can be traced to ecclesiastic circles as well. The Hebrew prophets wore aprons and the high priests were so decorated. In the mysteries of Egypt and of India aprons were worn as symbols of priestly power and authority. Throughout the old testament scriptures are many references to lambs in conjunction with sacrificial ceremonies, (continued on page 8.)

(continued from page 7.)

used in a sense symbolic of innocence and purity. Could any badge be more appropriate to the institution? Think of the qualifications necessary to attain it and reflect on the obligations undertaken after attainment.

First to be a good member and true! Secondly to make a daily advancement intellectually, morally and spiritually.

In the words of the Old Dundee lodge in the apron investment there is this solemn admonition: "It is yours to wear throughout an honourable life and at your death to be placed upon the casket which shall contain your mortal remains and with them laid beneath the solid clods of the valley. Let its pure and spotless surface be to you an ever present reminder of a purity of life and a rectitude of conduct; a never ending argument for nobler deeds, for higher thoughts and greater achievements, and when at last your weary feet shall have come to the end of their toilsome journey, and from your nervous grasp shall drop the working tools of life, may the records of your thoughts and your actions be as pure and as spotless as this emblem."

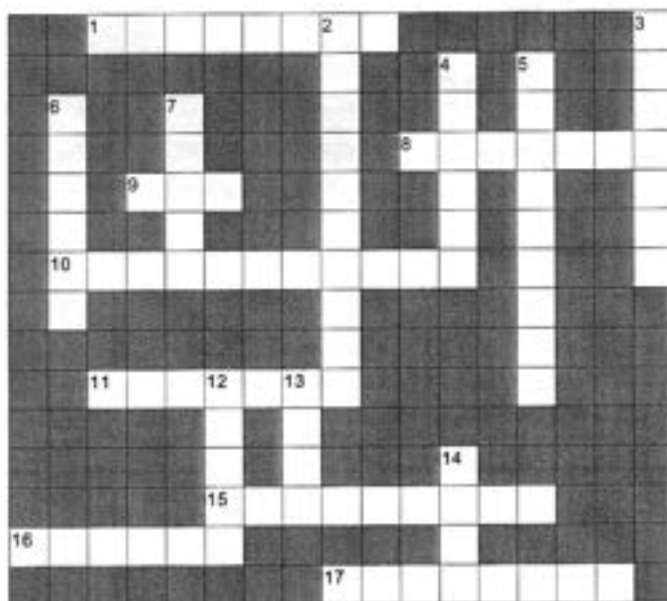
To the Mason this badge should be his most cherished possession. It is the first gift he receives and is a fitting climax to all the symbolic teaching in the first degree. The lambskin apron is emblematic of all he is expected to be in that he is exhorted to leave the world a little better than he found it. Wearing this apron sincerely should surely bring an inner personal satisfaction. As the operative Mason engaged in his trade, whether at some humble task or in erecting a beautiful cathedral to the glory of God, so may we raise a spiritual temple worthy of the G.A.O.T.U.

By R. W. Bro. John Melymick,  
Published in The Tracing Board, GRS, 1975

### ANSWERS TO MASONIC QUIZ

1. The longest serving Grand Secretary was J. Twining Hartt who served for forty years in this office, 1897-1936.
2. The first person to be granted honorary Past Grand Master status was RWB Robert T. Clinch who was the District Grand Master for the Province of New Brunswick under the United Grand Lodge of England when the Grand Lodge of New Brunswick was formed. This honor was conferred in January of 1868.
3. The first time the "Ancient Landmarks" appear in our constitution is in the printing of 1939.

### MASONIC PUZZLE



Created with EclipseCrossword — [www.eclipsecrossword.com](http://www.eclipsecrossword.com)

### Across

1. Restraint
8. Empowers a lodge to work
9. Month Grand Lodge meets
10. Lodge for teaching ritual
11. Number of fellowcrafts in conspiracy
15. The pillar on the right denotes to:
16. Ediface
17. Sign of

### Down

2. It makes you one.
3. Our Grand Master
4. Canopy of a lodge
5. Holy City
6. Symbol of immortality
7. Were made there first
12. Number of tenets
13. Masters dwell there
14. Number of points of fellowship

### MASONIC HUMOR

The victim is being brought to the gallows. The hangman puts the noose around his neck. The victim says: "I really can't understand this! The policeman who caught me was a Mason, the prosecutor was a Mason, the judge was a Mason and you're the Junior Deacon in my Lodge!" The hangman replies: "Calm down Brother and take one step with your left foot!"