

District 'C' Chronicle



March 2011

Hamilton Masonic District C

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Leadership of the Worshipful Master (WM)

It is imperative that the WM plan for his year. If he simply occupies the Chair, then he is doing nothing more than keeping it warm. He must plan and prepare before he is elected and installed and, to use a phrase often used in business, he must plan his work and work his plan. He must provide meetings with substance and not simply confer degrees. If there is no substance, then there is no reason for the brethren to attend. Through planning, preparation and offering meetings of substance, a best lodge will have good attendance.

Leadership of the Past Masters (PM)

A best lodge will have PMs who are committed to mentoring the WM as well as the younger brethren in the lodge. These PMs will provide good counsel to the brethren and will NOT be negative or stand up in lodge and berate the brethren because they are not doing things "like we used to do". Committed PMs will take younger brethren under their wing and foster their growth as Masons, which can be accomplished through general guidance of protocol, etiquette, ritual and decorum. They will encourage the younger brethren to begin to challenge themselves in learning ritual and not "hog" the work for themselves. Conversely, such committed PM need to feel needed and wanted and must be able to continue to contribute rather than take a complete back seat to "the next generation".

Good Education

A best lodge is not a degree mill. Education must be an integral part of the program and can take the form of basic hows and whys of the work to much more esoteric studies. Education may be the focus of an evening or it can be as little as a few minutes while the candidate is resuming his personal comforts or during the WM's closing remarks. Regardless, offering good education is a key characteristic of a best lodge.

Visitation / Visibility

So often we pay lip service when proffering a toast to the visitors since we may not be good visitors ourselves. A best lodge truly takes the opportunity to visit within and without the district. It is not sufficient for the WM to travel alone. He must encourage his officers to join him, even on a rotating

FROM OUR DISTRICT DEPUTY GRAND MASTER



At the DDGM Mid Term meeting in January, one of the questions asked was:

What are the characteristics of a "best" lodge in the district? This is what the assembled DDs came up with. What do you think? How does your lodge measure up?

There are many characteristics of a 'best lodge' in a district, which we have determined can be ranked in order of

the following six (6) priorities.

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.

basis, in order to gain visibility and to learn. Visitation affords the Mason the opportunity to take away those aspects of other lodges he wishes to emulate and those he does not. Seeing how it is done in one's own lodge does not provide the Mason a reason to grow and learn.

Financial Soundness

A best lodge is financially sound but simply having an impressive financial statement does not make a lodge a best one. Nonetheless, it is imperative for lodges to address their costs and ensure that dues cover those costs. A best lodge practices sound financial management but that does not mean frugality should reign supreme. Many of our brethren are members of various and sundry professional associations to which they pay dear sums to belong. If something is offered for free or very little cost, then there is no value attached to it. Masons must truly express their value for their Masonic affiliation. Far too many lodges are giving away membership and their brethren do not respect the value of it. That does not mean that lodges should suddenly increase dues many-fold but there should be good management in ensuring that dues become commensurate, over time, with the value that a Mason sees in his lodge.

Community Awareness / Service

A best lodge does not hide from the community nor does it operate in a vacuum. The brethren of a best lodge enjoy a social aspect to their Masonry that transcends the monthly meeting. This may take the form of a monthly breakfast and "yak" session, a dinner after rehearsal or events planned around the involvement of families. Masons need to create bonds with their brethren outside the four walls of the lodge. The brethren of a best lodge continue to maintain relationships with the families and widows of brethren who have passed to the Grand Lodge above.

In summary, there are many aspects that characterize a best lodge and we believe that these six areas encompass them and point out how a lodge can become a 'best lodge' in its own district. It does not occur overnight; it requires hard work and commitment. Men who see that the brethren of a best lodge are enjoying their Masonry will be more inclined to seek out membership than in a lodge where the brethren are a dysfunctional group of members who may meet only once in every month.

FROM THE GRAND MASTER



Cornerstone Project

Last year the Cornerstone Project was launched in selected Districts with great response and much success. This year the project was extended to other Districts, and forty-one lodges have already registered. The deadline for registration was **February 28**.

Looking Ahead

As March is upon us, and the hours of daylight have gradually lengthened, we realize that we are almost through the winter season, and the vernal equinox marking spring is not far away. It is a good time to make plans for 'sprucing up' the physical appearance of the lodge building. Do you have the standardized signage recommended by Grand Lodge to identify your building as a Masonic meeting place in the community?

Do you have the Canadian Maple Leaf Flag flying to proclaim that Masons are proud Canadians and good citizens? Does the flag need replacing after the ravages of winter storms? Do you have a volunteer clean-up crew ready to tidy up the grounds when the snow melts leaving detritus behind? Have you considered planting a few shrubs and flowers to enhance the outside appearance? What image of Freemasonry does your building advertise to the community where you are located?

A Special Request for Your Assistance

You are aware that the amendment passed at the last Annual Communication in July 2010 to Section 50(b) of the Constitution requires a candidate for the office of D.D.G.M. or Grand Registrar "*to be in possession of a certificate of completion of the course for prospective District Deputy Grand Masters as offered by the College of Freemasonry.*" In accordance with this constitutional prerequisite, the Grand Master cannot confirm the election of anyone who has not fulfilled the requirements. **Please ensure that each aspirant in your District** is in possession of the required certificate and thereby confirm his eligibility for election at the District Meeting in July.

District Receptions for the Grand Master

During the coming months several Districts around the Grand Jurisdiction have scheduled receptions for the Grand Master. I look forward to enjoying the festive evening with you. The prime purpose of these gala events is to provide an opportunity for the Grand Master to meet and interact with the brethren in the District. I would much appreciate meeting personally with the Worshipful Masters of the Lodges in the District, and (if the ladies have been included) with their Ladies, prior to the formal banquet program. We must always bear in mind that Freemasonry exists – flourishes or fails – in the constituent lodges. The Worshipful Masters hold the key leadership role on which success depends.

As we go about attending to our duties and responsibilities as Grand Lodge Officers elected and appointed to serve the Brethren, the words of Bro. Robert Burns, whose memory was recently celebrated in many lodges, remind us that: "*The rank is but the guinea's stamp, The man's the gowd for a' that.*"

Raymond S. J. Daniels

The Grand Master's full itinerary is available at:
<http://www.grandlodge.on.ca>

FROM THE DEPUTY GRAND MASTER

Last month we asked ourselves to see what knowledge could be gained by a retrospect of our first half year. Now, armed with that knowledge we can step fully up to the plate, make course corrections if required, and propel ourselves forward with renewed enthusiasm, working for the betterment of Freemasonry and doing our little bit towards –
“Ensuring the timeless vitality of Freemasonry in Ontario.”

D.D.G.M. Correspondence Course: Our Grand Master has mentioned the importance of this work to DDGM aspirants. No candidate should be allowed to place his name on the ballot at the District meeting if he has not completed the course.

Grand Lodge A.F. & A.M. of Canada Strategic Plan:

Many have commented favourably on the inclusion of the Craft Stewardship strategic initiative from our Grand Lodge strategic plan in the last issue. The second of the five strategic initiatives is **Membership**.

Strategic Initiative: Membership: We recognize that our Membership and their families represent the heart of Freemasonry in Ontario and that the culmination of our efforts are intended to result in a richer experience for all our members and their families.

Strategic Goal 5: Better understand, serve and support the needs of our current members and their families.

Strategic Goal 6: Ensure that a vital membership continues to grow and expand in Ontario.

Strategic Goal 7: Enhance the spirit of fraternalism by emphasizing that one aspect of Freemasonry is to have fun and to enjoy one another's company.

Rationale:

- New members are frustrated that their expectations of Masonry are not being met.
- New members are not receiving the Masonic education they were promised.
- New and older Masons find Lodge meetings are generally tedious and unproductive, even boring.
- New Masons expected the Craft to provide a more social environment which would extend into their family and community lives.
- Due to a decline in the leadership pool, new Masons are feeling pressured to advance through the chairs too quickly and to join and actively participate in other Masonic bodies.
- Visitation, one of the core values of the fraternity, has been allowed to decline and fraternal relationships have suffered because of 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.

D. Garry Dowling

Resource Required: Grand Lodge Communications Team: Microsoft Sharepoint Server

If you are a Mason with MS Sharepoint experience and have some time to volunteer, we can use your services. The Grand Lodge Technology team requires expertise in configuring and managing a central document repository in Sharepoint for the storage of all documents, spreadsheets and powerpoint files created and managed by Grand Lodge committees. If you are interested, please submit a resume to the Deputy Grand Master, R.W. Bro. Garry Dowling at gdowling@sympatico.ca or Team Leader, R.W. Bro. Bill Thompson at gsw94@rogers.com.

FROM THE GRAND SECRETARY

THE FIRST CANADIAN MASONIC LODGE IN
AFGHANISTAN, CANADA LODGE U.D.

Colonel W.J. Lewis, Trenton Air Force Base, Ontario, Canada and Worshipful Brother Wayne Fraser, approached Worshipful Brother Rick Fulford, Brighton, Ontario, a civilian working under contract at Kandahar Air Field, who quickly agreed to assume the duties of the first Master of this Lodge in Afghanistan.

The Lodge, designated Canada Lodge U.D. is operating under the Warrant of Trent Lodge No. 38, Trenton, Ontario, and the home lodge of Right Worshipful Brother William J. (Bill) Lewis, District Deputy Grand Master for Prince Edward District for 2009-2010.

The first meeting of Canada Lodge was held on March 4th 2010, and was attended by Masons from both Canada and the United States. Its' regular meeting is the First Thursday of each month. The opening of Canada Lodge has provided introductions throughout Kandahar Air Field where many of the serving Masons, both military and civilian, now frequently meet informally for social and practice events, a very welcome diversion from the other activities.

Canada Lodge U.D. exists for the sole purpose of providing a place for Masons from any of the jurisdictions recognized by the Grand Lodge of Canada in the Province of Ontario to meet. At the 2010 Annual Communication it was granted permission to initiate new applicants as members of Trent Lodge No.38, and on returning home, to affiliate with a Lodge in their area. To date, six applications for initiation have been received and on July 1st 2010, the first two candidates were initiated. As you can imagine, many individuals and groups have contributed to Canada lodge U.D. by donating regalia, paraphernalia and all the implements that go in providing a lodge environment. Interest in Canada Lodge continues to grow, with inquiries and congratulatory notes received from North American Masons and other Continents throughout the World.

Enquiries can be made by email to R.W. Bro. Bill Lewis at: lewis-wa@rmc.ca

THE HISTORY OF CORINTHIAN LODGE No. 513

The Early History

The following is a brief report presented by the secretary J. R. Croft to the lodge on the 26th October 1916.

“It is with pleasure and gratification that I herewith submit for your consideration and approval the first printed report of the proceedings of Corinthian Lodge from inception to the present date October 26, 1916.”

“In the winter months of 1912-13, Bros. Paul E. Lumsden and Fred R. Martin, in reviewing the condition of Masonry in the city, concluded that it was an opportune time for the formation of a new Lodge, principally due to the rapid development, numerically, of the other blue lodges. In discussing the matter with several members of the Craft, they received such enthusiastic encouragement that Bros. Lumsden and Martin, during the month of February, 1913, were instrumental in procuring the signatures of 24 brethren of the craft as Charter members of the projected lodge.

A meeting of the promoters was called for Tuesday, March 27, 1913, when 18 of the proposed Charter members were present. It was unanimously decided to form a new lodge, to be called Corinthian Lodge, that its regular meetings be held on the fourth Thursday of each month and that the consent of the sister lodges be solicited for its formation and that the lodge be regularly instituted on Friday April 25th, 1913.

On the date specified Rt. Wor. Bro. W. H. Wardrope, then D.D.G.M. of Hamilton District No 8, instituted Corinthian Lodge, under dispensation of the Grand Master. On Thursday, October 22, 1914 the G.M., M. W. Bro. W. D. MacPherson, K.C., M.L.A., of Toronto, accompanied by several G. L. officers conducted the constitution and consecration of the Lodge. There were 54 members and 155 visiting brethren present.

On Thursday, November 25, 1915, W. Bro. F. H. Nairn, who held the office for two and a half years, with commendable success and ability, relinquished the gavel to Wor. Bro. Geo. H. Britton.

As W.M., W. Bro. Nairn conducted 61 initiations, and 18 affiliations at 31 regular and 23 emergent meetings. He presided on each occasion, a record of which any W. M. could survey with pardonable pride.

There were exactly 100 members in good standing when Wor. Bro. Britton assumed the chair, today (October 26, 1916) the membership is over 500.

Wor. Bro. T. Booker, P. M. presented the lodge with the Volume of the sacred Law; Wor. Bro. Britton presented the

Square and Compasses; Wor. Bro. Nairn presented the engraved cut which adorns the front page of the monthly notice; Bros. R. R. Martin and M. D. Warner contributed a handsome set of deacons' wands and Wor. Bro. E. A. Vollick, a set of gavels for the three principal officers.

The Lodge is in a flourishing condition at the present time and holds an enviable reputation in this District. The officers on the “way up” are of fine quality and the fine record established will, no doubt, be maintained.

J. R. Croft, Secretary. 26th October 1916.

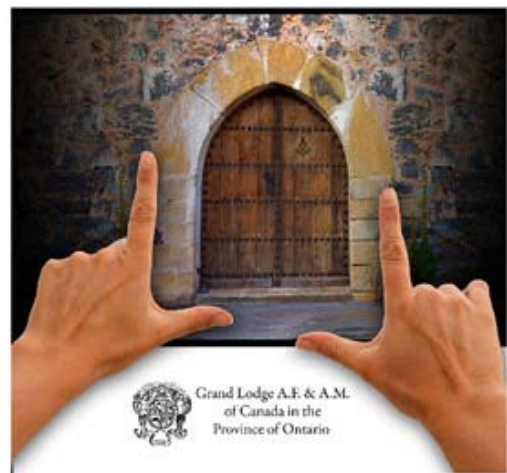
As Corinthian Lodge No 513 approaches its centenary in 2013 the membership may have diminished from 500 to 80. However, the enthusiasm and encouragement displayed by its members proves that the condition of Masonry at Corinthian Lodge is flourishing and that its reputation is still highly respected within the District.

“The desires and expectations of the promoters of the lodge have been more than realized.” - J.R.Croft

Respectfully submitted,

John L. MacPherson, W.M.

Next Month Ionic Lodge No. 549



REBUILDING THE WEST GATE: *Introducing the Centre of Excellence Model*

Propelling the Craft to New Levels of Vitality

The Grand Lodge Centre of Excellence (CoE) model is defined as a set of individuals, methodologies and tools for promoting the application of best practices in a specific area which has been identified as critical to the future vitality of Freemasonry in Ontario. Centres of Excellence functions and outputs could include documentation, processes, best practices, training, education and anything else deemed an

effective use of resources in support of the Craft in Ontario and in assisting in the execution of the Grand Lodge Strategic Plan.

The Centre of Excellence model will help to facilitate Grand Lodge's strategy while also ensuring that the right resources and talents are being effectively utilized. The five Centre of Excellence disciplines along with the Strategic Program Office will be where knowledge and teamwork come together in order to provide practical solutions to the challenges faced by the membership and Lodges across the jurisdiction .

Recognizing that teamwork and the building of effective partnerships with all stakeholders in the jurisdiction is critical to the success of our strategic plan, the Centres of Excellence will work with brethren from across the jurisdiction in order to communicate best practices while simultaneously serving the needs of our constituents with flexibility and transparency. Centres of Excellence will use creativity in the delivery of their mandates and will explore "new ideas" for deployment in the jurisdictions. They will foster an environment of adaptation and innovation when it comes to bringing forward best practices for use by the brethren in Ontario. By accelerating the adoption and use of new methods and practices, the Centres of Excellence will help to cultivate new attitudes within the Craft, allowing us to approach old problems with new and more effective solutions.

- Activities undertaken by Grand Lodge Centres of Excellence will have some or all of the following characteristics:
- Aligning Grand Lodge strategic imperatives
- Developing new working methods
- Engaging in projects of high value to the membership
- Creating knowledge (and intellectual capital)
- Addressing known problems, or roadblocks to, Grand Lodge progress
- Developing and sharing repeatable best practices
- Engaging Grand Lodge assets

Additionally, the Centres of Excellence will tap into latent membership talent that has not have been previously utilized.

In collaboration with the brethren of Ontario, the Centres of Excellence will *build enthusiasm and momentum for our strategic initiatives* by identifying issues, developing easily deployable solutions and propelling the Craft in Ontario to levels of vitality not previously possible.

The five Grand Lodge Centres of Excellence are:

1. Craft Stewardship
2. Membership
3. Communications
4. Operations
5. Community Outreach

Plus, an additional Grand Lodge work stream related to the execution of the 2010-2016 Strategic Plan will be known as the *Strategic Program Office (SPO)*

WHO WAS RICHARD COCKRELL?

Recently we had an enquiry if we could share any Masonic information on Bro. Richard Cockrell.

From *pg. 362, Volume I, History of Freemasonry in Canada, by John Ross Robertson 1900* we read that the first Provincial Grand Lodge was formed at Newark in August 1795, by five Craft Lodges, with R.W. Bro. William Jarvis being the Provincial Grand Master and R.W. Bro. Phelps the Grand Secretary for 1795. Phelps was succeeded in 1796 by **R.W. Bro. Richard Cockrell** who retained the office of Grand Secretary from June 24, 1796, until June, 1798.

On *pg. 458*, there exists a complete listing of all the Officers of the Provincial (Schismatic or Irregular) Grand Lodge of Upper Canada from 1803-1822. This list of Officers and dates and locations of meeting places was compiled from records preserved in the Archives of Private Lodges in Upper Canada. There we learn that **R.W. Bro. Richard Cockrell** attended 5 meetings from June 16, 1816 to March 5, 1817, as Grand Secretary.

From *pg. 985*, at the constituting of St. George's Lodge No. 27, St. Catherines on June 1st, 1816, by the Schismatic Grand Lodge of Niagara, we read that **R.W. Bro. Richard Cockrell** was listed as Grand Secretary. On October 1st, 1816 at the constituting of a lodge by the Schismatic Grand Lodge, Hiram Lodge No. 28 at Crowland, we read that Cockrell attended as Grand Secretary.

Further research allowed us to learn much more about Cockrell, as a person who travelled throughout our area until 1829, trying to improve the lot of man. In 2000, J. Donald Wilson, wrote the following for the Dictionary of Canadian Biography at the University of Toronto:
COCKRELL, RICHARD, author, educator, office holder, surveyor, editor, and publisher; b. 1769 or 1773 in Yorkshire, England, son of an officer of the East India Company; m. 1800 Mary Stewart, and they had three children; d. 7 July 1829 in Ancaster, Upper Canada.

Richard Cockrell came from a family with connections in the army and navy and in the East India Company. He attended school and college in England, graduating at 21, and then proceeded to the study of law and medicine, which he gave up some time in the early 1790s in order to visit North America. He went first to the United States but by 1795 was in Newark (Niagara-on-the-Lake), Upper Canada. On his arrival he seems to have been promoting some sort of colonization venture: in June 1795 he petitioned for a grant of land on the Thames River sufficient to accommodate 40 families. When the Executive Council turned down this petition, Cockrell and one Thomas Otway Page petitioned for a grant of 1,200 acres, apparently in the Newark area. The council responded with grants to Cockrell and Page of 200 acres each; Cockrell's was

in Windham Township. For some reason, he did not take it up, probably because in 1796 he obtained a town lot in Newark.

Mainly as a result of his experiences in the United States, Cockrell published at Newark in 1795 a pamphlet entitled *Thoughts on the education of youth*. This is a remarkable document, the first piece of writing on educational theory and practice published in English in North America, preceding by 13 years the first such effort in the United States. Significantly, it was also the first non-governmental publication in Upper Canada, appearing after the publication of Lieutenant Governor John Graves Simcoe's speech at the opening of the first parliament and the laws passed by the first and second sessions of that parliament. Cockrell's *Thoughts* reveals modern views on such aspects of education as discipline and pedagogy, but one of his major concerns was the deplorable state of the teaching profession in Upper Canada. Referring to teachers as the "mushroom gentry," Cockrell lambasted them for having "neither abilities nor address to recommend them, scarce knowing B from a bull's foot." To improve this situation, Cockrell proposed adoption of the American practice of examining teachers before appointment, a practice not as widespread in the United States as he supposed. His advocacy of object-lesson learning and the use of spellers in reading instead of the Bible marks Cockrell as an educator well ahead of his time. His commendation of American educational practices foreshadowed an attitude in Canadian education that has continued to the present day.

In 1796 Cockrell opened a school in Newark, teaching writing, arithmetic, and bookkeeping. Although his name is now virtually unknown, he appears to have been one of the outstanding pioneer schoolteachers. Probably in 1797 he moved to Ancaster to establish another school, which the most eminent teacher of the day, the Reverend John Strachan, described as "an excellent mathematical school." Cockrell also taught school in Wellington Square (Burlington), Cobourg, York (Toronto), and then back at Niagara (Niagara-on-the-Lake); in 1817 he and another teacher, John Conner, were operating a common school in Grantham Township. Among his students in these schools were William Hamilton Merritt, Allan Napier MacNab, John Brant [Tekarihogen], and members of the Butler, Crooks, and Bolton families.

After moving to Ancaster, Cockrell was made a deputy sheriff of the Home District, and thereupon applied for additional land "in Consideration of the office he holds." The council rejected his request, but in 1811 Cockrell did obtain a grant of 400 acres in Garafraxa Township, north of present-day Guelph. His success in obtaining a second grant was probably due to his career as a surveyor over the preceding decade. He had begun work as a private, unlicensed surveyor after his arrival in Ancaster – one source claims that he had moved to the settlement to survey the lands of John Baptist Rousseaux St John – and in 1798 he had angered the administrator of the province, Peter Russell, by conducting an unauthorized survey of the Six Nations lands on the Grand River. Fortunately for

Cockrell, this crisis blew over, and in 1802 or thereabouts he was licensed as a deputy provincial surveyor. In the years that followed he conducted surveys in several townships, including Saltfleet, Grantham, and Niagara. As well, in June 1818 he published *Thoughts on the subject of land surveying . . .*, a book that included severe criticisms of the Surveyor General's Office.

In 1810 Cockrell was made a judge of the Newcastle District, but he does not appear to have taken up the appointment. He participated in the War of 1812 as an army surveyor, and according to a family tradition was present at the battle of Lundy's Lane in July 1814. At the close of the war he became founding editor of the *Spectator*, published by Amos McKenney at St Davids from 15 March 1816. In February 1817 the paper became known as the *Niagara Spectator*, and the following August its office was shifted to Niagara, where Bartemas Ferguson became its publisher. In 1818 Cockrell moved to Dundas; there he and the powerful businessman Richard Hatt founded the *Upper Canada Phoenix*, the first newspaper published in the province west of York. This newspaper probably ceased publication the next year, thereby bringing to an end Cockrell's journalistic career.

In 1829 Cockrell decided to return to England to secure for his children their inheritance, but he died on 7 July at Ancaster of a "sudden and severe illness." An obituary declared that he "was endowed by nature with talents far above mediocrity; and was highly and justly esteemed for many amiable qualities."

JUDGE KINDLY

Don't expect perfection in a man because he is a Mason. If you do, you will be disappointed. Masonry makes a man better, but no human agency can make him perfect. If he is a Mason, you have the right to presume he is a fairly good man, but do not condemn Masonry even if a few Masons turn out bad. Even the great Teacher Himself had a Judas. The aim and purpose of Masonry is to receive none but good men, keep them good and make them better. Judge the institution not by a few failures, but by the average of its success. That average is high and it consequently gives standing to its members, but it cannot be an infallible guide.

by Anonymous

MASONRY'S MYSTERY: THE ORIGIN OF RITUAL

PART 2 - continued

From the Edinburgh Register House Manuscript we have "The first is to heill and conceal; second, under no less pain which is then.....for you must make the sign when you say that." The five points of fellowship is further demon-strated ending with a primitive version of the penalty of our modern first degree obligation. Early Scottish operative societies had two ceremonies. One for "prentices" and the other for "fellows of the craft." There were, however no uniform lectures though certain traditions grew up around "the word." Two prominent speculative Freemasons, Dr. James Anderson, a Scotch Presbyterian Minister, and Dr. John Theophilus Desaguliers, and Episcopal Clergyman, contributed much to the organization of the earliest Grand Lodge of 1717. They were directly responsible for removing the prerequisite for a Christian belief in Freemasonry thereby opening the beauties of the Craft to all men, freeborn, and of good character. Thus was established the noblest of Masonic tenets, the universality of mankind, and the Brotherhood of men. In 1723, Dr. Anderson published his "Constitutions of Freemasonry" from which he drew inspiration from both The Regius and Cooke Manuscripts and thereby established the code of Masonic Law which governs lodges today.

During this period, speculative Freemasonry was being exported to both to Europe and America. In France it proliferated into scores of degrees, while back in England, according to modern Masonic scholars, two degrees were being practiced. There was yet to be developed a Master's degree. The initial degree of "Prentice" contained the primitive version of our current lecture regarding Geometry. It later became divided into two degrees of admission and passing and assumed the significance that we assign it today.

The addition of the Master's degree, initially bestowed upon those called to preside, came from the introduction of the Hiramic Legend. Most likely, this story was first developed as a miracle play. Religious drama and folklore were popular entertainment in Medieval times and we know that this story developed over several centuries. The story of Hiram, King of Tyre was most likely referred to in lodges for a half a century before 1717. In 1723, Dr. Anderson makes no mention of it in the Ancient Charges, but in a revised edition in 1738 he refers to this figure "whom they decently interr'd in the Lodge near the Temple, according to ancient usage."

In 1730, Samuel Prichard published an expose' entitled "Masonry Dissected." As with every published intrusion into the privacy of the lodges much of what is quoted is balderdash. Even today as pretentious individuals seek to harm the organization, much misinformation is disseminated. However, Prichard's book is useful as it contains the first proof of the use of the Hiramic Legend in the third degree.

Hiram is mentioned in the King James Bible (I Kings and II Chronicles) as he is further mentioned in the Cooke Manuscript of 1400-1410. However the Graham Manuscript discovered in 1936 and dated 1726 supposes an interesting origin in the legend of Noah. A valuable secret died with Noah and his sons agreed to exhume his body from the grave to retrieve it. "Agreeing beforehand that if they did not find the very thing itself, the first thing they found was to be to them a secret." It then goes on to describe the condition of the body as the Brothers discovered it and their attempts to lift it from the grave. This text seems to be stolen directly from Masonic material, its authenticity curious to say the least.

Speculations on the Hiramic story, supposing its pre-fifteenth century origin suggest that it is an allusion to political events of the day. The murders of Thomas a' Becket in 1170, or Jacques de Molay in 1314 or even Charles I in 1649 have been suggested. The Scottish Jacobites, who supported Charles were numerous in Masonic membership. The production of this play undoubtedly lent itself to a most personal revelation in the hearts of those who saw their futures jeopardized by the cowardly destruction of these noble men.

In 1751 a group of Lodges, expressing alarm at the many innovations that the Grand Lodge was permitting, established a new order known as the "Ancients." As a satire they referred to the Grand Lodge as "Moderns." This new Grand Lodge quickly demonstrated success due to the energies of their Grand Secretary, Lawrence Dermott. In 1756 he published a book of Constitutions entitled "Ahiman Rezon" which, incidentally, is still used as the title to the Book of Constitutions utilized by the Grand Lodge of Pennsylvania, today.

In 1772, William Preston published "Illustrations of Masonry" which served as an excellent monitor for the Craft. Though beautiful in character, the lectures it contained took hours to perform. It was the practice then, to spread out the use of lectures in degrees amongst several meetings. Later, these comments were edited to a format which could be delivered in a single sitting.

The "Moderns" established a Lodge of Promulgation which honed the teaching skills of Masons and brought their ritual more in-line with the Ancients. In 1813 a reunion between the two was made possible as by then this organization had eliminated most of the innovations which had been objected to in 1751.

In 1797, Thomas Smith Webb published a "Freemason's Monitor and Illustrations of Masonry" which was used as the monitor for Masonry in America. Based on the earlier work of Preston, the ritual it contains has changed little to that which is used today.

HAMILTON MASONIC DISTRICT "C"

BLOOD DONORS UPDATE

Today our rituals stand as some of the greatest material in literature. It is a noble conception from the mind of Man and serves to teach the recipients some of the finest standards that a man should choose to live his life by. So long as the soul of Man aspires to fulfill its destiny in heaven, the teachings, ideals and philosophy of Masonry will serve to instruct. It is given to every Mason to preserve its Ancient Usage's and Charges inviolate, and pass them to the awaiting generations with pride and excellence.

In Ontario, one of the Ancient Charges read at each Installation Ceremony states that, "*It is not in the power of any man or body of men to make innovation in the body of Masonry*". These words were heard frequently in 1967, when the wording of the obligations was modified. (Actually these modifications had already been permitted in England by resolution of the Grand Lodge of England in 1964.)

Some brethren seemed to believe that the ritual itself was sacred, and had been passed down from the time of Solomon. But masons who visit other jurisdictions will have observed variations in the working; and whatever may be practice elsewhere, the mother Grand Lodge makes no effort to enforce uniformity. The working used in the Grand Lodge of Canada in the Province of Ontario is founded upon the so-called Emulation Ritual, drafted by the Emulation Lodge of Improvement which was established in London England in 1823. In fact Masonic ritual in its various ramifications has evolved gradually; many of the oldest parts will be recognized by members of the whole fraternity, wheresoever dispersed over the face of the earth. Several stages in its growth can be traced.

Thus we can understand the reason for the old-fashioned sound of the language of our ceremonies. Most of the ritual is well over two hundred years old. Substantial parts of the phrasing and the secrets have been current over three hundred years, and were familiar before the first Grand Lodge in 1717. Some of the forms and ideals and a little of the language can be traced back six hundred years, to lodges of operative masons of the middle ages.

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

The biggest troublemaker you'll probably ever have to deal with, watches you from the mirror every morning!

The Hamilton District C is proud to report that there has been an increase in the number of units of blood collected in the district this year so far. As of January, 2011 a total number of 300 units of blood have been collected at Paramount Drive Alliance Church, 1035 Paramount Drive. The Lodges which up to this date have sponsored clinics are: Temple Lodge No. 324, Wardrope Lodge No. 555, The Electric Lodge No. 495, Buchanan Lodge No. 550, and Corinthian Lodge No. 513.

The next clinics sponsored by Lodges in district C will be held at Paramount Drive Alliance Church, 1035 Paramount Drive on the following dates:

March 18	2pm - 7pm	(Spons. by Buchanan Lodge No. 550)
May 13	2pm - 7pm	(Spons. by Corinthian Lodge No. 513)
July 15	2pm - 7pm	(Sponsor needed)
Sept. 9	2pm - 7pm	(Sponsor needed)
Nov. 11	2pm - 7pm	(Sponsor needed)

The District Committee would like to take this opportunity to thank all the Lodges who sponsored clinics so far during this term and all the Brethren who have volunteered at these clinics. Without you contribution the District would not be able to assist Canadian Blood Services with the collection of blood.

If you would like to donate and/or volunteer at any of the clinics listed above, please contact W. Bro. Stan Satchell (District Chairman) at stan.satchell272@gmail.com, 905-648-7779, or R. W. Bro. Eduardo J. Cordero (District Co-Chairman) at ecordero@cogeco.ca, 905-548-5111.

Remember: "it's in you to give"

TIME FOR CHANGE

Time for change in your Lodge... or is it perfect? Are you bringing in more members than you're losing in a year? Are new MMs returning and enjoying Lodge once they signed the Bylaws? Are you ENGAGING new members by putting them on committees or having them join the line? Do you welcome the role of your newbies? Are you open to new ideas, and ways of connecting with your brethren?

If you answered any one of these questions with a NO, then maybe you should be looking at some kind of change so that your numbers don't dwindle, and your beloved lodge does not go dark.

FREEMASONRY AND RELIGION

WHAT IS FREEMASONRY SUPPOSED TO DO?

Freemasonry is an organization of like-minded men who choose to engage in a brotherhood of moral and ethical righteousness.

The Masons are fine, decent, and congenial. They stand for the best and finest values of our society.

In a society which is rapidly becoming decadent, the Brother Masons uphold a moral code which is a positive influence on our society.

FREEMASONS AND THE MAYO CLINIC

Dr. Charles H. Mayo, one of the founders of the famous Mayo Clinic in Rochester, Minnesota, was a Mason. His son Charles W., who also was a Mason, became governor of the Clinic, which began in the Masonic Temple building in Rochester. The Grand Lodge on Minnesota for years has maintained a representative at the Mayo Clinic in Rochester to assist Masons planning to come there and to make their stay pleasant.

May you always have work for your hands to do.

May your pockets hold always a coin or two.

May the sun shine bright on your windowpane.

May the rainbow be certain to follow each rain.

May the hand of a friend always be near you.

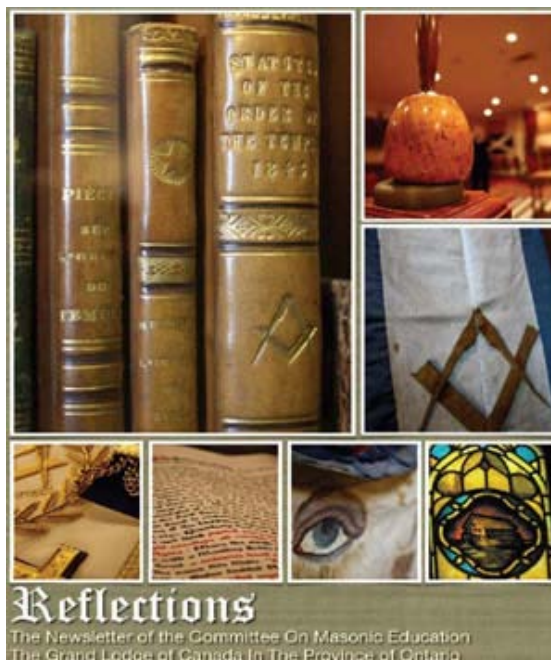
And may God fill your heart with gladness to cheer you.

- Irish Blessing

Recently the Masonic Service Association felt it appropriate to reprint the Statement on Freemasonry and Religion which was prepared in 1993 and revised in 1998. Likewise we felt it appropriate for our recipients.

BASIC PRINCIPLES. Freemasonry is not a religion, nor is it a substitute for religion. It requires of its members belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Masonic ceremonies include prayers, both traditional and extempore, to reaffirm each individual's dependence on God and to seek divine guidance. Freemasonry is open to men of any faith, but religion, may not be discussed at Masonic meetings.

THE SUPREME BEING. Masons believe that there is one God and that people employ many different ways to seek, and to express what they know of God. Masonry primarily uses the appellation, "Great Architect of the Universe", and other non-sectarian titles, to address Deity. In this way, persons of different faiths may join together in prayer, concentrating on God, rather than differences among themselves. Masonry believes in religious freedom and that the relationship between the individual and God is personal, private and sacred.



Visit the following link to subscribe to Reflections, the Newsletter of the Committee on Masonic Education.
<http://www.waterloodistrictmasons.com/wp-content/uploads/2011/01/REFLECTIONS-NEWSLETTER-NOTICE-JAN-2011.pdf>

UPCOMING EVENTS

HAMILTON MASTERS' & WARDENS' ASSOCIATION OF HAMILTON AND DISTRICTS, Reception and Dance in honour of the DDGMs, Saturday March 5th, 2011, at the Masonic Centre Hamilton.

**CHARLES A. SANKEY LECTURE SERIES PRESENTS
Dr. Jessica Harland – Jacobs
Global Fraternalism: Canadian Freemasons, the British Empire, and the World
Sunday, March 20, 2011, 3 p.m.
David S. Howes Theatre
Brock University**

Dr. Harland – Jacobs is an Associate Professor in the University of Florida, Department of History. Her first book was entitled *Builders of Empire: Freemasonry and British Imperialism, 1717-1927* (University of North Carolina Press, 2007), and she has published articles in *The Journal of British Studies* and *The Geographical Review*. Dr. Harland - Jacobs is currently researching the question of how the British Empire approached and managed religious pluralism between the 1760s and the 1820s.

This annual lecture series is named in honour of R.W. Bro. Charles A. Sankey (1905-2009) and is part of the partnership between the Grand Lodge of Canada in the Province of Ontario and Brock University. 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.

Tickets are required, but to enable university students to be exposed to this exemplary speaker and program, they will be free. We are again asking Masons who are able to do so, to make a tax-deductible donation to the Masonic Foundation of Ontario Grand Master's Project, Number 2937 in lieu of the price of a ticket. General contributions to the overall project can be made through the same project number.

Tickets will be available as of February 7th through the Brock Centre for the Arts box office. There will be a limit of 5 tickets per request at (905) 688-5550x 3257 or 1-866-617-3257 or at boxoffice@brocku.ca.

All contributions should be made through the Masonic Foundation of Ontario, Project Number 2937. The Foundation can be contacted at 361 King St. West. Hamilton, ON. L8P 1B4. (905) 527-9105 or FAX:(905)527-8859
E-Mail: melvyn.duke@sympatico.ca
masonicfoundation.on.ca.

IN MEMORIAM

W. BRO. DAVID H. LOWDEN,
Past Master of Lodge of the Ancient Landmarks No. 654 (1981), Hamilton, passed to the Grand Lodge Above on Monday February 14, 2011. Visitation will be on Thurs. Feb. 17, at 2 to 4 or 7 to 9 at Clarke Funeral Home on Upper Wellington St., Hamilton. Funeral Memorial Service on Monday, Feb. 21, at 11 a.m., at St. Andrew's United Church, at Upper Paradise and Mohawk Road.

INTERESTING WEBSITES

Freemasonry Today, an amalgamated official journal of the United Grand Lodge of England
<http://www.freemasonrytoday.com/index.php>

ODD FELLOWS & FREEMASONS: A modern insight about the Independent Order of OddFellows
<http://oddfellowsoforder.blogspot.com/2011/01/odd-fellows-freemasons-modern-insight.html>

Freemasons Symbols: Seven Things You May Not Know
<http://lovesmage.blogspot.com/2011/01/freemasons-symbols-seven-things-you-may.html>

The Complete Idiot's Guide to Freemasonry
<http://www.hartfordseminarybookstore.org/the-complete-idiots-guide-to-freemasonry-sociology-for-dummies>

A Charge to the Fraternity - by Benjamin Franklin
<http://www.youtube.com/watch?v=iiisiJ5wIIw>

Editor: R.W. Bro. Wayne Elgie
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Share a hard copy with a member who does not have a computer.

