

MOSTLY



MASONRY

The Grand Lodge of New Brunswick J. & A.M.

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A MESSAGE FROM THE GRAND MASTER

Freemasonry does not hold a promise of an easy life - it makes it plain that much unremitting work must be done before the young mason's life is perfect. It offers neither wages nor rewards as it places working tools in the hands of its members.

Masons are taught that there is a pleasure in work well done and that the excellence of workmanship should be the aim of every craftsman.

In every group there is a need for persons to perform organizational or administrative tasks; this applies directly to masonry, because we require volunteers to assist in the conferring of degrees and to act on committees. In order to do this, each of us must give up something—we must adjust and adapt so that matters can be performed and given proper attention.

Forcing ourselves to work and to do our best will breed in us temperance and self-control, diligence and strength of will, cheerfulness, and a myriad of virtues that an idle man will never know.

It is essential then to involve the candidate, by giving him work to do within the lodge. Inform him that, by merit and ability, he may grow within the Order, both spiritually and morally. Meanings that are veiled in allegory and illustrated by symbols reveal themselves only to those who are willing to make the effort of discovery.

Charles N. Hollett
Grand Master

THE WORK OF A TRUE AND LOYAL MASON

To wear the Square and act upon it in all

of his daily deeds; to meet all men on the Level and judge them in accordance with the Compasses of truth and charity; to be loyal to his Order and ever Master of himself.

To travel ever Eastward from the feeble Light of Entered Apprentice toward the glorious Light of Wisdom; and finally, to be prepared for the final Password giving entrance to the presence of The Grand Master of the Supreme Order of the Universe.

From a wall plaque in the banquet room at Grand Lodge, Saint John.

GRAND MASTER'S SCHEDULE OF OFFICIAL VISITATIONS January - April, 1990

*INSTALLATION			
*Dec. 30	Keith #23	Moncton	7:30 p.m.
*Jan. 10	The Corinthian	Hampton	7:30 p.m.
Feb. 20	Tweedie #41	Moncton	7:30 p.m.
Mar. 1	Hiram #6	Fredericton	7:30 p.m.
Mar. 6	Saint John's #2	Saint John	7:30 p.m.
Mar. 12	Lodge St.		
	Andrew #16	Rexton	8:00 p.m.
Mar. 21	Sussex #4	Dorchester	8:00 p.m.
Apr. 2	Zion #21	Sussex	7:30 p.m.
Apr. 7	Sunbury #42	Fred. Jct.	8:00 p.m.
Apr. 11	Westmorland		
	#44	Port Elgin	8:00 p.m.
Apr. 14	Mananook #38	Grand Manan	2:00 p.m.

WHY DOES THE RITUAL USE SO MANY REPETITIONS, AS IN "Duly and Truly", Worthy And Well-Qualified," Etc.?

Several "word-pairs" in Masonic ritual make interesting studies; "duly and truly," "worthy and well qualified," "free will and

accord," "parts and points," "keep and conceal." At first glance it may seem that these are so arranged only for emphasis. In Middle English writing, especially in the thirteenth and fourteenth centuries, when Freemasonry was in the process of formation, England had two languages. One was Norman-French, the other Anglo-Saxon. To make sure of understanding, word pairs were much in use, a word of similar meaning being taken from each language.

The apparent redundancy of expression in a number of places in Masonic ritual may be traced back to these Middle Ages. The perpetuation of such usage now, when clarity of thought and understanding might be served as well with one word, is one of many proofs that Freemasonry delights to cling to the ancient and venerated because it is venerated and ancient.

—*"One Hundred One Questions
About Freemasonry"*



FROM THE DESK OF THE GRAND HISTORIAN

Masonry, more than many institutions, has an inherent need for a connection to its' past. Most of the material used in our ritual is based on historical usage and meanings. A recorded history then is of great interest and, I believe, has a necessary and important role in our fraternity. Our history is the recorded events that will be read by interested masons in the future. The last published history of the Grand Lodge of New Brunswick was for our centennial in 1967. As the new Grand Historian, I will be attempting to collect the events of the last 25 years into a booklet that will be available for our 125 year anniversary in 1992.

This up-dating of the history will not only require records available at Grand Lodge, but also information on important events that have taken place in the individual lodges in the jurisdiction.

I am asking any mason with interesting stories or historical data to forward a copy to me, or contact me so that I can arrange a loan of the documents.

To ensure that current events are recorded for future purposes, please let the Grand Historian know what is taking place in your lodge.

Gordon Rattray
P. O. Box 56
Hillsborough, N.B., EQA 1X0

WORSHIPFUL MASTER

Blessed is the Master who has not sought the high places, but who has been drafted in to service because of his ability and willingness to serve.

Blessed is the Master who knows where he is going, why he is going, and how to get there.

Blessed is the Master who knows no discouragement, who presents no alibi.

Blessed is the Master who knows how to lead without being dictatorial; true leaders are humble.

Blessed is the Master who seeks for the best for those he serves.

Blessed is the Master who leads for the good of the most concerned, and not for the personal gratification of his own ideas.

Blessed is the Master who develops leaders while leading.

Blessed is the Master who marches with the group, interprets correctly the signs on the pathway that leads to success.

Blessed is the Master who has his head in the clouds but his feet on the ground.

Blessed is the Master who considers leadership an opportunity for service.

RECEIVES CERTIFICATE

Wor. Bro. William F. T. Johnston, of the New Brunswick Lodge #22, received his 50 year pin and certificate during the summer. The presentations were made at his home in Red Head by M. Wor. Bro. Maurice Dalton, R. Wor. Bro. Wes Weston and by Wor. Bro. Alex Cunningham, Master of the Lodge. Wor. Bro. Harold Scott was also in attendance and presented Wor. Bro. Johnston with a life membership card.

Wor. Bro. Johnson joined the fraternity in 1932 at Canso Lodge #79 in Nova Scotia. He is Past Master of that Lodge. Wor. Bro. Johnston affiliated with the New Brunswick

Lodge in 1954.

Presiding Master Alex Cunningham says that 94 year old William Johnston is as spry as a man 40 years younger. Wor. Bro. Johnston's daughter, Katherine is married to Rev. Harold Hilder, Past Grand Chaplain of the Grand Lodge of New Brunswick.

EDUCATION COMMITTEE REPORTS

Grand Lodge, on recommendation of the Education Committee, has purchased a two year subscription of "The Short Talk Bulletin" for each Lodge in the Jurisdiction. It is hoped that each Mason will read these pamphlets as they become available from your Lodge Secretary. Many of these pamphlets have a very important message.

In the latest one entitled "Freemasonry and Religion Are Compatible", the author states, "Where Freemasonry has instructed its candidates in its history, purpose and intent and where a local Lodge is going about its business with pride and dignity, there is very little that anti-Masonic groups can do to destroy the Craft."

BOAZ, THE PILLAR

It appears to be a general disposition of the human race to name people and things. Usually, it is an identification device by which an individual is known or a community is distinguished. But the habit of naming goes beyond that to encompass boats, trains, houses and so forth.

Even though a number might suffice to identify a boat, for instance, a name still will be prominently displayed on bow and stern. The family dog may not be able to read but its name painted over the door of the doghouse certainly proclaims ownership.

The custom is an old one, an example being found in the Old Testament record of the building of "the house of the Lord at Jerusalem in Mount Moriah."

As related in the second book of Chronicles, Solomon began that work "in the second day of the second month, in the fourth year of his reign."

As the project proceeded, pillars were erected "before the temple, one on the right hand, and the other on the left." For some reason, Solomon named the pillars, the one on the left he called Boaz, the other was Jachin.

His choice of the name of Boaz is of particular interest because it was the name of Solomon's great-great-grandfather, the husband of Ruth whose story surely is one of the loveliest in the Old Testament.

In reading the genealogies of Jesus, one discovers the appearance of Boaz and Solomon among those in the direct line from Abraham to Jesus, or, as St. Luke's gospel suggests, from Adam, "which was the son of God."

One's curiosity is quickened. Why was the name Boaz given to a pillar of the temple? Had Solomon glimpsed in his forebearer something of the strength and stability he desired for the temple pillars? Was his act that of a man paying tribute to the meaning of the life of an ancestor?

Whatever the reason, it is suggestive. To the oft-quoted question, "What's in a name?", one can but answer that the character of a name is determined by the person who possesses it.

It is a good question which asks if the quality of a person's life is such that his or her name would merit a place in a temple raised to God's glory.

EDITORIAL

A Rose In The hand

Two years ago, Alex Pincombe and I attended a meeting of Westmorland Lodge #44 in Port Elgin (a nice Lodge to visit). At that meeting the members were discussing plans to hold a testimonial dinner in honour of R. W. Bro. Harold Hetherington, M.D. Dr. Hetherington was retiring from medical practice in the Port Elgin area, and the members felt that Dr. Hetherington's contributions to the Lodge and the community merited 'an evening in his honour'.

When Alex was asked to address the members toward the end of the meeting, he commended the brethren for their efforts to host this celebration.

Alex said, "A rose in the hand is worth more than a wreath on the casket." He went on to state that it is important to reward someone



FORMER EDITOR PASSES

Charles Alexander Pincombe, editor of *Mostly Masonry* from 1985 to 1988, died in Moncton on Sept. 1989. R. W. Bro. Pincombe had been in poor health for some time.

Alex was regarded as the City of Moncton's "foremost historian". His Master's thesis at U.N.B. was entitled, "The History of Monckton Township". For the past two years Alex had been working on a definitive history of Moncton for the city's Centennial in 1990. At the time of his death, Alex had completed 6 of the 12 chapters in the book.

One of the more interesting events in Alex's life occurred in 1974 when the Indian Island Band made him an honorary chief in recognition of his support of the Micmac language and culture in New Brunswick.

R. W. Bro. Alex Pincombe was initiated in Tweedie Lodge #41 in 1951 and became its Master in 1961. He was Grand Lodge Historian, 1967-71, and District Deputy Grand Master for District #2 in 1987-88.

Alex leaves no immediate family behind save his 6500 Brothers who benefitted from his dedication to the fraternity and love of history.

(Editorial continued)

for their contributions while that person is still healthy and alert and able to appreciate fully the accolades and tributes so richly deserved.

Alex's death is a poignant reminder to us all "how swiftly the sands run, and how rapidly our lives are drawing to a close."

Every lodge in New Brunswick has members who have contributed greatly to Masonry and their community. As a fraternal organization, shouldn't we pause periodically to thank those men whose dedication, zeal and leadership have enriched our lives?

In doing so, we would be hearkening to Alex's words and the membership will experience and maintain in that fullest splendor the first Masonic ornament of brotherly love.

Send articles, pictures, comments and suggestions to:

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TOMORROW

*He was going to be all that he wanted
to be — tomorrow.
None would be kinder or braver
than he — tomorrow.
A friend who was troubled and weary he
knew,
Who'd be glad for a lift — who needed it
too—
On him he would call and see what he
could do — tomorrow.
Each morning he stacked up the letters
he'd write — tomorrow.
And thought of the folks he would fill
with delight — tomorrow.
And hadn't one minute to stop on his way
"More time I will have to give others"
he'd say — tomorrow.
The greatest of workers this man would
have been — tomorrow.,
The world would have hailed him had he
ever seen — tomorrow.
But, in fact, he passed on and faded from
view,
And all that he left here when living was
through,
Was a mountain of things he intended
to do — tomorrow.*

Contributed by W. Bro. Roy Cassidy
Fownes Lodge #45

Ed-I hope this poem doesn't apply
to you — tomorrow.