

District 'C'ronicle



April 2011

Hamilton Masonic District C

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FROM OUR DISTRICT DEPUTY GRAND MASTER

The Cable Tow



As far back as we can go in the history of initiation, we find the cable tow, or something like it, used very much as it is used in a Masonic Lodge today. In India, in Egypt and in most of the ancient Mysteries, a cord or cable was used in the same way and for the same purpose, to physically control the initiate.

It is probable that in nearly all the secret religions and fraternities of the ancient and medieval world the rope was used for a more or less practical purpose, though that practical use inevitably came to be associated with symbolical meanings. Initiation has always been an ordeal and consequently it has usually been necessary to keep the candidate under absolute control.

Originally, it may have been a chain or rope worn by initiates to signify their belief in God and their dependence on Him, and their solemn obligations to submit and devote themselves to His will and service. Also they were being led from darkness to light, from ignorance to knowledge.

In English Masonry of two hundred years ago the Cable Tow appears only in the First Degree and with no symbolical meaning at all. This would indicate that in the older system of Operative Masonry it had nothing more than a physical use. This idea is strengthened by the fact that in English Speculative Masonry of today the rope appears only in the Entered Apprentice Degree, and is there explained as being a means for controlling the body of the candidate. Even such Masonic luminaries as Pike and Mackey attach no symbolical meaning to it.

To some of us this non-symbolical idea and use of the cable-tow is very strange, in view of what Masonry is in general, and particularly in its ceremonies of initiation. For Masonry is a chamber of imagery. The whole Lodge is a symbol. Every object, every act is symbolical. The whole fits together into a system of symbolism by which Masonry veils, and yet reveals, the truth it seeks to teach to such as have eyes to see and are ready to receive it.

If a lodge is a symbol of the world, and initiation is our birth into the world of Masonry, the cable-tow is not unlike the cord which unites a child to its mother at birth. Just as the umbilical cord, when cut, is replaced by a tie of love and obligation between mother and child, so, in one of the most impressive moments of initiation, the cable-tow is removed, because the brother, by his oath, is bound by a tie stronger than any physical cable. What before was an outward physical restraint has become an inward moral constraint. That is to say, force is replaced by love - outer authority by inner obligation - and that is the secret of security and the only basis of brotherhood.

The cable-tow is the sign of the pledge of the life of a man. As in his oath he agrees to forfeit his life if his vow is violated, so he pledges his life to the service of the Craft. He agrees to go to the aid of a Brother, using all his power on his behalf, "if within the length of his cable-tow," which means, if within the reach of his power. It is, indeed, the great symbol of the

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

mystic tie which Masonry spins and weaves between men, making them Brothers and helpers one of another.

But, let us remember that a cable-tow has two ends. If it binds a Mason to the Fraternity, it also binds the Fraternity to each man in it. The one obligation needs to be emphasized as much as the other. The Fraternity has an obligation to its members to guide, instruct and train them for the effective service of the Craft and of humanity. Our initiates must not be left to their own devices; they must be mentored in the symbolism and deeper meanings of our Craft.

The Cable Tow is a symbol of the bond of love which should unite the whole fraternity. The length of your cable tow is the sacrifice you are willing to make on behalf of your brother. It is in your heart, not to be measured by miles. It is not gauged by distance, but by deed. It should span the earth touching wherever there is sorrow or distress.

In Masonry, we have many symbols for the few grand principles upon which it is founded – Brotherly Love, Relief and Truth. As we get away from the letter and discern the spirit which lies behind, we have unfolded to us a new and intensely interesting science, and as we mould our lives upon our new understanding of Masonry, we become better Masons, and as a consequence better men.

Ian A. Craig



FROM THE GRAND MASTER

The Deputy Grand Master and I attended the Conference of Grand Masters of Masons in North America, held this year in Denver, Colorado. The theme of the conference was, “Facing Today’s Challenges.” Seventy Grand Masters from the United States, Canada, and Mexico, together with their Grand Lodge Officers and observers from other Masonic Orders and organizations met to share ideas and common concerns. The Conference of Grand Secretaries is held in conjunction with that of the Grand Masters. The break-out sessions at these conferences always produce new insights that benefit our Grand Lodge. Three of these were of particular interest and relevance:

Lodge Experience – Practising and Growing Freemasonry,
Strategic Plans – Top Down or Bottom Up,
Membership – Generational Leadership.

A few concepts and questions that were generated:

Does Freemasonry meet members’ needs today?

What are the key issues facing the fraternity today?

What is the value of membership?

What are the Brethren looking for?

If only 10-15% of our members are active, what would bring the others back?

Something to think about – How does Freemasonry work?

“Do not think about how it works – Just do it!”

M.W. Bro. Shand, Chairman of the Commission on Information for Recognition, presented the Report of the Commission. This information is considered by the Committee on Fraternal Relations.

The Honorary, Elected, and Appointed Members of the Board of General Purposes met for a productive six-hour session on Saturday, February 26, in Hamilton. The Deputy Grand Master, as President of the Board, adopted a refreshingly different format for this mid-term meeting. Free and open discussion was generated by three topics introduced by the Deputy and two young brethren from Eastern Ontario: The Five-Year Strategic Plan (Deputy Grand Master), Minorities in Masonry (W. Bro. Adam Nesrallah), and Symptoms of a Voluntary Organization in Decline (W. Bro. Russell Staye). Lively discussion produced thoughtful insights into the role Members of the Board play in the exercise of their duties and responsibilities as leaders and role models in the Craft.

With all the interest in the film, “The King’s Speech,” generated by the 83rd Academy Awards (Best Picture, Best Director, Best Actor, Best Original Screenplay), we are reminded that His Majesty King George VI was an active Freemason. As Prince Albert, he was initiated in Navy Lodge No. 2612 EC in 1919. As Duke of York he was appointed Senior Grand Warden and subsequently Provincial Grand Master in Middlesex, an office he held until he ascended the Throne. He also affiliated with the Lodge of Glamis, No. 99 SC, and was installed as Grand Master Mason of Scotland. The King was invested as a Past Grand Master of England at an Especial Grand Lodge held on June 30, 1937, in celebration of his coronation. As King, George VI set a precedent by participating in Masonic ceremonies, acting as Installing Master for three successive Grand Masters of England. Toward the end of his reign, the King said that he had always regarded Freemasonry as one of the strongest influences in his life.

“Words in the absence of action are meaningless. Nobody is perfect, not in this life; but we have to show, by example, how to manage imperfection.”

Raymond S. J. Daniels

FROM THE DEPUTY GRAND MASTER

As the Grand Master and I read the summons from across the jurisdiction, we are noticing significant increases in the number of men petitioning to join and in the number of candidates awaiting degrees. We are reminded that many of those joining our fraternity today are extremely well versed in Freemasonry before they even apply. We must therefore ask ourselves if the expectations of these new men are being met. Many of these Brethren are being left on their own to explore the meaning and symbolism of Freemasonry. What was told would become clear to them as they pass through their degrees, does not!

Brethren, many of us confuse mentoring with coaching. Especially when we have a backlog of degree work to perform, we sometimes find it difficult to spend time with our new members on anything else but coaching them in the work of the degrees. I encourage you to ensure that mentoring and education are not set aside because of the rush to advance the new Brethren. We need to be careful of this catch 22 situation and may even have to take a night off to ensure that we spend some quality time with our candidates at a meeting without degree work.

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

This month we focus on the third strategic initiative from our Grand Lodge strategic plan, that is, **Communication**.

Strategic Initiative: Communication: We will communicate in an effective and consistent manner using the most appropriate medium to reach the target audience in a timely manner.

Strategic Goal 8: Provide a set of communication standards for use in all Grand Lodge communications.

Strategic Goal 9: Establish channels of communication to ensure effective dialogue and feedback between Grand Lodge and the constituents within the jurisdiction.

Strategic Goal 10: Make it easier for our members and potential members to communicate both internally and externally through the utilization of both internet and intranet resources.

Rationale:

- Existing modes of communication do not meet the needs of providing information to our membership and to those non-members seeking information about the fraternity.
- Delivery of member services suffers because communication to members is mostly one-way and often does not reach the target audience. The one-message-fits all solution is not effective in achieving our desired results.
- Present modes of communication are failing to make the needs of the Brethren known to the Craft leadership that provides the services required to meet those needs. 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.

District and Lodge Websites:

As the number of Lodge Websites continues to increase, I wanted to remind you of a couple of simple requirements. The following is only an excerpt:

- No personal contact information should be included without the consent of the Brethren
- There should be no duplication of information already found on the Grand Lodge Website
- The official Grand Lodge of Canada Square and Compasses, as identified in Section 3.1 of the Book of Constitution, must be used (Graphics may be found on the Grand Lodge Website)
- Links to other Masonic sites must be carefully researched. In all of the above, the webmaster, the W.M. or the D.D.G.M., as appropriate, must ensure that the Grand Lodge Publishing policy has been applied

EVERY MASON, EVERY LODGE, SURVEY *(in case you have not received one)*

Brethren; We need your Input! Grand Lodge wishes to hear your views and opinions on the condition of Freemasonry in Ontario and the future direction of the Craft.

We need to validate the existing Strategic Plan by ensuring that the goals and objectives stated in the plan correlate to the priorities of the Brethren in this jurisdiction.

Therefore we need your input. We are asking as many Masons in the jurisdiction as possible to complete the online survey found at the web address below.

The responses to the survey will be used by the Grand Lodge Long Range Planning Committee to guide and advise the Board of General Purposes on the future direction of the Craft in Ontario.

This online, anonymous survey will take approximately 15 to 20 minutes to complete. The survey deadline is April 30, 2011. Once the results have been tabulated, they will be shared with all Brethren later this year.

We are hoping for a tremendous response and are therefore asking the District Deputy Grand Masters and Worshipful Masters across the jurisdiction to ensure that this request gets the **widest circulation possible**, utilizing Lodge and District email lists and communications, including summonses. Lodge Secretaries are asked to make reasonable arrangements to help a brother who does not have internet access and wishes to complete the survey.

By working together we can achieve our common vision of “ensuring the timeless vitality of Freemasonry in Ontario”. Your personal participation will help shape the future of the Craft in Ontario.

Please take the time to complete the survey at:
<https://www.surveymonkey.com/s/PKXWWSF>

Change?

Ever wonder why a car's windshield is so large, and the rear view mirror is so small?

It's because our Past is not as important as our Future.
So, look ahead and move on.

D. Garry Dowling

THE HISTORY OF IONIC LODGE No. 549

50th ANNIVERSARY
May 7, 1919 to May 7, 1969

The following is a brief history of the early days of our Lodge.

Our Lodge was conceived shortly after the conclusion of World War I. In December 1918, W. Bro. Paul E. Lumsden broached the subject to Bro. Arthur J. Lainchbury, whilst travelling on a Radial Car operating between Hamilton and Brantford. The matter was avidly pursued from that date.

The matters attendant to the institution of a Lodge are numerous and exacting. A formal request must be presented to Grand Lodge, for permission to form the Lodge, and consent must be obtained from the other Lodges in the District.

Having obtained these consents, a Petition for Dispensation signed by the following Charter Members, was presented to Grand Lodge:

W. Bro. Paul E. Lumsden, Bro. A.J. Lainchbury, Bro. E.J. McMartin, Bro. W.J. Whitfield, W. Bro. A.B. Clark, W. Bro. Thomas Becker, Bro. J.V. Elliott, Bro. J.G. Jack, Bro. J.M. Connor, W. Bro. B.E. Warner, Bro. H. Sykes, Bro. Wm. A. Laidlaw, Bro. R. Collins, Bro. J. Stinson, V. W. Bro. T.E. Epps, W. Bro. A.S. McPherson, Bro. S.A. Wait, R. W. Bro. Wm. A. Logan, Bro. E.B. Mealy.

Following the granting of the Dispensation by Grand Lodge, Ionic Lodge was instituted on Wednesday, May 7, 1919 by R. W. Bro. John G. Gauld, D.D.G.M. of the 8th District assisted by several Worshipful Brethren of the Hamilton area.

At the writing of this article, February 1969, five of these Charter Members are still with us -- W. Bro. A.J. Lainchbury, V.W. Bro. J.M. Connor, R. W. Bro. Wm. A. Laidlaw and W. Bro. B. E. Warner.

Temple Lodge, No. 324, graciously allowed us to use their regalia until our own could be purchased. Ionic Lodge operated under Dispensation until September 1, 1920, when R. W. Bro. H. Graham, Acting Grand Master, assisted by several other Officers of Grand Lodge, dedicated and consecrated Ionic Lodge No. 549 and presented us with our Charter, which is open for inspection at every Lodge meeting. On it are recorded the names of those brethren who worked so hard in the formation of Ionic Lodge.

The first election of Officers was held on Wednesday, November 3, 1921 and was conducted by R.W. Bro. E.C. Kelley, D.D.G.M, on his official visit to Ionic Lodge. The first Installation of Officers was held on Wednesday, December 7, 1921 and was conducted by V. W. Bro. Thos. E. Epps, I.M.

During the first year, thirty-five candidates were initiated into Ionic Lodge. In the early days of Ionic Lodge, an Orchestra conducted by Bro. Devreaux added much pleasure to our meetings and Ladies Nights. The Ladies Nights at that time were held at such places as the Lodge Banquet Room, Arcade Rose Room and the I.O.O.F. Temple, which are all memories of the past. We also had a quartet which added much to our Ceremonies and pleasure in the hour of refreshments.

The early minutes of the Lodge refer to the interest of the Lodge in sports. For several years, we sponsored a baseball team in the Hamilton Masonic League. W. Bro. Albert Woods will be remembered as a very capable pitcher. We also had a Five Pin Bowling League, which met at the Strand Bowling Lanes and interchanged visits with our brethren of Runnymede Lodge. Fishing parties organized by Wor. Bros. Frank Collier and Gordon Truscott will bring back happy memories to several brethren. Some of our members belonged to a Hunting Club which provided venison dinners at our earlier Installations.

These are memories of the past - we must look to the future. A bright new vista awaits us. We must all do our utmost toward the erection of a New Temple. Our splendid past with its deeds of dedication, its bright success, its noble aspirations, are but the foyer into what we believe will be a brilliant future. The Torch has been thrown to us. We in Ionic Lodge envisage a Rising Sun of Masonry, which will send its searching rays of Light and Luster, Joy and Hope, Confidence and Trust, Kindness and Brotherly Love, into every dark nook and lurking corner. Let us all endeavour to be worthy of our past. Remember the words of the philosopher who said "It is better to light a candle than to curse the Darkness."

Excerpted from a report from Bill Brimer, Secretary.

Next month, Buchanan Lodge No. 550

BLOOD DONORS

I am happy to report that the District Blood Donors Committee continues to enjoy a successful year. During the March 8th clinic at the McMaster Student Centre, 113 units of blood were collected. At the March 18th clinic at 1035 Paramount Dr. 70 units of blood were collected. The Brethren from Buchanan Lodge No. 550 sponsored this clinic, while at the same time, a number of these Brethren assisted in manning the hospitality area of the clinic. They were Michael Kingsley, Don Falconer, Glenn Molnar, and Eduardo Cordero. The next three clinics will be held on March 25 at the McMaster Student Centre, and March 28 and 29 at Redeemer College in Ancaster. The District Blood Donors Committee would like to thank the Lodges and individuals who have sponsored clinics this year. More especially, the Committee wants to thank the Brethren who have assisted with the hospitality areas of the clinics.

R.W. Bro. Eduardo Cordero, Co-Chair



R. W. Bro. Michael Kingsley, Patricia,
and R.W. Bro. Eduardo Cordero

ATTENTION ALL GPS USERS! A NEW UPGRADE IS AVAILABLE

The Communications Committee of Hamilton District C has been busy in the background compiling Lodge details for all Lodges within our Jurisdiction.

We have now launched a new page on our District Website devoted to offering a free upgrade for all major GPS brand devices.

This upgrade allows your GPS to have a new "Points of Interest" feature which lists the location of all lodges in our Jurisdiction by name, number, and address, and includes such features as finding the nearest lodge closest to your current location, and of course, driving directions.

For more information visit:

<http://www.hamiltondistrictcmasons.org/gpsupgrade.php>

WARDROPE'S INAUGURAL MOVIE NIGHT



This picture is from Wardrope Lodge's inaugural movie night. Each movie is presented by someone in the lodge who has watched it and was impacted by it. Through the sharing of movies, we are able to have meaningful discussions on their impact, and their relevance to Freemasonry and the world around us. Stay tuned to the Chronicle for our next movie night.

GRAND LODGE PROCEEDINGS 1855-2010 - NOW ONLINE!

*The Grand Lodge Committee for Library, Museum and Archives is proud to announce the availability of the **Proceedings of the Annual Communications of Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario from 1855 to 2010 (inclusive).***



*The proceedings can be viewed or downloaded at the following URL: <http://www.archive.org/details/grandlodge>
The proceedings are available in the following formats:
Read Online, PDF, B/W PDF, EPUB, Kindle, Daisy, Full Text, and DjVu.*

The Digitized Proceedings are also available on the Grand Lodge Website <http://grandlodge.on.ca> under the link to Grand Lodge Programs and Projects.

JOHN ROSS ROBERTSON Grand Master - 1890



He was born December 28, 1841, in Toronto. While being educated at Upper Canada College, he gave much of his time to the study of the printing trade and editing a small college paper from his father's home for three years, from 1857 to 1860. Every stage in the development of this paper was handled by John Robertson personally – all literary, mechanical and clerical aspects.

Thus he naturally cultivated journalism, editing in turn *Young Canada*, *The Grumbler*, *Sporting Life*, and *The Canadian Railway Guide*.

By 1863 he was city editor of the *Toronto Globe* and founder in 1866, of the *Daily Telegraph*. On March 14, 1867, he was made a Freemason in King Solomon's Lodge No. 22, Toronto.

Brother Robertson spent several years in England for the *Toronto Globe*. Returning to Canada, he managed *The Nation* in 1875 and in April, 1876, founded *The Evening Telegram*. He found time to devote his talents to Freemasonry. In 1879 he was elected Junior Warden and in 1880 the Worshipful Master of Mimico Lodge No. 369. Robertson was made a Grand Steward, of the Grand Lodge of Canada in 1880, and two years later was Grand Senior Warden. In 1886 Brother Robertson was chosen District Deputy Grand Master of the Toronto District. In 1888 the Grand Lodge of Canada unanimously elected him Deputy Grand Master and in 1890 he was elected Grand Master. Brother Robertson's Masonic writings included the *History of the Cryptic Rite* (1888); *History of the Knights Templar of Canada* (1890), and *Talks with Craftsmen* (1891). His *History of Freemasonry in Canada* (1900) is a classic and sound reference today for researching early Freemasonry of the Grand Lodge of Canada. His collection of books formed the nucleus of the Grand Lodge Library, now situated in the Grand Lodge Office. He is remembered as the donor of a Masonic Burial plot for distressed Masons in Mount Pleasant Cemetery, Toronto.

Most Worshipful Brother Robertson was Chairman of the Board of Trustees of the Hospital for Sick Children and for thirty-five years furthered this worthy cause. He is said to have visited the hospital every day. He personally equipped and presented the Hospital buildings on College Street and Elizabeth Street, built and founded the Lakeside Home for Little Children, Toronto Island, built a Nurses' Hostel, a Pavilion for tubercular treatment and established the pasteurizing of milk in the Hospital grounds at Toronto.

Many civic and public benefits in Toronto are due to him, improvements in the ambulance service, health department, and supplying free medical inspection and aid in schools. He

made many public gifts in the way of books, pictures, and so forth.

Three times he declined to be a candidate for the Mayor of Toronto. In 1902 he also gratefully declined a Knighthood and a Senatorship. For many years Brother Robertson was President of the Canadian Copyright Association; he served as Vice-President and President of the Canadian Associated Press, and was Honorary President of the Toronto Press Club at the time of his death. His own statement as an editor was: "I am not a party politician; my aim is to keep both parties right." Brother Robertson died May 31, 1918. His last act of benevolence being to donate \$111,000 on May 20 to the Children's Hospital.

(see Transactions, Quatuor Coronati Lodge, volume iii, page 137, and volume xxxi, page 178.)

Page 121, of 'Whence Come We' 1980, Masonic Holdings, Grand Lodge of Canada in the Province of Ontario shares another view on the life history of Robertson.

Source: Mackey's Encyclopedia of Freemasonry and adaptations from *Whence Come We*.

Excerpted from the March 2011 Alumni News of the College of Freemasonry.

THE PLANTS AND ANIMALS OF FREEMASONRY

There are many reasons why a lodge has a particular name.

Many inns or taverns have borne and still bear names which are wholly or partially those of plants or animals. Three of our founding lodges in 1717 were meeting at such houses in London: the 'Goose and Gridiron', the 'Apple-Tree' and the 'Rummer and Grapes'.

It would take too much time and space to list the present-day lodges which have either inherited from such sources or have chosen for themselves a name associated with a plant or an animal. Some are: Oak, Walnut Tree, Arboretum on the one hand; Beehive, Lion, Swan on the other; these are but instances.

More Ancient than the Golden Fleece or Roman Eagle

It should not be forgotten that an eagle is mentioned in Craft ritual, albeit the 'Roman Eagle', when discussing the antiquity of a freemason's badge. This derivation comes from the emblem carried by the early kings of Rome, an ivory scepter surmounted by an eagle. This was later incorporated into the banner of the legions of the Roman Empire.

The Golden Fleece of classical mythology was the skin of a wondrous ram, guarded by a sleepless dragon. Jason and his Argonauts went after this prize. The journey was long and perilous but the dauntless heroes persevered and, after a series

of adventures, eventually reached their journey's end to win the ultimate prize of their age. This timeless legend, which can be read as an allegory of life, contrasts vividly with the relatively modern Order of the Golden Fleece which was created by Philip the Good, Duke of Burgundy in 1429, at the time when he was ruling the Netherlands. In 1504 the Spanish Hapsburgs took over the country and the Order. In 1713, however it was newly instituted as an Austrian honour.

The Dove and Olive Branch

Of all fauna and flora related to a Craft lodge the dove and its olive branch are probably the most commonly seen. With few exceptions this is the emblem of the Deacons. It is when they are invested with their collars and jewels that 'the dove bearing an olive branch' has its only place in the ritual. The same emblem appears on top of a Deacon's wand.

The symbolism originates from Holy Scripture, where we read that a dove was released from the Ark by Noah, but 'found no rest for the sole of her foot and she returned; the second time she came back and, lo, in her mouth was an olive leaf plucked off', while the third time she 'returned not again unto him.' (Genesis 8:8-12). In this way, the dove and its olive branch carry the dual symbolism of the messenger (from the dove) as well as purity, peace and innocence (from the olive branch).

The fruit of the olive tree is also connected with Masonic ritual in that its oil was used to pay certain of the workmen employed in the construction of King Solomon's Temple. It is also used in the Consecration of a new lodge, as the symbol of peace and unity.

The Acacia

There is a good deal of confusion over the shrub associated with the discovery of Hiram's grave but it is most probable that it would have been cassia and not acacia. The cassia plant was introduced into Europe in the early eighteenth century at the time when the ritual was developing. Samuel Prichard's *Masonry Dissected* (1730) and Anderson's *1738 Constitutions* both mention cassia rather than acacia in relation to the grave. On the other hand the available French sources indicate that they had already settled for 'a thorny branch called acacia'. We cannot be precise as to when the change began, but at the Union of the Grand Lodges 1813, it was settled that acacia should be the word for ritual use and, eventually, cassia was seen no more.

It is worth mentioning that Acacia scyal is the Shittah (plural Shittim) of Exodus 25:10, the wood from which the Ark of the Covenant and the Tabernacle were constructed.

To some the Cassia is 'the Tree of Knowledge of Good and Evil' and 'the Tree of the Serpent'. The Egyptians revered the acacia and used it to make funeral wreaths. Legend connects it, with other plants, to the wood of the cross of Christ, his crown of thorns and the burning bush. There are many aspects to the

symbolism of acacia and, with other plants, e.g., rosemary, box, myrtle and willow, it reflects a belief in resurrection. Phoenix Lodge of Honor and Prudence, in its unique ritual, refers to acacia as signifying innocence or freedom from sin. It appears to bloom and flourish in its place as if to say: 'O, Death, where is thy sting? O, Grave where is thy victory?' and it thereby symbolizes immortality.

A Necessity of Life

Corn, with wine and oil, was a weekly wage for some of the workmen at King Solomon's Temple. In the Holy Land it would have been more likely that the grain was sorghum or millet (*Sorghum vulgare* or *Panicum miliaceum*) but a wide range of cereals was grown.

'An ear of corn near a stream of water' is the interpretation of the test-word used by the troops of Jephthah to distinguish the Ephraimites after the battle on the banks of the River Jordan. The Hebrew words (Sihlet-Shabioth) used to distinguish friend from foe have two meanings: 'a flood of water' (not a 'hill') and 'an ear of corn'. Corn is used in the ceremony of consecrating a new lodge as an emblem of plenty. Under the Netherlandic Constitution a sheaf of corn stands in the lodge and seeds of the grain are cast for a different reason; as the ripe corn proves the germinal force of the sown seed so, in the same way, the life of a Master Mason should bear witness to the strength of the supreme principle which he is upholding.

Enriched with ... Lilywork and Pomegranates

Both lilywork and pomegranates are named in the Bible in descriptions of the pillars outside the Temple (I Kings: 7 and 2 Chronicles: 3). The pomegranate (*Punica granatum*) was widely grown in the Middle East in those days and it does indeed produce a large number of seeds. There are several references in the Bible and perhaps most interestingly is one in the Old Testament (Exodus 28:33). Here the robes of the ephod (of Aaron and other priests) were of blue and 'upon the hem of it thou should make pomegranates of blue, and of purple and of scarlet.'

The most likely flower adopted for the lilywork is the Egyptian Lotus. This was a sacred plant among Egyptians which they used to symbolize the River Nile, the giver of life (because their livelihood depended on its annual flooding). It is a water-lily, *Nyniphaca lotus*, with pink flowers that fade to white. Pomegranates and the lotus were commonly used (together) in Egyptian architectural designs and this style spread to the surrounding nations. It has been suggested that King Solomon's Temple was based on Phoenician designs for these, in turn, had been derived from the Egyptian pattern. Hiram Abiff, the superintendent of casting, was a Phoenician through his father's marriage to an Israelite. It is therefore likely that the lilywork and pomegranates stemmed from Egypt. The white colour of the lilies, however, was probably introduced to reflect the white of religious tradition. White lilywork denoting peace seems to be a purely Masonic idea.

Industry in the Lodge

The jewel of the Secretary is two pens in saltire (a cross resembling the letter x) tied by a ribbon. The pens are quills, i.e., made from the primary wing feathers of a bird. There is probably no deep meaning to be abstracted from this other than to remind us that the Secretary uses a pen for recording the work of his lodge.

In a Masonic pamphlet written about 1725 and often attributed to Jonathan Swift, bees and a beehive are discussed. By the seventeenth century brethren they were considered an emblem of industry recommending the practice of that virtue to all created things from the highest seraph in Heaven to the lowest reptile in the dust. The beehive was regularly seen as a Masonic symbol from the middle of the eighteenth century onwards, on tracing boards, certificates, jewels, glass and pottery. The Lodge of Emulation (now No.21) adopted it as its emblem more than two centuries ago and still uses it. But, at the Union of 1813, it was one of several symbols (others were the hourglass, the scythe and the ark) which were abandoned. It remains, however, as an emblem in Scottish Craft Freemasonry and many American rituals preserve explanations that had at one time been current in England.


Conclusion

The genuine symbols of our Masonic Craft are there for all to see. It is often a good thing for each brother to contemplate them and, having done so, to work out his own interpretations and this I have to some extent practiced for myself. We all, of course, learn much from the ritual explanations and can if we so desire turn to the writings of those who have made a particular study of symbolism. My own experience, as I have committed myself to paper, is that our symbols, in providing visual reminders of the lessons learned in lodge, enable a freemason to carry those lessons into and so enrich his daily life.

From a paper written for Quator Coronati Lodge No.2076 by Bro. Brown printed in full in Vol. 104, 1991.

**Seek to mentor a Brother Mason:
It's good for him, it's good for you,
and it's good for Freemasonry!**

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SANKEY LECTURE ONLINE

The **First Annual Sankey Lecture** is now available live, on the SANKEY LECTURE WEBSITE www.sankeylectures.ca. Enjoy **Andreas Önnersfors, Director, Centre for Research into Freemasonry, University of Sheffield** in his lecture entitled **Perceptions of Freemasonry from the 18th century to the Internet**. This lecture aims to map the main lines of perceptions surrounding freemasonry from the first press articles to the presence of freemasonry in the main media of the 21st century, the Internet.



The **Second Annual Sankey Lecture** was held at Brock University, on Sunday, March 20, 2011. About 400 masons, families, friends and University students heard **Professor Jessica Harland-Jacobs** of the University of Florida present her paper on *Global Fraternalism: Canadian Freemasons, the British Empire and the World*.

The lecture opened using broad categories of analysis, of the empire and world, in the studies of fraternalism and Canadian history. Doing so allowed us to appreciate the extent and impact of Freemasonry, especially the significant role it played in the history of globalization and empire building. The lecture consisted of three parts:

- A general discussion of globalization and its relationship to imperialism;
- An examination of Freemasonry's contribution to the history of globalization in the period between 1730s and the 1820s;
- An exploration of several aspects of Freemasons, engaging with the British Empire during the modern period.

The talk used examples from Canadian Masonic history, particularly Upper Canada, to illustrate the central claims and demonstrate the complex ways fraternal organizations operate at the intersection of the local and global world. The use of power-point pictures gave a genuine audio visual effect and held the interest of all.

Follow the Sankey Lecture Website for this lecture when posted.



INTERESTING WEBSITES

David Harrison, a British historian, continues his history of the controversial society up to modern times with his book "The Transformation of Freemasonry: The Revolution of the World"
<http://www.huntingtonnews.net/2167>

Esoteric Freemasonry Explained by the Sovereign Grand Commander of the Supreme Council. This clip is from "The Dynamic Scottish Rite" and is a fantastic and authoritative explanation of the deeper purposes, philosophies and applications of Freemasonry.

<http://vodpod.com/watch/5447640-esoteric-freemasonry-explained-sovereign-grand-commander-of-the-supreme-council>

TRUE STORIES

LODGE IN TWO COUNTRIES

At one time Golden Rule Lodge No. 5 of Stanstead, Quebec, occupied a lodge room which was bisected by the boundary between Canada and the United States. It had entrances from the Vermont and Canadian sides; the membership of the lodge consisted of men from both sides of the border.

AN IRISH MESSAGE ON STONE

In 1860, at Limerick, Ireland, there was found in a small chapel a stone dated 1517 with the following inscription: "I will serve to live with love and care, Upon the level, by the square."

A FEW FAMOUS CANADIAN MASONS

Arts

Glenn Ford, Actor

Oscar Peterson, Musician

Gordon Sinclair, Broadcaster

Commerce and Industry

Samuel Bronfman, Businessman.

John D. Eaton, President T. Eaton Company

E. B. Eddy, E.B. Eddy Match Company

John B. Maclean, Founder *Macleans* Magazine

Hart Massey, Massey-Ferguson farm equipment

John Molson, Founder Molson Breweries.

Joseph Seagram, Founder of the Seagram Distillery

Roy Thomson of Fleet

Education

James A. Naismith, Inventor of basketball

Military

Sam Steele, NWMP

General James Wolfe

Provincial Premiers Newfoundland

Joseph Smallwood

Manitoba

Duff Roblin

Saskatchewan

Thomas Clement Douglas

Wilbert Ross Thatcher

Prime Ministers

John A. MacDonald

John Abbott

MacKenzie Bowell

Robert Borden

Richard B. Bennett

John G. Diefenbaker

Sciences

Sir Sandford Fleming, creator of first Canadian stamp and standard time

Sports

Harold Ballard, Owner Toronto Maple Leafs hockey team
J.G. 'Jake' Gaudaur, CFL Commissioner

Tim Horton, Hockey Star

"Whipper" Billy Watson, Canadian wrestling legend

Statecraft

Chief Joseph Brant

Chief Tecumseh, Shawnee Leader

Sir Frederick Arthur, Lord Stanley, Governor General

Victoria Cross recipients

Alexander R. Dunn

Sir Richard Turner

Cyrus W. Peck

Robert Shankland

Robert McBeath

Robert Hanna

IN MEMORIAM

BRO. WILLIAM (BILL) SWANN MARTIN, member of Meridian Lodge No. 687, passed to the Grand Lodge Above on March 23, 2011 in his 86th year. Bill was a 50 year Mason. Visitation at Kitching, Steepe & Ludwig Funeral Home, 146 Mill St., Waterdown on Wednesday, March 30, 2011 from 1 - 2 p.m., funeral service at 2 p.m.

BRO. JAMES FENTON passed to the Grand Lodge Above, just short of 60 years as a Mason, peacefully at St. Peter's Hospital on Tuesday, March 22, 2011, in his 91st year. Bro. James Fenton was a long standing member of Hugh Murray Lodge No. 602. Jim will always be remembered as "The Sarg" to his nephews Dan, John, Ted and Peter. Jim was a Sergeant with the Hamilton Police Services for 35 years. After retiring, he and his sweetheart enjoyed 20 winters in Florida. Jim was a WWII Veteran, member of the Shriners and an avid golfer his whole life. There will be no visitation; cremation has taken place. A special thanks to staff at St. Peter's 3rd Floor West for their care and compassion to Jim in his final days.

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.

UPCOMING EVENTS

SATURDAY, APRIL 9, 2011, the **JAVA CLUB** meets at **10:00 am** in the **Grand Lodge Library, 363 King Street West, Hamilton**. Plan to attend and see this vast Collection of Masonic Books, as well as sign out a few books, for reading and increasing your Masonic knowledge. For more information, contact - library@grandlodge.on.ca

SUNDAY, MAY 8, 2011, HAMILTON MASONIC DISTRICTS BOARD OF RELIEF SPRING DIVINE SERVICE, at Beth Jacob Synagogue, 375 Aberdeen Avenue, Hamilton. Assembly: 7:00 p.m. Service: 7:30 p.m. Families and friends. Aprons for Masons. Watch for Board of Relief information card with your lodge summons.

FRIDAY MAY 27, 2011, PAST MASTERS' ANNUAL MEETING, at the **Masonic Center**, 4 Queen Street S. **Meet and Greet 5:15. Informal Dinner at 6:30 p.m.** Contact Tom Young at 318-0182. **Meeting 7:30 p.m.** General Business and Introduction of Candidates for Grand Lodge Office. This is a joint meeting with the **Masters and Wardens' Association**.

SATURDAY, MAY 28, 2011, DISTRICT C, SPRING MEETING, 10:00 a.m, HILLCREST MASONIC HALL. All WMs, Wdns, and PMs should attend, along with lodge members. Learn the latest happenings in our District.

SATURDAY JUNE 11, 2011, VALLEY LODGE No. 100, 6th Annual Golf Tournament at Copetown Woods Golf Club. Begins at 10:00 am. \$125 includes cart and dinner. \$55 dinner only. Contact : Bill Paul (905) 719-6464 *or* bill_paul@dart.biz All payments must be received by no later than 05/28/11.

JULY 18-21 GRAND LODGE, ROYAL YORK HOTEL, TORONTO. Board of General Purposes Meetings July 18 and 19. Seminars, Tuesday afternoon July 19. Grand Lodge July 20 and 21. District Meetings Wednesday afternoon 4 p.m. and 5 p.m. Grand Master's Banquet, Wednesday evening 7 p.m. For more details contact your Lodge Secretary, who will have a complete events package.



WEDNESDAY, AUGUST 24, 2011, 15th Annual MASONIC BEEF AND CORN ROAST:
Opens at 4:30 p.m. Corn at 5:00 p.m.
Dinner at 6:00 p.m. At the **NEW ANCASTER FAIR GROUNDS**, 630 Trinity Rd, at Hwy 2. Tickets \$15. See Lodge Secretary for tickets. No Tickets sold at the door.