

District 'C' hronicle

February 2010

Hamilton Masonic District C

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FROM OUR DISTRICT DEPUTY GRAND MASTER

Brethren;

The members of Wardrope Lodge No. 555 assisted with the hospitality at the January Blood Clinic and my thanks is extended to Ian Craig, Joanne Craig, Laura Craig, John Lyness, Damon Allan (W.M.), Jason Allan, Jason McCulloch, and James Dickinson for helping out.

In the month of January, The Electric Lodge No. 495 and Hugh Murray Lodge No. 602 held special Burn's nights in support of their special projects and a way of growing our Masonic family participation. Well done Brethren! A special milestone of Masonic service was part of Ancient Landmarks/Doric Lodge No. 654 meeting in January at which R.W. Bro. Robert Wands was recognized with his 50 yr Past Master's pin from Grand Lodge. Congratulations from all!

Each day I receive numerous email messages either relating to G.L. activities or other Masonic interests and I would like to share with you this article which was recently posted. The article originated on the T.F.S. discussion forum (G.L. of Minnesota) by W. Bro. Mike Hill.

Masonic Stress Management

As Masons and everyday folks we face new challenges each day. It doesn't matter if we're working full time, part time or we're retired and just trying to enjoy the time we have. Every day we are faced by; employers, family members and friends who have better ideas on how we should live and work. When this occurs it is important to remember what experts recommend.

A lecturer explained stress management to an audience, raised a glass of water and asked, "How heavy is this glass of water?" Answers called out ranged from 20g to 500g.

The lecturer replied, "The absolute weight doesn't matter. It depends on how long you try to hold it." "If I hold it for a minute, that's not a problem. If I hold it for an hour, I'll have an ache in my right arm. If I hold it for a day, you'll have to call an ambulance. "In each case, it's the same weight, but the longer I hold it, the heavier it becomes."

He continued, "And that's the way it is with stress management. If we carry our burdens all the time, sooner or later, as the burden becomes increasingly heavy, we won't be able to carry on." "As with the glass of water, you have to put it down for a while and rest before holding it again.. When we're refreshed, we can carry on with the burden."

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The **DISTRICT CHRONICLE** is published monthly and will be available for download on the district website at <http://www.hamiltondistrictmasons.org>. Please forward submissions to this newsletter through the contact details on our website.

Please note: The opinions and views expressed in any article in the District 'C' hronicle are those of the writers and therefore do not necessarily reflect the opinion of Grand Lodge. The editor reserves the right to edit submissions.

"So, before you return home tonight, put the burden of work and/or tribulations of the day down. Don't carry them home. You can pick them up tomorrow. Whatever burdens you're carrying now, let them down for a moment if you can."
"Relax; pick them up later after you've rested. Life is short. Enjoy it!"

R.W. Bro. Bill MacPherson

FROM THE MID-TERM DISTRICT MEETING OF JANUARY 16th

- 32 brethren were in attendance, representing all district lodges, and including 7 Worshipful Masters.
- Our Grand Master has issued a dispensation for Canada Lodge UD GRC to meet in Kandahar, Afghanistan under the authority of the Warrant of Trent Lodge No. 38, Trenton (Prince Edward District). It is his hope that this lodge will provide a supportive and reassuring fraternal environment for our many Masonic Brethren serving under fire for the protection of our freedom from terrorism.
- The target for the Grand Master's Coffee for the Troops is nearing its goal. As of Jan. 9 report almost \$26,000 has been contributed by individuals, lodges and districts. It will remain open until the end of January with a goal of \$30,000.
- Dufferin Lodge will be hosting Pancake Breakfasts on the 4th Saturday each month starting on January 30, 2010. Seymour no longer are continuing with their breakfasts.
- An ad hoc Committee of PDDGMs chaired by Roger Parliament will be developing a History of District C.
- Currently, only 4 lodges have sponsored a Lodge Blood Donors Clinic.
- To date, \$1500 has been contributed to the District Charity, "Ronald McDonald House".
- 5 Lodges have sent in their Letter of Intent to become a 'Cornerstone Lodge'.
- The District 'C'ronicle enjoys a regular readership of 357 digital subscribers, while the website receives an average of 1500+ unique visitors each month.
- 7 Lodges currently do not have a lodge history posted on the website, which is one focus of our DDGM.
- Current development of a GPS points of interest project is underway, which when completed will enable the user to use his GPS device to locate any Masonic Lodge in our Jurisdiction for travel directions.
- Subscribers of the Chronicle are encouraged to make a hard copy for a brother who does not have a computer and who enjoys keeping current with District News.

THE INAUGURAL LECTURE OF THE GRANDMASTER'S PROJECT

AT BROCK UNIVERSITY ON
SATURDAY APRIL 17th, 3:00 pm

Although Freemasonry's stated goal is the improvement of the individual man there is no doubt that it also has had an influence on society as a whole. Whether this is due to improving the individuals who take part in society, or by affecting social institutions or the social order is up for debate. Dr. Andreas Önerfors of the Centre for Research into Freemasonry and Fraternalism at Sheffield University, in his paper "Cosmopolitan Foundations Of Freemasonry", quotes an official of a present day Grand Lodge as saying: "In that context, I was rather surprised that some of you had been discussing the role of Freemasonry in a changing Europe and how Freemasonry can influence, for the common good, the social and moral development of the new Europe. The Home Grand Lodges – England, Ireland and Scotland – would respond that Freemasonry has no role outside Freemasonry and that the only influence it should be seeking is over itself and its members."(1)

But Dr. Jessica Harland-Jacobs of the University of Florida argues in her book *Builders of Empire* that as a side effect of its policy of universality, Freemasonry has had a profound influence on the development of the British Empire and subsequently the Commonwealth.(2) Dr. Önerfors notes that there has been discussion of Masonry's influence on Society at least as far back as 1797 when we find Chevalier Ramsay's *Discours*, published in the *Scientific Magazine*, and *Freemason's repository* under the heading "The Influence of Freemasonry on Society. Philosophically inquired to". In fact there was much public discussion of Freemasonry in the 18th Century, with frequent articles appearing in the press.(3)

The effect of Freemasonry on Society has again become a topic for study among academics around the world as Freemasonry, once a bastion of Secrecy, has opened itself up to the public. Lord Northampton, while Pro Grand Master of the United Grand Lodge of England, went as far as to say "we became obsessively secret about ourselves. That has now changed and with our new ethos of openness we hope to be able to change any misguided perceptions, and show those who are not masons the good things that Freemasonry stands for."(4)

There have sprung up centres for the study of Freemasonry at several universities : Sheffield in England, Leiden in Holland, and UCLA in California. The researchers are sometimes not Masons, and the outsider perspective they bring is enlightening. Unfortunately, much traditional Masonic research has been very introspective. By connecting Masonic history with what else was going on in the world at the time, much light is shed on both sides.

In August of 2009, M.W. Bro. Raymond S. J. Daniels, Grand Master of the Grand Lodge of Canada in the Province of Ontario announced his project for the creation of the Sankey Centre for Masonic Studies. The Sankey Centre at Brock University will encourage research into the significant impact fraternalism in general and Freemasonry in particular have made on our society here in Canada and throughout the world.

The Centre is named in honour of R.W. Bro. Charles A. Sankey (1905-2009). Dr Sankey served as Chancellor of Brock University from 1969 to 1974. A renowned Masonic scholar, he was active in all the concordant bodies of Masonry including the Ancient & Accepted Scottish Rite, the Royal Order of Scotland, and Royal Arch Masons. His extensive collection of rare Masonic books and papers is in the Special Collections of the James Gibson Library at Brock, providing a rich resource for research scholars and students. The first phase of this project is to initiate a series of annual lectures by world renowned and local Masonic scholars with an option for periodic multi-day conferences.

Brock University and the College of Freemasonry are pleased to announce the Inaugural Charles A. Sankey Lecture will take place at Brock University on April 17, 2010 at 3pm. The speakers will be Dr. Andreas Önnorfors and Mr. David Sharron, Head of Special Collections at the Gibson library.

The Inaugural Charles A. Sankey Lecture
"Perceptions of Freemasonry from the Eighteenth Century to the Internet"
by Dr. Andreas Önnorfors
April 17, 2010 at 3 pm

Since its modern establishment in urban London of the late 1710s, freemasonry was covered extensively in the press. One of the first steps of the fraternity was to publish its mythological history and charges, the famous *Constitutions* of Anderson of 1723. Books and pamphlets attacking and defending freemasonry almost immediately appeared on the market. These dynamics accelerated in connection with events such as the papal condemnations of freemasonry and peaked early around the years of the French revolution. Since then, anti-masonry in different colours on the spectrum has influenced the image of freemasonry both in political ideologies, conspiracy theories of various kind, as much as in popular culture as recently demonstrated by Dan Brown's new novel *The Lost Key*. Freemasonry itself has reacted modestly upon this development of an image over time with few successful exceptions that also will be addressed by the lecture. The presence of a seemingly secret society in media begs also the question how private freemasonry in reality was and is. It is legitimate to ask if public perceptions of freemasonry not even constitute a major element of the impact of freemasonry upon society itself. This lecture aims to map the main lines of these perceptions from the first press articles to the presence of freemasonry in the main media of the twenty-first century, the Internet.

Dr. Önnorfors is Senior Lecturer and Director of the Centre for Research into Freemasonry and Fraternalism at Sheffield University. As an academic and a member of the Swedish Order of Freemasons and its research lodge, he has experienced firsthand the pitfalls and successes of forging cooperation between academia and Freemasonry, establishing the highly regarded International Conferences on the History of Freemasonry in Edinburgh. Planning for a third conference in Alexandria, Virginia in 2011 is well under way. He has done postdoctoral research on Swedish Eighteenth Century Freemasonry and has interests in the history of the Press, and cultural semiotics, trying to understand how human encounters create symbol systems. Dr. Önnorfors has published about forty papers and articles in various languages, a majority of them on Freemasonry. He has organized three themed lecture series: Freemasonry and Fraternalism in the Middle East, in Eastern Europe and "Perceptions of Freemasonry". He firmly believes that initiatives to raise the profile of academic research into Freemasonry will generate positive off-spring both for academia and the Craft.

To enable university students to be exposed to this exemplary speaker and program, the tickets will be free, but we are asking Masons who are able to do so, to make a tax-deductable donation to the Masonic Foundation of Ontario Grand Master's Project, Number 2937 in lieu of the price of a ticket.
<http://mfo.masonicfoundation.on.ca/donate.php>

Tickets will be available through Brock University shortly. Please check the Grand Lodge website for details or email the Chair of Masonic Education at djjcameron@golden.net.

by R.W. Bro. David Cameron, FCF for The Committee on Masonic Education

References:

1. Önnorfors, Andreas, "Men Are Not To Be Essentially Distinguished...": Cosmopolitan Foundations Of Freemasonry", CRFF Working Paper Series No. 3, p.7, <http://sheffield.academia.edu/documents/0053/1316/CosmopolitanFoundations.pdf>
2. Harland-Jacobs, Jessica, *Builders of Empire, Freemasons and British Imperialism, 1717 - 1927*, University of North Carolina Press, Chapel Hill, 2007
3. Önnorfors, Andreas, *op.cit.*, p. 6
4. Lord Northampton, Address at the General Meeting of the Grand Charity of the United Grand Lodge of England, Freemasons Hall, London, U.K. on 21 June 2006, <http://web.mit.edu/dryfoo/Masonry/Essays/lord-noho.html>

FROM THE GRAND SECRETARY

Brethren;

I am in receipt of correspondence dated January 20, 2010 from the Masonic Service Association of North America regarding an appeal for relief in Haiti. This is the agency by which we provide Masonic Disaster Relief throughout North America. As in the past, I expect your Grand Lodge will be contributing via this media.

Cheques should be made payable to: 'MSA Disaster Relief (Haiti)' and sent directly to, The Masonic Service Association, 8120 Fenton Street, Suite 203, Silver Spring, MD 209 10-4785. Alternatively, payable to MSA etc and sent to this Grand Lodge office, we will forward same.

MSA quote: " Our Brothers in the Grand Orient D'Haiti desperately need assistance as they work with their communities in trying to rebuild their shattered lives" unquote.

Fraternally, Terry Shand

FROM THE GRAND CHAPLAIN

For the presentation of a Volume of the Sacred Law in the Lodge Room while at work:

"My brother, when you were initiated, you took your obligation on this V.o.S.L. To make your obligation a solemn one, you sealed it with your lips on this book, indicative of submission, deep respect, and emotional commitment. You repeated that in each degree.

Before entering the Lodge, you informed the brethren who met you in the anteroom that you believed in the existence of a Supreme Being who had revealed his will to humanity. At your entrance to the Lodge, you declared your trust in God in all times of difficulty and distress, and were told that thus placing your confidence, no danger might ensue. During your first degree, you were told that it was through this Volume, the Supreme Being had revealed more of his divine will than in any other way. You approached a consecrated altar, and found this volume resting there. On it, you took your obligation. You heard a portion of it read, and received light. You were later told that the Volume itself is one of the three Great Lights in Masonry - to rule and govern our faith.

This particular V.o.S.L. is sacred to your own faith, but rest assured, that as Masonry is in no way a religion, were your faith another one, the appropriate volume to that faith would have supported the square and the compass, and there you would have taken your obligation.

Now, my brother, we present this to you. It will serve as a reminder of your membership in this Lodge, but that is not its purpose. In the Charge given to you at the close of your degree, you were first directed to this book. At the end of that Charge, you were told to consider yourself called upon to make a daily advancement in Masonic knowledge. In giving you this volume, may we suggest that you can profitably make that advancement by perusing its pages and considering carefully what the G.A.o.T.U. is saying to the world, to the Craft, and to yourself.

Read it, and remember that you have kissed it with reverence. Let that reverence and the love of your brethren who present this to you now lead you to consider it, not a memento, but as a set of instructions for life. With our affection, and blessings, please accept this volume on which you were obligated.

SEYMOUR No. 272 INSTALLATION



On January 12, 2010, a full lodge room witnessed a Father Son Installation. Worshipful Brother Gordon Satchell installed his son, Worshipful Master Stanley G. Satchell. Stanley is also the District Chairman of the Blood Donors Committee. Have a great year Stanley. See other pictures on the District Website.

“SOME PERSONAL THOUGHTS ON LEADERSHIP IN MANAGING CHANGE”

This keynote speech by R.W.Bro. Samuel Kalownoski, Past President of the Masonic Foundation and currently Honorary Member of the Board of General Purposes opened the Especial Communication of Grand Lodge held in Sudbury on November 14, 2009.

During the course of today, you will have been apprised by the Grand Master, the Deputy Grand Master and Members of the Management Committee of the great strides that are being made in changing the philosophy and practices of management as the Centres of Excellence Model is being implemented. The management of this tsunami of change will call forth the greatest expression of leadership that we have seen in some time.

I am not an expert on the subject of leadership, but I have been, over the last 30 or more years a keen observer of leaders in action and would like to share with you some of my personal thoughts on this subject.

As basic advice for the architects of these changes, Buckminster Fuller suggested, “you never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete” Guess that is what today is all about.

But I ask you, what is this thing called leadership? What are its salient features, its qualities, traits, characteristics? Leadership is not just following a dog’s philosophy on life, which states, “Handle every stressful situation like a dog...if you cant eat it or play with it, then just p... on it and walk away”. That is not what I want to talk about.

I would submit, and many of you will agree that, contrary to sports broadcasters, dubiously-credentialed writers and the zealots we hear on Speaker’s Corner, leaders are not born, they spring up or are developed at the call of opportunity, yes, when opportunity beckons. Not always the learned, the tech wizards, the chosen, the senior politicians, definitely not. The celebrated writer, Anonymous, posited that. “opportunity knocks but once, and absolutely refuses to ring the bell, but temptation bangs on the door forever.”

Before you start grumbling, I would like to illustrate my point by having you think about the following leaders who seized the opportunity...

- Winston Churchill, the cigar-chewing, scotch guzzling, third rate politician who galvanized the allied war efforts against the growing tyranny of der Fuehrer.
- Mahatma Gandhi, that emaciated, barefoot fakir, who through personal example and sacrifice released the Indian sub-continent from British colonial rule.

- Nelson Mandela, who through imprisonment and strict adherence to his humanitarian principles, brought an end to South African apartheid.
- William Mercer Wilson, John Ross Robertson.....who among you will be next to seize the call of opportunity?

You are all leaders, in one sense or another, in your Lodge, in your home, in your community, in your country. From all this, how am I to crystallize those distinguishing characteristics, those attributes, those qualities, which characterize the essence of leaders and of leadership? Countless volumes have been written, glib opportunists sell the “leadership recipe” for big dollars, just check the Internet, you can buy thousands of pre-written essays on leadership or its elements for \$5.95.

Just to refresh what you already may know, here are some of the essential qualities of a leader and of leadership:

- Creativity...the capacity to bring new/original perspectives on problem solving and issue resolution.
- Capacity to conceptualize...to move swiftly from the abstract to the concrete.
- Appetite for learning...to be current on issues, people and organizations.
- Instinct for building...to assemble people, work teams and organizational structures and guide them to their fullest potential.
- Commitment to team effort and partnership...to involve all individuals in basic dialogue based on openness, trust, communication and shared objectives and responsibilities...and accountability.
- Empowerment...the buzz word made famous by minorities, activists and women’s groups...but so critical to success.
- Walk the walk...lead by example, probably the most important of all the qualities of leadership
- Abe Lincoln said, “You cannot build character, courage and leadership by taking away people’s initiative and independence. You cannot help people permanently by doing for them, what they could and should (and I say must) do for themselves.”

With a pragmatic combination of some of these elements, and a willingness on the part of many of you to become energized, we can create a new world, a better world.

But I say, somewhat facetiously, what our Grand Lodge does not need, what you do not want or need, is just another program, perhaps a Grand Lodge Physical Fitness Program. Everyone here and throughout the Masonic World, everyone already gets enough exercise by:

- Jumping to conclusions,
- Flying off the handle,
- Knifing friends and enemies alike in the back,

- Dodging responsibility,
- Pushing their luck, and
- Running down the GM, DGM, DDGM, WM.

Really we don't need another Program, but I'm sure you get my point. The above is old hat, you are probably muttering to yourself, "I heard all that in Leadership 101. Perhaps you did, but it is worth repeating.

In my last segment, I would like to dwell on some more general aspects of Leaders and Leadership. Remember, that setting achievable goals is the first step towards success as a leader, walk before you run, etc., There is no magic formula for securing the keys to the executive bathroom....you must exact a goodly measure of blood, sweat and tears, before you gain access to that nirvana.

There really is a finite expiry date on blaming your parents for all the shortcomings that you manifest in everyday life...so grow up.

I strongly believe that, after you have everything else in your leadership tool-kit, there are, however, two additional elements that are really instrumental to growing success as a leader.

These are: 1) the intrinsic benefits of **failure** and 2) the critical importance of an **active imagination**.

On the question of failure, be assured that talent and intelligence do not inoculate you against failure...just like a vaccine for H1N1.

But, I can't stand here before you and try to convince you that failure is fun...well, it isn't...it can be painful, demoralizing, degrading, it robs the soul and the spirit of all moral goodness. Many of you know, first hand. I, too, know. Dropping like a stone from being a Manitoba scholar with a 90+ average to a 35 average in a couple of semesters and then banishing myself to the hinterland of Thompson, Manitoba to lick my wounds and rebuild a fragmented confidence, failure is unforgiving, but it teaches many valuable lessons.

Failure strips away the non-essential and allows you to concentrate on finishing what you started, to re-build from the rock bottom, to be tested by adversity.

I am not recommending a constant diet of failure...but some taste of failure is essential, it gives you perspective. If you are too cautious in everything you undertake, you may never fail, in the abstract sense of the word, but you fail by default, never having experienced the "dark side" or the other side. Above all, do not fear failure, recognize that it is always a possibility, but soldier on, taking calculated risks and keeping the momentum going.

The other characteristic that is invaluable to effective leadership is the crucial importance of an active imagination.

You should treasure it as your talisman, offering you the unique possibility to see what is possible, the keys to innovation and discovery. Let your mind loose, unfetter the chains that bind you to an unexciting, blasé existence. If your mind is constantly living in empty spaces, devoid of imagination, surely this will lead to imminent mental hyper atrophy and you will become dull, boring and unproductive..

I learned more about human goodness and human empathy by letting my imagination run loose during my 5 years as President of the Masonic Foundation. It gave me the opportunity to take calculated risk, to experience failure and to unshackle my imagination.

What you achieve inwardly will ultimately be reflected outwardly, which I sincerely trust you will impart to all that you touch in your capacity as leaders for today and every day hereafter.

And finally, let me leave you to your deliberations this afternoon as you propel yourselves into a brave new world, confident that you are on the right track, certain that you will succeed:

"To try and fail is at least to learn.
To fail to try is to suffer the inestimable loss
of what might have been"

Live with 3 E's --- Energy, Enthusiasm, and Empathy

50 YEARS A PAST MASTER



R.W. Bro. Robert 'Bob' Wands was installed as Worshipful Master of Doric Lodge No. 382, on January 19, 1959 at the James Street Temple. Here he receives his 50 years Past Master's pin from DDGM R.W. Bro. Bill Macpherson.

HAGAR THE HORRIBLE



WHICH IS THE OLDEST MASONIC LODGE?

Many freemasons are curious as to what is the oldest Masonic Lodge in the World?

Many believe that Mother Kilwinning in Scotland is the oldest particularly as it holds number 0 on the roll of the Grand Lodge of Scotland. But Mother Kilwinning claims that most of its early records were lost in fires or other disasters and now only has records dating to the middle of the 15th Century.

With actual evidence, Lodge of Edinburgh No.1, Edinburgh is the oldest lodge in the world, this lodge is sometimes known as Mary's Chapel. Its oldest Masonic lodge minutes are dated 31st July 1599 and it is 410 years old.

More impressively, the first 5 pages of minutes incorporate the Schaw Statutes which are dated 28th December 1598. Six months later, on 31st July 1599 are to be found the minutes which confirm the lodge's claim as having the oldest existing masonic minutes.

The Schaw Statutes are named for William Schaw, who was Master of Works to His Majesty, King James VI and General Warden of the Masonic Craft. In the statutes, he declared that these ordinances issued by him for the regulation and the governance of Operative Masons in Scotland, considered the lodge at Edinburgh to be for all time, the first principal Lodge.

Lodge of Edinburgh No. 1 was first called "The Lodge of Edinburgh" and retained this name until 1688, when the Grand Lodge of Scotland confirmed its charter in the 1730's, and designated the lodge as: "The Lodge of Edinburgh (Mary's Chapel) No1".

Prominent members belonging to the Lodge in its very early days included His Royal Highness, The Prince of Wales (afterwards called King Edward VII) and His Royal Highness King Edward VIII.

Both were affiliated with the Lodge, taking the obligation on the "Breeches Bible" which was printed in 1587. The pen with which these 2 brethren signed the roll is still preserved in the Edinburgh Lodge No. 1 museum.

As early as 1600, The Lodge of Edinburgh began to admit non-operative freemasons. In June 1600 the Laird of Auchinleck was made a speculative member, the first authentic record of the making of such a member.

When the Grand Lodge of Scotland was established on 30th November 1736 the Lodge of Edinburgh took an active part. Thirty-three lodges were represented at the meeting, which was held in the lodge room of the Edinburgh Lodge. Because the oldest minutes of a lodge was that of Edinburgh Lodge, it was placed first on the roll of the Grand Lodge.

*A man without ethics is a wild beast loosed upon this world.
Bro. Manly Palmer Hall (1901-1990)*

THE STORY BEHIND THE FORGET-ME-NOT EMBLEM



In the years between World War 1 and World War 2 The blue Forget-Me-Not Emblem (Das Vergissmeinnicht) was a standard symbol used by most charitable organizations in Germany, with a very clear meaning: "**Do not forget the poor and the destitute**".

It was first introduced in German Masonry in 1926, well before the Nazi era, at the annual Communication of the Grand Lodge Zur Sonne, in Bremen, where it was distributed to all the participants. That was a terrible time in Germany, economically speaking, further aggravated in 1929 following that year's Great Depression.

That economic situation, contributed to Hitler's accession to power. Many people depended on charity, some of which was Masonic. Distributing the forget-me-not pin at the Grand Lodge Communication was meant to remind German Brethren of the charitable activities of the Grand Lodge.

In early 1934, it became evident that Freemasonry was in danger. In that same year, the Grand Lodge of the Sun (one of the pre-war German Grand Lodges, located in Bayreuth) realizing the grave dangers involved, adopted the little blue

Forget-Me-Not flower as a substitute for the traditional square and compasses.

It was felt the flower would provide brethren with an outward means of identification while lessening the risk of possible recognition in public by the Nazis, who were engaged in wholesale confiscation of all Masonic Lodge properties. Freemasonry went undercover, and this delicate flower assumed its role as a symbol of Masonry surviving throughout the reign of darkness.

In 1936 the *Winterhilfswerk* (a non- Masonic winter charity drive) held a collection and used and distributed the same symbol, again with its obvious charitable connotation. Some of the Masons who remembered the 1926 Communication possibly also wore it later as a sign of recognition. We have no evidence of that and its general signification still was charity, but not specifically Masonic charity.

During the ensuing decade of Nazi power a little blue Forget-Me-Not flower worn as a pin a Brother's lapel served as one method whereby brethren could identify each other in public (although even then it was not always safe to wear any non-Nazi pin), and in cities and concentration camps throughout Europe. The Forget-Me-Not distinguished the lapels of countless brethren who staunchly refused to allow the symbolic Light of Masonry to be completely extinguished.

When the Grand Lodge of the Sun was reopened in Bayreuth in 1947, by Past Grand Master Beyer, a little pin in the shape of a Forget-Me-Not was officially adopted as the emblem of that first annual convention of the brethren who had survived the bitter years of semi-darkness to rekindle the Masonic Light.

At the first Annual Convent of the new United Grand Lodges Of Germany AF&AM (VGLvD), in 1948 Bro. Theodor Vogel, Master of the Lodge "Zum weißen Gold am Kornberg", in Selb (then in Western-occupied Germany), remembered the 1926 and 1936 pin, had a few hundred made and started handing it out as a Masonic symbol wherever he went. When Brother Vogel was later elected GM of the Grand Lodge AFuAM of Germany and visited a Grand Masters' Conference in Washington, DC, he distributed many.

But is the story True?

Information about the Masonic tradition surrounding the blue Forget-Me-Not amounts to very little. It is true that the flower was used by some German Masons about 1926, and it appears likely that in March 1938 some of them did wear it again as a Nazi badge, even though by an extraordinary coincidence, it had been chosen as a Masonic emblem twelve years earlier. It is likely not true that it was ever worn after March 1938 as a secret means of recognition.

However, even if many German Masons (together with the great majority of German citizens of that time) never objected to the Nazi politics and went so far as to support Hitler, some were brave enough to fight him openly.

Based on the membership of all the then existing German Lodges, it is likely that around 2% of the 174 Lodges participated in the creation of the first United Grand Lodge of Germany. Five only belonged to the Symbolical Grand Lodge of 1930, the only German Grand Lodge that resisted Hitler.

For human and political reasons as well, those Masons who thought it their duty to rebuild German Freemasonry once the War was over could hardly tell the whole truth to their foreign brethren. They might have told the story of those dark years in a different way, but it is probably easier to say so in 2009 than it was in the 1950s.

Accordingly a legend was born. Not the legend of the Forget-Me-Not, but that of German Freemasonry too weak to resist, banned as soon as Hitler became Chancellor of the Reich, wearing a badge on the streets and – of all things! – in concentration camps. That legend was likely born as the result of an unconscious effort to inhibit the past as well as a conscious maneuver. It was believed not only because it was the logical thing to do, but also because it was reassuring to imagine Freemasons acting according to their ideals, fighting for freedom and defending it.

Let us admit to the Masonic Brotherhood of the blue Forget-Me-Not that a simple flower blossomed forth into a symbol of the fraternity, and became perhaps the most widely worn emblem among Freemasons in Germany.

In the years since adoption, its significance worldwide has been attested to by the tens of thousands of brethren who now display it with meaningful pride.

By Bro. Alexander Sives, from the Archives of the Masonic Network

References: [Das Vergissmeinnicht](#), [Forget Me Not](#), [Freemasonry](#), [Freemasonry in Nazi Germany](#), [German Freemasonry](#), [Germany](#)

Character is what you are when nobody is watching.

THE MASONIC APRON

The item that is most readily recognized by society as the emblem of a Freemason is, without a doubt, the apron. While the most obvious origin of the apron is from the working attire of the Operative Stone Masons, over time much symbolism has become attached to it.

The earliest aprons were, understandably, based on those of the operative masons, and, in common with many other trades, were long enough to cover the workers front down to the knees. It was normally made of linen, though leather aprons were used as well, particularly in trades which necessitated greater protection for the wearer.



Our aprons are descended from those with bibs. It is the remnant of this protective part of the apron from which the flaps of our aprons derived.

Initially, the bib, or flap, was either worn up and buttoned to the coat, or was allowed to hang down. Often, it was even cut off by the early Freemasons and dispensed with. As the apron evolved in the 18th Century, the flap became a decorative aspect, and often was cut in a semi-circular shape. The lower part of the apron would be cut in a similar fashion.

Freemasons began to decorate their aprons with the symbols of the Craft and overtime these decorations became more and more elaborate

Today, the aprons used by Freemasons are more standardized, in part due to the mass manufacturing techniques that are employed.

Additionally, as the Grand Lodges became more organized, they began to require a degree of standardization regarding the aprons employed by their members.

Today's aprons are smaller, and simpler than those used by our operative and speculative predecessors. They distinguish the Freemason, and to the initiate convey great symbolic meaning. I treasure my apron as it identifies me as a Mason to my brothers and sisters, and also serves to remind me of the great responsibility that comes with ownership of it.

In the Scottish Rite first degree we are told that the apron symbolizes work. I understand this to mean the work that all Freemasons are required to engage in, to work on ourselves. This work that the apron symbolizes never ceases. Unless asleep, we are always engaged in the labour which we have voluntarily sought out and taken upon ourselves.

Many Masonic writers have attributed its white colour to the concept of purity. As the apron was traditionally made from a lambskin, this has also been used to symbolize innocence. Lambs, like small children, have often been used to portray that state where one has not yet been stained by exposure to the darker side of life.

White is also the colour of virginity in many cultures. The newly initiated Mason is a virgin to the work of the lodge. Despite the lifetime of work ahead in the shaping and polishing of the individual's Ashlar, the Mason's apron remains unsullied and white, symbolizing the purity of his, or her intentions.

The triangular flap has been equated to the Delta, which is a central symbol in the lodge. The delta, or triangle, has been called the perfect geometric shape, and the three sides also bring to mind the symbolism of the number three and the use of three dots in the shape of a triangle in Masonic correspondence.

The square shape of the apron can be considered to represent the finished, or "perfect Ashlar" the completion of which is the Magnum Opus of Freemasonry. One author has also attributed the Four Cardinal Virtues to the four sides of the apron, namely, Temperance, Fortitude, Prudence, and Justice.

A square can also suggest Solidity. A solid foundation is essential to erecting any building. Our entire symbolism involves the building trade. Our working tools are those of the Operative Stone Masons. We as Speculative Masons labour together in lodge to build the Great Temple of Freemasonry. Without the solidity of a firm foundation our labours will be in vain.

As a symbol of being prepared for work, all Masons must be attired with the apron to be present in lodge. This relates to the gloves that are required as well, but not in Ontario Lodges. As warriors required their swords and shields to be capable of performing their duties, so must Freemasons be garbed in their aprons (and gloves) to able to begin their labours in the Temple.

We shape and polish our Rough Ashlars, so that we may participate in the great work of Freemasonry, which is the Progress of Humanity to the Glory of the Great Architect of the Universe.

From the San Diego Freemason

THE THREE ROSETTES ON A M.M. APRON EXPLAINED

The Rose, the Queen of Flowers, is the symbol of beauty, of youth, of love, of joy, and of silence. In the ancient mysteries, in mythology among the ancient Hebrews and other nations the rose was ever considered a very important symbol. The ancient Greeks dedicated the Rose, as the symbol of beauty, to Aphrodite the goddess of love. The Flora of Spring carries a rose in her hand, and Homer assigns rosy fingers to Aurora. Among the Hebrews it was customary to decorate themselves with roses at joyous festivals, hence the passage in the Wisdom of Solomon II, "Let us crown ourselves with rose-buds before they withered." The same custom obtained among

the Greeks and the Romans. Among the latter the Romans, this caution was particularly popular, during the winter whole cargoes of roses were shipped from Alexandria to Rome. At banquets the guests were seated upon cushions filled with rose leaves. Among the Sybarites it was the custom to sleep upon rose leaves.

In Egypt and Greece the candidates for initiation into the mysteries especially wore roses; and roses were the constant ornaments of the temples during the ceremony of dedication and opening the feasts of the mysteries. The object of decorating the candidates for initiation with roses being to intimate to them, that that which had been communicated to them as secrets (sub-rosa) they were bound to preserve with inviolable silence, hence the rose, especially among the Freemasons, is considered as the symbol of silence which the candidate not only promised to observe but a silence which he faithfully and inviolably observed. A similar custom as that practiced in the ancient Egyptian and Greek mysteries, obtained among the ancient Germans at their banquets, a wreath of flowers with a rose in its centre was suspended from the ceiling over the banquet table, as a symbol that everything that was spoken during those social gatherings should be kept as a secret among the partakers of those banquets.

This custom we find even at more recent periods, in several other countries the guests that were entertained at particular banquets wore a rose as a part of their head dress, while on the ceiling and upon the tables roses were either painted or produced in a natural state, for a like purpose, i.e. as the symbol of silence.

It is thus that the rose, the queen of flowers, became the favourite flower of the Freemasons, the disciples of the Royal Art, and the greatest of their festivals that of St. John the Baptist, is richly decorated with roses, thus reminding every Freemason of the three-fold meaning of that emblem of Love, of Joy, and of Silence.

The three Rosettes on a Master Mason's Apron indicate that every Master Mason has thrice been obliged to Fidelity, to Secrecy, and to Silence: Fidelity to the Craft, Secrecy as regards our sacred Secrets, and Silence as to the proceedings of the Lodge, which should never be disclosed to the profane.

Article by R.W. Otto Klotz published in the Ontario Craftsman, in 1875.

183 IMAGES FOR FREEMASONRY!!!

Using the following website, gives one access to the Collection of Freemasonry archived in the Bridgeman Art Library in London England. Clicking on the copy will enlarge its readability.

<http://www.bridgemanart.com/search/category/Freemasonry/dbfe9bd5a91b481abb23b042942ff9c7>

QUESTIONS AND ANSWERS

Q. What does Freemasonry offer?

A. In this world, Freemasonry offers hope! Hope that mankind can overcome their differences and embrace their similarities. Hope that virtue will rise above vice and baseness. Freemasonry offers a hope that integrity and faith will govern actions instead of political correctness.

Q. Does the Committee of Inquiry assist only with applications for becoming a mason?

A. It is also used with applications for affiliation Section 362 - (1981), and applications for demit, Section 190(b) - (1992).

Q. Why is secrecy so important?

A. It is considered a test of your character that if you promise to keep something a secret, you do.

Q. What book would you recommend to an applicant if he wanted to read more about Freemasonry?

A. FREEMASONS for DUMMIES, but remember that it is written by an American, using American Masonic terminology, which sometimes differs from that used in Ontario.

Q. What Masonic book would you recommend for the new mason to read?

A. THE MEANING OF MASONRY by W.L. Wilmshurst, strongly endorsed by our Grand Master, and in some lodges given to the member on receiving his 3rd degree.

DISTRICT EVENTS

IN MEMORIAM: R.W. BRO. CHARLES WILLIAM EMMETT: Member of Occident Lodge No. 346 and Honorary Member of St. Georges Lodge No. 367. Past Grand First Principal of The Grand Chapter of Royal Arch Masons of Canada in the Province of Ontario, Past Potentate of Rameses Shrine, passed away on January 4, 2010 in his 100th year. Visitation at the Turner & Porter Yorke Chapel on Sunday and Monday and the funeral service was held on Tuesday January 12, from the Kingsway Lambton United Church.

MASONIC TUXEDO SET: size 42. Excellent condition. From a Masonic friend who wishes to give it to a Mason requiring such. Contact Wayne Elgie at elgw@sympatico.ca

CRAFT LODGE NIGHT AT THE SCOTTISH RITE: For all masons, non-masonic family and friends, on Friday February 12, 7:30 – 9:00 pm in the Norman E. Byrne Cathedral of the Scottish Rite. Hear the Cavasant Organ, the Scottish Rite Singers, watch the portrayal of the drama of the 7th degree, tour the facilities, and enjoy refreshments. The Deputy Grand Master will be in attendance. No regalia required.

PAST MASTERS' MEETING: Saturday, February 20th, breakfast meeting at **The Scottish Rite Club**, 4 Queen St S. Please mark your calendar and plan to join us for a good breakfast. Cost \$12:00 **8:45 am. Meet and Greet; 9:15 am. Breakfast; Meeting begins at 9:45 am.** The speaker will be **Sgt. Carl MacLeod** a retired RCMP officer who is the main character in a book called "**A Man of Deception**" which deals with his role in fighting the drug cartels. Please make your reservation for breakfast with Tom Young, at 905 318-0182, before February 17, 2010.

BOARD OF RELIEF MEETING: Sunday, February 21st, 2:00 pm, Stoney Creek Masonic Temple.

DDGMs RECEPTION: Friday March 5th 2010, hosted by the Masters and Wardens Association. **Reception at 6 pm, Dinner at 7:00 pm,** at the **Masonic Centre Hamilton.** Tickets are \$35 and are available from the District Secretary, John Dove, 905-945-6651 or distsec654@gmail.com (note this date change)

PROTOCOL & ETIQUETTE WORKSHOP for all Lodge Officers, **Tuesday March 30th 7:30 pm, at Inniskillen Lodge No. 185 in Caledonia,** sponsored by the Masters and Wardens Association.

2nd ANNUAL DUFFERIN WARPLANE GALA: Saturday, April 17th, Doors open at 6pm, Dinner at 7pm for all masons, friends and family. This year marks the second year of this event. A buffet dinner, dance, live band, and tours of the hangar are included in the event that will be held at the **Canadian Warplane Heritage Museum at Mount Hope.** Some lodges in the district have used this event as their ladies night. Why not make it yours as well and join in the fun? Half of the proceeds from this event will be donated to our DDGM's charity of choice, the **Ronald McDonald House.** Tickets are \$50 per person. We'll also be selling raffle tickets at the event to win one of 6, flights for 2 in a DC-3 warplane. A total of 12 guests from this event will be flying in the aircraft after the event.
For more information contact: Devin Tuinstra
Phone: (905) 627-3908 Email: devin@floatpoint.com

GRAND MASTER'S RECEPTION & BANQUET: Friday April 23rd, at the Masonic Centre. Reception at **6:00 pm;** Dinner at **7:00 pm;** Tickets \$40.00 per person **before April 5, 2010** by contacting your District C Chairman, **John Dove.....905 945-6651** distsec654@gmail.com.
General Ticket Chairman
R.W. Bro. Robert Kerr 905-945-0132
bobkerr@sympatico.ca

SPRING DIVINE SERVICE AT CHRIST CHURCH CATHEDRAL, 252 James Street North Hamilton, Sunday April 25, 2010. 7.00 pm. Families and friends. Aprons for Masons.

PAST MASTERS' ANNUAL MEETING, Friday May 28, 2010 at the Scottish Rite Club, 4 Queen Street S. Dinner 6:00 pm (\$15.00 per person) Meeting 7:30 pm. General Business and Introduction of Candidates for Grand Lodge Office. This is a joint meeting with the **Masters and Wardens' Association.**

Share a hard copy with a member who does not have a computer.