

District 'C' Chronicle



February 2011

Hamilton Masonic District C

Edition No. 30

IN THIS ISSUE

From our District Deputy Grand Master	Pg. 1
Highlights of the District Midterm Meeting.....	Pg. 2
From the Grand Master	Pg. 2
The Grand Master's Project.....	Pg. 3
From The Deputy Grand Master	Pg. 3
The History of Electric Lodge No. 495.....	Pg. 4
Electric Lodge's 13 th Annual Robbie Burns Night	Pg. 6
Small Pox and the Craft	Pg. 6
Rebuilding The West Gate: Aligning Freemasonry's Timeless Value to Today's Modern Culture.....	Pg. 6
The Father of Standard Time	Pg. 7
The Origin of Ritual	Pg. 8
E-Mentoring by the College of Freemasonry.....	Pg. 10
Hugh Murray's Burns Supper	Pg. 10
First District C P.D.D.G.M.'s Degree Team.....	Pg. 10
In Memoriam.....	Pg. 10
Upcoming Events.....	Pg. 11
Websites of Interest.....	Pg. 11

FROM OUR DISTRICT DEPUTY GRAND MASTER



Our district has a tradition of and reputation for supporting Canadian Blood Services and the Blood Donor program through our District C sponsored clinics and other events that individual lodges take part in. Recently though, our halo is slipping and I need your help to put it back. Three years ago we recorded donations of 1300 units of blood, last year that dropped to 492. Wow! What happened? Did District C Masons, their family and friends stop giving blood? I hope not and I think not. Have we lost focus? Is being a blood donor not as high a priority for us? Perhaps it is a numbers game? The donations are there, just not being tracked and attributed to District C? I think this is a real possibility. Brethren, we need your support. Come out and support our District clinics; the next one is March 18. If you

are donating at other clinics, find out how your donations can be attributed to District C. Let's see if we can get back up to that 1300 level again.

Thank you to the lodges that have been financially sponsoring our clinics. We run one every other month, six per year, and haven't had trouble finding a willing sponsor. But there is more to sponsoring a clinic besides putting up the \$100. The sponsoring lodge is expected to provide volunteers as well and most often this isn't a problem. But at our last clinic, held January 21, we only had two volunteers, R.W. Bro. Eduardo Cordero and myself. Not one member of the sponsoring lodge showed up. We can do better. It shouldn't be difficult to get one, two, three lodge members to come out for a couple of hours or find a willing brother or two from another lodge to substitute. Remember, as a clinic sponsor it is your duty to supply the volunteers or at least inform the Blood Donor Committee Chair that no one is available so he can make other arrangements.

The Mark Preece Family House is nearing completion and will soon be open for business. I thank the lodges and members of District C who have so generously supported our project this year. W. Bro. John Lumsden has enthusiastically thrown himself into raising awareness and support for MPFH.

"Raising the bar" continues to be a focus for our Grand Master. We want our candidates to have the best possible experience when going through a degree and we can best afford that by being well prepared and well rehearsed. Let's ensure that we are doing the work by the book. To that end, please make sure you have the latest edition of the Book of the Work. There is a new Installation book out with lots of explanatory notes. If you are an IM or doing a part, make sure you have the new book and *use* it. If what is in the book doesn't conform to what you are doing in your lodge, consider the possibility that you might be doing it wrong and the book is right.

Ian A. Craig

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.

HIGHLIGHTS OF THE DISTRICT MIDTERM MEETING OF JANUARY 22, 2011

held in the Round Room of the Hamilton Masonic Centre

- 46 brethren were in attendance, representing 13 district lodges, and including 7 Worshipful Masters.
- To date, \$3,500 has been contributed to the District Charity, "The Mark Preece Family House".
- The District Website receives 46 unique visitors per day.
 - The average user visits 5-6 pages before leaving the website.
 - Google has visited our website 22,643 times so far this January.
 - Of all the areas on the website, the Trestle Board is the most popular.
- The District 'C'ronicle enjoys a regular readership of over 600 digital subscribers.
- Subscribers of the Chronicle were encouraged to make a hard copy for a brother who does not have a computer and who enjoys keeping current with what's happening in Freemasonry.
- District History books are available from the District Historian. A summary is written on the Website.
- Over 300 units of blood have been collected at Clinics this Masonic year. Next clinic at Paramount Church is on March 18th, 2-7 p.m.
- Notice of Motion, that next year each lodge assessment will include \$100 for a Blood Clinic.
- Masonic Chip held 3 events, sponsored by Buchanan, Landmarks/Doric and Temple Lodge. 206 kits were produced. Always looking for new volunteers.
- Next Hamilton Districts Divine Service will be at Beth Jacob Temple on May 8, 2011. It will be hosted by Acacia Lodge No. 61, and the Grand Master will be in attendance.
- 26 people were trained to use the CPR defibrillators at the November training session.
- February 28th, 2011, is the final date for Cornerstone Applications.
- Next 2 candidates for DDGM have been certified by completing the prescribed course.
- Some are not following the Guide for the Operations and Management of the District.
- More use of the Chronicle for promoting events could be made.

FROM THE GRAND MASTER



A New Year, beginning at the mid-point of the Masonic Year, provides Grand Lodge, the Districts, the Lodges, and every Officer and member with an opportunity to take stock of our progress, refocus our objective, energize our resources, and renew our resolve to 'press toward the mark of our high calling as men and as Masons.'

At my Installation as the 74th Grand Master at the 154th Annual

Communication in 2009, I announced the theme for my term in office, paraphrasing the wisdom literature of the Hebrew Scriptures: "Get Knowledge, get Wisdom, but with all thy getting, get Understanding." This implies, necessitates, and encourages serious study, extensive reading, in-depth research, earnest discussion, thoughtful reflection on the profound meaning of Freemasonry by all. While this is the chief object of the Craft, we should make a distinction between 'education' and 'learning.' It is what the individual *learns*, rather than what he is *taught*, that really matters. We must also make a clear distinction between Masonic *training* and Masonic *education*. Training in the mechanics and protocol of Masonry is important, but the ancient mysteries that embody the heart and soul of our Craft must be experienced to be discovered, comprehended to be appreciated, and understood to be transformative. There is no question that as Masons we love what we do in Lodge, but do we always know why we do what we do or why we do it? To excuse ourselves by saying, "That is the way it has always been done," to justify our ignorance is not worthy of those who profess to be 'Speculative Masons.'

The importance of our Ritual, the defining substructure of Freemasonry, cannot be over exaggerated. But it is not enough to be merely 'word perfect' in the recitation of the lectures and charges. We must strive to *understand* what is "veiled in allegory and illustrated by symbols." We claim to be an initiatory Order in the business of transforming the lives of men.

Do we truly know what initiation means, and have we fully experienced that transformative sea-change to arise from the Altar of Freemasonry a different person? As many Lodges are experiencing an influx of candidates for our mysteries and privileges, it is of the utmost importance and an essential duty for Worshipful Masters to provide learning opportunities outside of the regular meetings of the Lodge to fulfill our obligation to these new initiates. Real mentoring is always on a one-to-one basis.

It disappoints me greatly to report that, during the last months of 2010, far too many issues have arisen in our Lodges resulting in Masonic Complaints being laid before the Grand

Master. Many of these disputes begin as differences between brethren that are defined a 'private piques and quarrels' which, unresolved, escalate into division, discord and dissension that disturb the peace and harmony of the Lodge. Ego can be a powerful incentive, but it can also be a deadly poison. Simply put, 'Where ego is master, we reach disaster faster.' In a fraternity that claims Brotherly Love as its first fundamental principle and Equality as one of its distinguishing characteristics, there is no place for the destructive influence of self-inflated ego. The general Charge reminds us that 'humility is an essential duty.' In my opinion, this derives from what I have referred to above: the absence of understanding of what it means to be a true Mason. If we understood what we say and hear on the floor of the lodge, and if we practiced what we preach, any differences of opinion that arise could and would be settled amicably as gentlemen.

In the recent Queen's Message, Her Majesty emphasized the importance of 'co-operative endeavour' and cited the example of team sport as an example of teaching vital social skills.

"I have seen for myself," she said, "just how important sport is in bringing people together from all backgrounds, all walks of life and from all age groups. . . none can be enjoyed without abiding by the rules, and no team can hope to succeed without co-operation between the players. This sort of positive team spirit can benefit communities, companies and enterprises of all kinds. . . we know that nothing is more satisfying than the feeling of belonging to a group who are dedicated to helping each other, therefore all things whatsoever ye would that men should do to you, do ye even so to them." Therein is a lesson for all of us in Freemasonry — the greatest team players the world has ever seen.

Raymond S. J. Daniels

The Grand Master's full itinerary can be found at www.grandlodge.on.ca under "Events Calendar".

GRAND MASTER'S PROJECT 2009 - 2011

To advance the study and understanding of Freemasonry and to encourage research into the significant impact fraternalism in general and Freemasonry in particular have made on society in Ontario over the last three hundred years, the Grand Master's Project (2009–2011) has established a fund to create a **Centre for Masonic Studies** in conjunction with a university in Ontario. In an age when Freemasonry has been fictionalized and trivialized in popular culture, gaining credibility in the academic community would restore the true historical perspective of the fraternity.

This partnership between the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario and Brock University, St. Catharines, honours the name of R.W. Bro. Charles A. Sankey (1905-2009). Dr. Sankey served as Chancellor of the

University 1969-1974. A renowned Masonic scholar, he was active in all the concordant bodies of Masonry – Ancient & Accepted Scottish Rite (33°), Royal Order of Scotland, and Royal Arch Masons. His extensive collection of rare Masonic books and papers in the Special Collections of the James Gibson Library at Brock, provides a rich resource for research scholars, Masons and students. The second lecture on Sunday March 20, 2011 at Brock University, will feature Associate Professor Jessica Harland-Jacobs from the University of Florida.

All contributions should be made through the Masonic Foundation of Ontario, **Project Number 2937**.

FROM THE DEPUTY GRAND MASTER

The second half of our Masonic year has begun.

As we enter the new year, it affords us an opportunity to take stock of the first half of our terms, reflect upon and take pride in our accomplishments and adjust our plans where required.

A good place to start any period of reflection is by a look in the mirror. Is the individual looking back an example of Masonic leadership? Has he and the District Team made a contribution to Masonry in the District? Has he listened? Has he learned? Has he diligently represented the Grand Master and Grand Lodge through good communication and solid teamwork, all with the spirit of cooperation and enthusiasm? Above all, is the Brother looking back at you in the mirror aware of how he is perceived by the Brethren? Truthfully answering these questions will provide us with an indication of how we fared as leaders in the first half of the year and provide us with the clues to where adjustment may be required in the second half. We can only reach our potential as leaders if we are accountable for our actions.

D.D.G.M. Correspondence Course: Along with any constitutional change comes a cultural change. The cultural change in some cases is even harder to implement. Our D.D.G.M. Correspondence course provides the opportunity for each candidate for the Office to better prepare himself for the duties of being the District Leader. The candidate will take on the job feeling better prepared and more comfortable and the District will benefit from higher quality leadership.

I do not believe that the real issue is the desire or willingness of the individual to enroll in and complete the course. I believe that the issue is the change in culture required in some of our Districts to identify the leadership candidate earlier than they may have done in the past. We know that some Districts are not aggressive in identifying candidates for the D.D.G.M. position until late in the spring. That is not fair to the candidate or the District.

Brethren, I encourage you to examine the practice in your District and if you have not yet identified a candidate for

2011–2012, please focus attention on the future leadership of your District in order to see that the opportunity for his training is not wasted.

I mentioned before that the Grand Master **will not confirm** any of the new D.D.G.M.s (or Grand Registrar) next July unless they have been issued a certificate of course completion by the Masonic Education, College of Freemasonry Committee. We are here to help in any way we can. Please help us avoid embarrassment to all.

If you have any questions about enrollment, course content or effort required, please contact:
V.W. Bro. Iain Wates: idwates@sympatico.ca
R.W. Bro. Tom Siemiernik: tom.siemiernik@sympatico.ca

Grand Lodge of A.F. & A.M. of Canada Strategic Plan: Many of you have seen the wallet cards outlining the Grand Lodge Vision and Mission and the short article in the Ontario Mason Magazine. As part of our ongoing efforts to communicate the plan, this month I want to draw to your attention the first of the five Strategic Initiatives that form the backbone of our plan, **Craft Stewardship**.

Strategic Initiative: We will embrace Craft Stewardship as a responsibility to future generations of Freemasons in Ontario as well as a critical component in the conveyance of Masonic excellence to our current membership. Craft Stewardship has four Strategic Goals:

Strategic Goal 1: Achieve high quality in the delivery, comprehension and insight of the lessons communicated on the floor of the Lodge.

Strategic Goal 2: Cultivate and utilize mature Masonic leadership throughout the jurisdiction for the betterment of the Craft as a whole.

Strategic Goal 3: Create high quality educational programs and training courses for all Brethren in the jurisdiction.

Strategic Goal 4: Enable succession planning by identifying the skills and talent required for positions of leadership by attracting qualified brethren.

Rationale:

- The Masonic initiatory system is the key differentiator between Masonry and other organizations, yet the calibre of the delivery of the work has declined in recent years. New Masons understand and appreciate high standards in the delivery of the work and every effort must be made to raise the bar once again.
- Today's new Masons are taught to memorize the work of the three degrees, but are provided with little or no further knowledge of the symbolism and lessons portrayed in the degrees. Poor research and delivery of Masonic education has given it a bad name.
- The quantity and quality of the leadership pool in the jurisdiction has declined over the last decade.

Community and business leaders are not presently being drawn to the Craft as in the past. The Craft is in need of the leadership that they would bring to it.

To learn more about our **Grand Lodge 2010–2016 Strategic Plan**, please contact the chairman of Long Range Planning, R.W. Bro. Wes Libbey w.libbey@unb.ca for information. As Leaders embracing change and looking to the future, we might consider the words of Will Rogers: *“Things ain't what they used to be . . . and probably never was!”*

D. Garry Dowling

THE FOUNDING AND BRIEF HISTORY OF THE ELECTRIC LODGE No. 495

In the early 1900s electrical power was being generated from Decew Falls, Niagara, a facility, which is still operative today. The Founding members of the Lodge were all involved with the seven Lodges which existed at that time in Hamilton. The father of M.W. Bro. E. G. (Ewart) Dixon was one of the founding members, and one of the first householders to have electric lights installed in his home. Many visitors came to see the marvel of the electric light bulb. The name "Electric" was chosen because of the connection of many of these Charter members, with the old Dominion Power and Transmission Company, the predecessor of today's Hydro, and of the Hamilton Street Railway.

Dispensation was issued to the Lodge on the 23rd June 1909. The first Master of the Lodge was W. Bro. J. Fred Miller, who served as Worshipful Master for two years. The Warrant was issued to the Lodge at the Grand Lodge Meeting in the July of 1910, where it was numbered 495 on the Grand Register of Canada. In October of 1910 the Dedication and Consecration of The Electric Lodge was carried out by the Most Worshipful the Grand Master., M.W. Bro. Judge D.F. MacWatt. Two of the Founding members of the Lodge were W. Bro. Wm. F. Montague, who served as Secretary for twenty years and, R.W.Bro. James Dixon, Treasurer, both members of Doric Lodge No. 382

1912 saw the initial investment by the Lodge of a sum of \$300 into The Steel Company of Canada Bonds at a 6% rate. This was the start of a program of steady investment which has stood the Lodge in good stead over the years. The Secretaries and Treasurers of this Lodge are to be commended for their forethought and service to our Lodge over the past 100 years.

In 1922, The Electric Lodge was host to the M.W. the Grand Master, M. W. Bro. W.J. Drope of Grimsby, together with the Deputy Grand Master and a number of Grand Lodge Officers, the Worshipful Masters of the City Lodges and the Officers and Members of St. Albans Lodge No.514 from Toronto. This gathering of 376 Masons saw the Grand Master, on behalf of The Electric and Doric Lodges, present a set of Regalia to the Secretary of The Electric Lodge, and new

Grand Junior Warden. R.W. Bro. Wm. F. Montague. He received the honour of this elected office by acclamation, something that had not happened in over twenty years. R.W. Bro. Montague served as the Secretary of The Electric Lodge from its inception until his death in 1929. He devoted twenty years of service to The Electric Lodge in particular, and many more to Masonry in general.

In 1929, at the June meeting, the twentieth anniversary of the Lodge, an "Originals" night was held. The first Worshipful Master, W. Bro. Fred Miller was, at that time, in Hospital and his chair for the evening was filled by R.W. Bro. Wm. M. Logan, Grand Secretary. On that evening, a gavel made from stone taken from the same quarry which, it is so stated, supplied the stone for King Solomon's Temple, was presented to the Lodge by R.W. Bro. F.J. Howell P.G.S.W.

During the 1939/45 War years, the business of the Lodge did carry on, albeit on a very low key. In 1943 the Master of the year, W. Bro. William M. Hoyle, who was also President of the Master' and Wardens' Association, was instrumental in forming Masonic Blood Donors Clinics, after fire had destroyed "The Moose Hall." These Clinics filled a desperate need for several years, until it was taken over by the Canadian Red Cross Society in 1949.

As a result of his work, in connection with Masonic Blood Donor Clinics, W. Bro. Hoyle was appointed to the rank of Very Worshipful Brother as a Grand Steward. This appointment was made on the Grand Master's initiative as a special mark of recognition.

In 1951 we provided the D.D.G.M. for Hamilton Masonic District 'B' in the person of R.W. Bro. Herbert F. Fuller who had served as the Master of the Lodge in 1941. In 1953 W. Bro. David Ritchie, who later to become V.W. Bro. was elected Secretary of the Lodge, where he served for thirty-two years. During that period of time the financial security of the Lodge was firmly established by V. W. Bro. Ritchie, with well thought out investments. The Lodge is indeed indebted to his financial ability.

In 1955 a Master-Elect was moved into the chair of King Solomon in the person of C. Laverne Dawdy, who served as Master for both 1955 and 1956. He also served as Worshipful Master in 1977. V.W. Bro. Dawdy was one of the cornerstones of The Electric Lodge for over fifty years, having affiliated with the Lodge in October of 1946. We are indeed, indebted to his dedication to our Lodge and to Freemasonry in general.

Maintaining our connection with "Illumination", in 1966 Chesley K. Earle became the Worshipful Master of the Lodge and was also appointed the Chief Engineer of the Hydro Electric System of Hamilton, or as W. Bro. Earle would often say "He received a double dose of energy and power".

The Electric Lodge had met in the old Temple on James Street North from 1909 until the occasion of the destructive fire in 1968. From October, 1968 until December of 1975, the Lodge was situated in the Hillcrest Temple, on Concession Street over the Bakery. Because of this, the Regular Meeting night had to be changed from the Third Wednesday to the Third Tuesday. The Third Wednesday was restored as the meeting night, when the Lodge held its first meeting in the Central Masonic Temple, at 918 Main Street East on the 21st January 1976. Most of the artifacts and paraphernalia of the lodge had been destroyed in the James Street fire of September 20, 1968, The only remaining records are the written words contained in the Minutes and Secretarial papers in the main, and the History of the Lodge. However, that history is like many of the Lodges in our three Districts, colourful and eventful.

In 1979, Worshipful Master, W. Bro. Jack Knight, organized a William Hoyle Blood Donor day which was set up as a testimonial to commemorate the splendid effort of V.W. Bro. William Hoyle and his wife Dora for their work in locating Donors for a May 1944 day with respect to the Moose Hall Fire. In the year of 1984, R.W. Bro. Jack Knight, who was then the D.D.G.M. of Hamilton District 'C', provided a Plaque to be awarded annually to the Lodge in our District generating the highest number of blood donations for the year. "Sad to Say" our Lodge has never been successful in gaining that honour.

Fraternal Visitations have been an important event in the history of The Electric Lodge. The Hamilton Lodge No. 562 and The Electric Lodge had many close ties in the early and mid 1900s when several were members in both Lodges. Some Electric Lodge members were Founders of The Hamilton Lodge.

At the James Street Temple, they would alternately share the lower and upper Lodge Rooms for meetings. Our longest surviving Fraternal Visitation has been one with St. Alban's No. 514, in Toronto which stood the test of time and existed for 80 years, commencing in 1921. In these days of many other distractions for family and Freemasonry, some of our other visitations have not fared so well. For many years a visitation took place with Lion-Heart Lodge No. 673 F. & A.M. Cleveland, Ohio which commenced in 1954, but has sadly ceased due in some respects to the American Lodge having amalgamated on two occasions with the result that changing times and personalities have watered down the relationship. However, discussions have been held between certain members of both Lodges in an attempt to revive the visits.

This history culminated on the 23rd of June 2009 to complete our 100 years of Masonic existence.

By V.W. Bro. Des. Washer

Next month, Corinthian Lodge No. 513

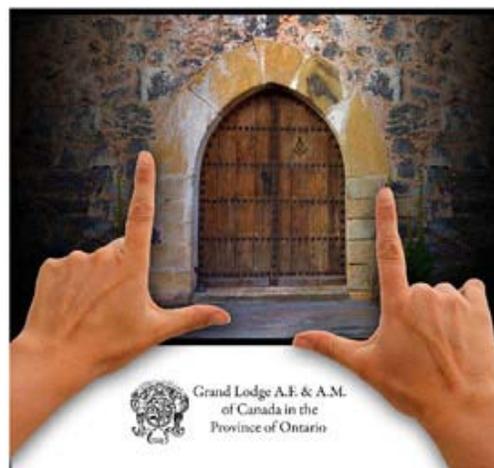
**The Electric Lodge A.F. & A.M.
No. 495, G.R.C.
13th Annual Robert Burns Night**



On Wednesday January 19, 2011, The Electric Lodge No. 495 celebrated their 13th Annual Robbie Burns Night, with approximately 140 in attendance at the Masonic Centre – Hamilton. The Argyll & Sutherland Highlanders Canada Pipes & Drums, led by Bro. Scott Balinson, Pipe Major (Hugh Murray Lodge No. 602 and son of Bro. Morley Balinson of The Electric Lodge) entertained those gathered with stirring renditions of Scottish Highland music. After the usual fare of “Addressing the Haggis” by the Worshipful Master, W. Bro. Geoffrey S. Allan, those gathered participated in a “Surprise Auction” to the benefit of Martha House Women’s Shelter. In the picture W. Bro. Geoffrey S. Allan is presenting a cheque to the representative of Martha House, Ms. Nicole Currell in the amount of \$5,000.00, which brings The Electric Lodge’s donations to Martha House over the past 13 years to over **\$30,200.00**.

SMALL POX AND THE CRAFT

Dr. Edward Jenner, an early English Physician, observed that milk maids who once had smallpox did not get the disease when exposed to it. After experimenting, he announced this discovery in 1789, and vaccination followed shortly thereafter. He was Worshipful Master of Royal Faith and Friendship Lodge No. 270 in Berkeley, England, in 1811-1813.



REBUILDING THE WEST GATE:

Aligning Freemasonry’s timeless value to today’s modern culture

There is nothing inherently wrong with our system of Freemasonry. However, we must acknowledge that Freemasonry achieved its most notable successes when the *value of the Craft coincided with the needs of men* in society at that time. If Freemasonry in Ontario is to include the hundreds of thousands of mature men who are searching for meaning in their lives, we must both acknowledge and *align ourselves to their needs*.

There is a dilemma facing manhood in the 21st Century. While men have historically been at the forefront of society, many men today struggle to come to terms with a definition of manhood and to define masculinity in a post 20th Century world. Men in their mid-twenties are facing a world with far fewer absolutes and touchstone values than that of men only a generation or two earlier.

In the material culture of today, which promotes wealth, youthfulness and pleasure as paramount goals in life, frequently manhood is fraught with intense personal uncertainty, feelings of inadequacy and moral ambiguity. Rather than being examples of virtue and masculinity at its best, male role models today are frequently those individuals who have achieved celebrity status at all cost, espousing narcissism and the blind pursuit of wealth above all else, characteristics often exhibiting masculinity at its worst. Freemasonry fosters an opportunity for men to embrace a life based on principles, on timeless values such as integrity, diversity, toleration, sacrifice, kindness and a myriad of other virtues that exist within the philosophy and degrees of the Craft.

Freemasonry is a serious organization, attracting mature men who share common values. When a man is admitted through the West Gate he is offering himself to be placed on a path of self-improvement and personal transformation. As our mission statement asserts, *Freemasonry exists primarily to transform*

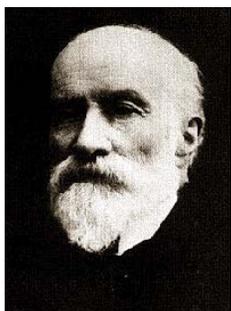
men. When we open the West Gate, we are welcoming these men to a way of life.

During a time in history when anxiety and confusion is on the rise, Freemasonry offers a model of personal development and inner strength, guiding a man based on timeless and proven virtues, regardless of the changes we experience in the world around us.

More and more men have clear expectations of what they seek when joining the Craft. Today, *men at the West Gate are looking for truth embodied in an ancient moral framework that can be applied to their personal life*. They seek the strength of group experience and the benefit of access to wisdom from those men who have come before them. They seek mature masculinity at its finest, embodying those virtues that have underpinned humankind's proudest achievements. They seek an opportunity to partake in inspiring conversations, marvel at ancient wisdom, and share their deepest fears and delight in the simple joy of spending quality time with other good men who are on a similar journey.

A Grand Lodge Strategy

THE FATHER OF STANDARD TIME



Sir SANDFORD FLEMING, a surveyor, draftsman, engineer, office holder, promoter, and college chancellor, was born on January 7, 1827 in Kirkcaldy, Scotland.

At age 14 Sandford Fleming became a pupil of the Scottish engineer and surveyor John Sang. In 1845, with his brother and a cousin, he immigrated to

Upper Canada, settling initially in Peterborough, where he secured employment with surveyor. He later contracted with a surveyor in Weston (Toronto), in order to be recertified, as required under Canadian law. To generate income before his certification as a surveyor in 1849, Fleming prepared maps of Peterborough, Hamilton, Cobourg, and Toronto.

While in Toronto, Fleming joined St. Andrew's Lodge, No. 16.

In 1851, the highly talented Fleming designed Canada's first postage stamp, which would do much to publicize the beaver as a distinctly Canadian emblem.

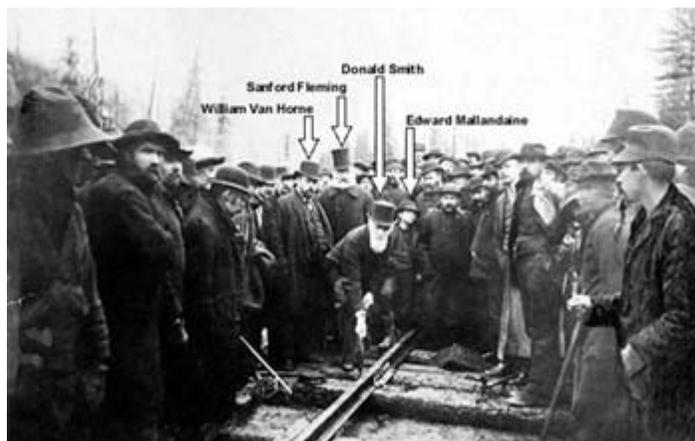
In 1852 Fleming became an assistant engineer on the Ontario, Simcoe and Huron Union Railroad (later the Northern Railway), which was being built from Toronto to Georgian Bay.

Devoted from at least 1858 to the prospect of western expansion and a transcontinental railway, in 1862 Fleming placed before the government the first thoroughly thought-out plan for building a Pacific railway.

By 1863 the American Civil War had brought colonial security and the intercolonial railway project to the fore. In 1863 Fleming, as a result of his intense lobbying, was the unanimous choice of the colonial governments as well as of the Colonial Office for the post of chief surveyor. Four years later the new dominion government appointed him engineer-in-chief of the Intercolonial Railway, a position he would hold until 1876.

A vigorous outdoorsman who enjoyed surveys, he conducted them with care and a zest for exploration. He organized the Intercolonial survey forces, approved contracts for construction, and, prior to confederation, even carried out the building himself of a line for Nova Scotia. In 1864 Fleming had brought his family from Toronto to Halifax. To deal more closely with the federal government, in 1869 he moved to Ottawa. As his practice took him between Ottawa and the Maritimes, he also bought a summer home in Halifax which he first used in 1874.

The strategy of railway building was also employed to bring British Columbia into confederation in 1871, on the promise of a transcontinental. After hesitating because of his duties on the Intercolonial, Fleming accepted that year the position of chief engineer of the Pacific railway. Fleming subsequently organized the immense tasks of doing detailed surveys of the several proposed routes and of early construction; he himself took part in surveys when he could.



Fleming was dismissed from this job as it was felt he was a political liability. However, he bought shares in the Hudson's Bay Company, and in November 1881 he was appointed resident Canadian director. Two years later he applied to become a director of the CPR and was later confirmed in May 1884. At the request of its president, in 1883 Fleming had travelled to the Rockies and British Columbia again, to establish a usable pass through the Selkirks. The following year Fleming and Donald Alexander Smith, a key figure in

both the HBC and the CPR syndicate, formed a Canadian subcommittee of the HBC to examine company land matters, often in relation to the railway's interests. In that most famous of Canadian photographs, Smith driving the last spike in November 1885, the towering central figure with the top hat and broad beard is Fleming.

With steel rails went telegraph poles. Steam and electricity, Fleming maintained, were the "twin agencies of civilization." At sea there was no such natural combination, and an underwater cable was a much more expensive undertaking. In 1879, in a letter to the superintendent of the dominion telegraph and signal service, Fleming broached the idea of linking the Trans-Canada telegraph system with a cable across the Pacific. When such a project failed to materialize under free enterprise, he sent an unremitting barrage of memoranda to Ottawa and, via periodic colonial conferences, to London until an imperial cable committee was appointed to steer the project. Opposition from the established private interests that controlled the Atlantic cable was intense. But by mid 1899 it was clear that the proposal would work because the governments of Australia, Canada, and New Zealand were prepared to support it even if London turned it down. A cable from Vancouver to New Zealand and Australia was completed in 1902.

Fleming's travels had exposed him to the prevailing confusion in the measurement of time in both North America and Europe. The practice of keeping local time was universal, except in Britain, where the extensive development of railways had led to the adoption of a system of standard time.

On Nov. 18, 1883 the railways of North America adopted Fleming's proposed system of one-hour time zones that remains in force today. Because of its simplicity, railway time soon became the standard for the continent. But the need remained for global uniformity. Members of the metrological society were successful in getting Congress to call an international gathering in 1884 to decide on the core question: where the prime meridian would be. Grudgingly included in the British delegation, Fleming was the only delegate to distribute a position paper. The conference eventually endorsed his main points, but each country was to make its own decision on adoption. A mean time based on an existing prime meridian through Greenwich (London), England, with hourly variations according to established time zones, became standard before the end of the century in most major countries.

Fleming's lifelong faith in knowledge was a Presbyterian heritage. Allied to it was a commitment to professional service, and the two interests found an outlet in higher education. His real opportunity to influence education came when he was drafted in December 1879 as chancellor of Queen's College at Kingston.

He was showered with honours in his lifetime. He was promoted to a knighthood in 1897. He was awarded honorary doctorates by the University of St Andrews in Scotland (1884),

Columbia (1887), the University of Toronto (1907), and Queen's (1908). Membership in such bodies as the Royal Society of Canada was an honour in itself.

He died in 1915 at the home of his daughter in Halifax and was buried in Beechwood Cemetery in Ottawa. Sandford Fleming College in Peterborough, Lindsay, Haliburton and Cobourg is named in his honour.

from The Dictionary of Canadian Biography On-line (www.biographies.ca)



MASONRY'S MYSTERY: THE ORIGIN OF RITUAL

PART 1

Prior to 1850, much speculation and elaboration of the origins of Masonic ritual prevailed. Speculative Masonry was very much in its apprentice stage both with its appearance and in fact. Its rituals were being refined and much guesswork as to its history rendered the information passed to its entered apprentices as fanciful as it was inspirational. Our Masonic forefathers told elaborate stories about the origin of the Craft, sometimes well intentioned, often "tongue in cheek". It is no wonder that today so many of the organization's detractors allow ignorance to cloud their view of this venerable institution. Today, Masonic scholars work hard to solve the Craft's greatest mystery, the origin of its ritual.

As any student of the sciences knows, all initial theories have as their basis, speculation. Historical interpretations, in particular, will have facts to support its perspectives. However, any study will assume certain precedents which go back beyond the known facts.

"Masonry was established by King Solomon with the help of Hiram, King of Tyre." "Masonry began with Noah and his sons." "Adam was the first Grand Master because he was the first man to wear an apron."

This is the kind of Masonic history which prevailed before historians debunked the tall tales and sought the reality of Masonry in incontrovertible written documents. Masonry undoubtedly existed in our deeper past, with the cathedral builders who worked on the great churches of Europe between 1200 and 1500 A.D.

These guilds became organized lodges complete with ceremonies and later developed into Speculative Masonry first established as a Grand Lodge of Masons in London, England on June 24, 1717.

About one hundred old manuscripts located in various places are known as the "Gothic Constitutions" or "Old Charges" They exist as the earliest written proof of modern Masonry. The most prized is the "Regius Manuscript" which takes its name from the fact that King George II presented it to the British Museum in 1757. Composed circa 1390 A.D., written in verse, it is the oldest preserved Masonic writing. *Featured in Editions No. 21, 22 & 23 of the Chronicle*. The "Cooke Manuscript", circa 1400-1410 A.D. was also written for Masons and contains evidence of having been copied from earlier works.

The Cooke Manuscript begins with the Masonic practice of invoking the blessing of Deity and ends with the familiar "Amen, so mote it be." It contains a legendary history of the craft and the guild's regulations or charges. These Ancient Charges form the basis of our present day rituals and include the following directions.

The initiate was instructed to take his oath while his hand was "under the holy booke" or "upon the booke." It was his duty to "keep the counsel of his fellows truly", "not to commit adultery with a fellow's wife, daughter or servant", "not to supplant a master or fellow in any of their work." He was not to take an apprentice unless he be "freeborn, come of good kindred, and whole of limb" and to "slander no Mason behind his back." He was to "come to Assembly if it is within fifty miles if he have warning." These Charges were to be read at each assembly of Masons and were often accompanied by lectures on the history of the craft or some appropriate Masonic subject. Later, these requirements were adopted in every well governed Lodge and much of what goes on in Masonic Lodges today stems from the manner in which these requirements were observed from that time.

The signs and words used to identify one Freemason to another were kept strictly secret and unwritten, while the charges were considered public and unrestricted. They were often repeated from memory to accommodate the layman who was more commonly illiterate. This was a time when reading

and writing was considered to be the exclusive privilege of the wealthy and powerful. Pomposity and decadence was supported by maintaining the working class in a state of darkness. Freemasons challenged the established practices by sharing information amongst themselves without regard to birthright or politics. We often see the same forces at work today from those who deny others the use of their freewill to seek the opportunities that Masonic education has to offer. Open discussion of the events that Masons share serves to overcome these suspicions.

Though modern Masons consider the ritual to be unchangeable, this was not true in 1717. The original services were brief and simple consisting of the administering of the oath of secrecy regarding the words and the giving of the charges which, as previously stated were public. No standard existed and each individual lodge with their independent Master would perform the ceremonies according to their individual tastes and preferences. As one gifted Master or Masonic lecturer would frame a passage of appealing beauty, it would become accepted and passed along by word of mouth to other lodges. It was a slow evolution and it was decades before any standardization or uniformization was considered and sought after. Today there are eight variant rituals in England that are utilized and accepted as "regular." In the United States there are as many versions as there are States.

This article was excerpted from a Short Talk Bulletin of the Masonic Service Association written by W. Bro. Torence Evans Ake, from Arcadia Lodge No. 1138, Lasing Illinois, in 1968, with additional research from Beyond the Pillars, published by our Grand Lodge in 1972.

During the 1600's, Scottish Freemasons evolved a series of ceremonies whose central theme was the adoption of the Grand Masonic Word. As trade secrets were important to the craft, it was important that no "cowans" receive them.

The Grand Masonic Word itself antedated 1598. There is much superstition and speculation which surrounds it as the fearful fail to understand a word "too sacred to pronounce." It was revealed to the initiate following an examination or "catechism" so that each Mason might know that each was duly vested with the secret. Even today, admittance to a Lodge of Masons is predicated upon a member's examination, in lieu of another Mason's vouch. Knowledge of any single element of the ceremonies will not gain him admission. Hence the response to an inquiry which dates from this period, "by certain signs, tokens, and other points of entry."

PART 2 will continue in the March Chronicle.

E-MENTORING IS NOW AVAILABLE for students enrolled in the **Masonic Arts & Sciences Course for Master Masons**, by the **College of Freemasonry**. Such has been announced by V. Wor. Bro. Iain Wates, Chairman of the Grand Lodge Masonic Education Committee.

This system is not meant to replace the resource material that the student uses to conduct his research. The mentor is only there to help those students who, at various stages of the course, find that they have a problem with a question and they cannot find the answer. The mentor will assist them to overcome the hurdle that may be in their path.

Those students who have a need to avail themselves of a mentor can contact:

W. Bro. Gordon Hendrie - Secretary of the College of Freemasonry at gordon.hendrie@sympatico.ca

or

V.W. Bro. Dale Graham – Principal of the College of Freemasonry at grahamhall@wightman.ca

Once the student makes the initial contact with the above, he will receive a mentor's name and e-mail address so that contact with the mentor can be initiated by the student.

It is hoped that this new system from the College of Freemasonry will assist in guiding the student on his educational journey to enlightenment. Should you require further information on this, you are welcome to contact the undersigned.

V.W. Bro. Dale Graham, FCF
Principal of the College of Freemasonry
grahamhall@wightman.ca

HUGH MURRAY'S ROBBIE BURNS SUPPER



Wor. Bro. Brock McCulloch addresses THE HAGGIS.

FIRST P.D.D.G.M.s DEGREE TEAM FOR HAMILTON MASONIC DISTRICT C JANUARY 25th 2011



Front Row, 1 to r: R.W. Bro. Ian A. Craig (DDGM), R.W. Bro. Donald L. Jagger, Bro. Jeff Doull, W. Bro. Phil Shames (W.M.), R.W. Bro. Wm. MacPherson, Bro. Marc LaRocque, R.W. Bro. Eduardo Cordero,
Middle Row, 1 to r: R.W. Bro. Roger Parliament, R.W. Bro. Bob Wands, V.W. Bro. John Dove, R.W. Bro. Ron Luxon, R.W. Bro. John MacPherson, R.W. Bro. Tom Marshall, R.W. Bro. Ken Adamson, R.W. Bro. James Stewart.
Back Row, 1 to r: R.W. Bro. Wm. Millar, V.W. Bro. David Staples, R.W. Bro. Cliff Tootell, R. W. Bro. Wayne Elgie, V.W. Bro. John Aikman, R.W. Bro. Peter Mouriopoulos, R.W. Bro. Michael Kingsley, R.W. Bro. Tom Irwin, R.W. Bro. Norm McCarthy, W. Bro. Brian Thomas, R.W. Bro. Paul James.

(photographer: V.W. Bro. John Lyness)

IN MEMORIAM

IN MEMORIAM: W. BRO. HORACE STANLEY, Past Master of Wardrope Lodge No. 555, Hamilton, passed to the Grand Lodge Above on Tuesday January 25, 2011. Served the RAF in India and Burma. Visitation at Cattel, Eaton & Chambers Funeral Home in Dundas, Thursday 7-9 p.m. Celebration of Horace's life at 3 p.m. on Friday, January 28, 2011.

UPCOMING EVENTS

SATURDAY, FEBRUARY 12 at 10:00 am, The Saturday Morning Java Club of the Grand Lodge Library Committee will be hosting noted Historian, **W. Bro. David Beland**, in the 2nd Floor Grand Lodge Library of the Grand Lodge Memorial Building, 361 King Street West, Hamilton. Enter via the East Door. Refreshments provided.

SATURDAY, FEBRUARY 26th 2011, PAST MASTERS' ASSOCIATION of the Hamilton Districts, **BREAKFAST AT SCOTTISH RITE at 9:00 am. (cost \$12.00)**; RSVP to Tom Young at tyoung@mountaincable.net, before February 24th, as he needs numbers for ordering food. **MEETING** begins at 9:45 am. Speaker: **R.W.Bro. Terry McLean**, topic, **"The Three Ships, Membership, Leadership and Fellowship and their impact on the brotherhood."**

SUNDAY, FEBRUARY 27, 2011, 2:00 p.m., DISTRICTS' BOARD OF RELIEF MEETING, at Stoney Creek Masonic Hall.

FEBRUARY 28th 2011, is the final date for **CORNERSTONE APPLICATIONS**.

23 Districts are eligible to participate in the Cornerstone programme this 2010-2011 Masonic year. Letter of intent deadline is February 28, 2011. Mail to Ron Findlater, Cornerstone Team Leader, 684754 Highway 2, RR 3, Woodstock, N4S 7V7 or ronfindlater@execulink.com. To date, 42 lodges from the 23 Districts have submitted letters. The Cornerstone Manual is available.

MASTERS' & WARDENS' ASSOCIATION OF HAMILTON AND DISTRICTS, Reception and Dance in honour of the DDGMs, Saturday March 5th, 2011, at the Scottish Rite Banquet Hall. Symposium at 6 p.m. Dinner at 7 p.m. Dance 9 p.m. – 1 a.m. Cost \$35 per person. Each lodge has tickets.

SATURDAY, MARCH 12, 2011, VALLEY LODGE No. 100, ANNUAL HELESPIEL at Dundas Valley Golf and Curling Club, Dundas Ontario. Come out and enjoy a day of Curling and Fellowship. No experience necessary. We still have some openings! For more information, contact John Mackay at johnallenmackay@gmail.com.

BLOOD DONORS CLINIC, Friday March 18, 2011, Paramount Alliance Church, 1035 Paramount Drive, Stoney Creek, 2-7 p.m. Sponsored by Buchanan Lodge No. 550. Contact Eduardo Cordero at 905-548-5111 if you can volunteer.

SANKEY LECTURE, Sunday March 20, 2011 at Brock University at 3:00 p.m. by Associate Professor Jessica Harland-Jacobs from the University of Florida. Two of her recent articles are: "Freemasons and the Political Culture of the British Atlantic World, 1717-1798" and "Freemasonry and Colonialism". Ladies welcome.

INTERESTING WEBSITES

KENT MUSEUM OF FREEMASONRY

The Kent Museum of Freemasonry, is a museum in St Peters Place, Canterbury, Kent with a rare collection of Masonic exhibits of national and international:

http://en.wikipedia.org/wiki/Kent_Museum_of_Freemasonry

SCOUTING AND FREEMASONRY

Scouting and Freemasonry are independent worldwide Movements, both founded on moral principles and there are many parallels between the two Movements.

<http://www.theeducator.ca/connections/scouting-and-freemasonry>

THE LIBRARY AND MUSEUM OF FREEMASONRY

The Library and Museum is the repository for the archives of the United Grand Lodge of England and the Supreme Grand Chapter of England.

<http://www.freemasonry.london.museum/archives>

FREEMASONRY TODAY - Winter 2010 - Issue 55

Freemasonry And Fraternalism In Eighteenth-Century Russia. The precise date when Freemasonry arrived in Russia is unclear, but this book by Andreas Onnierfors (first Sankey lecturer) sheds light on the topic.

<http://www.freemasonrytoday.com/55/p18b.php>

"A CHARGE TO THE FRATERNITY" by Benjamin Franklin
<http://www.youtube.com/watch?v=iiisiJ5wIIw>

Editor: R.W. Bro. Wayne Elgie
Assist. Editor: W. Bro. Harley Auty
Assoc. Editor: R.W. Bro. Bill MacPherson
Webmaster: Bro. Devin Tuinstra

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