

District 'C'ronicle



2010 Grand Lodge
Newsletter Winner

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Hamilton Masonic District C

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Just before his death he went to Pittsburgh for treatment and his family stayed at Family House in Pittsburgh. In 1998 Lisa Titley and Dr. Bradley came up with the idea of building a similar facility in Hamilton and started raising money and support. In 2004 Hamilton Health Sciences donated the Smart Turner building on Barton St. near the Hamilton General Hospital. It took four more years to break ground.



A PROJECT OF HOSPITAL FAMILY HOUSES OF ONTARIO

By December 2008 construction was well under way when disaster struck. An arsonist set fire to the building and caused \$1,000,000 in damage. But support for the project rallied and donations poured in, including \$300,000 raised at a concert put on by Great Big Sea, a Newfoundland rock group.

Mark Preece Family House will provide accommodation and support for families of seriously ill patients in the Hamilton hospitals. The facilities include a reception area, fourteen family bedrooms with baths, a family room, a kitchen/dining room, laundry facilities, internet access, and administration offices. The cost to the families is \$40 per night.

Brethren, as you know, Mark Preece Family House is the object of our **District C Fund Raising Effort** this year. Your donations will ensure the ongoing success of this much needed facility in our community. Donations can be sent care of Masonic Foundation Project 2424, 363 King Street West, Hamilton, Ontario.

Ian A. Craig

FROM OUR DISTRICT DEPUTY GRAND MASTER



As Mark Preece Family House officially opened on April 6, 2011, thirteen years and \$2,000,000 after the idea was conceived by Lisa Titley, Mark Preece's widow, and Dr. Christine Bradley.

Mark Preece was an ICU (Intensive Care Unit) doctor at the Hamilton General Hospital who died in 1997 from melanoma.

The **DISTRICT CHRONICLE** is published monthly and is 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'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.

FROM THE GRAND MASTER



“Making Lodge Meetings and Festive Boards Interesting” was the theme of the 29th Annual All Canada Conference of Grand Masters held in Winnipeg, April 1 - 2, 2011. This topic is relevant and pertinent for every Worshipful Master – how to make every meeting of the Lodge interesting enough to encourage and attract the members to attend. The answer is really quite simple: competent, enthusiastic, and creative leadership. In former days, it was my

custom when attending Installation Ceremonies to present the new Worshipful Master with the symbolic working tool of his office: The Sparkplug. I then reminded him that to be effective, a sparkplug must be connected to an engine to realize the driving force. As the ‘Sparkplug’ it was his role to ‘ignite’ the officers and members to go into action.

We must ever be mindful that Freemasonry lives, moves, and has its being in our constituent Lodges. Success or failure depends upon the motivational and organizational skills of the Worshipful Master and Officers. We should bear this in mind when electing and appointing the officers. A Lodge meeting should have more to offer than a friendly get-together at the local Tim Horton’s. Reading through the Summonses I receive, too often the only work of the evening is listed as “for the transaction of such business as may come before the lodge.” What incentive is that for members to leave the comfort of hearth and home to attend?

I have referred elsewhere to the ‘cultural evolution’ Freemasonry has undergone in the last decade. An older generation sought satisfaction in friendship, fellowship, and sociability.

Today, while these aspects of fraternalism are still important, the present generation of young Masons seek deeper meaning through education, philosophy, and spirituality in Freemasonry. They are expecting more than a social society or service club which other community based organizations provide. They are seeking admission into the mysteries and privileges of ancient Freemasonry.

Max De Pree summed up the responsibilities of leadership: “The first responsibility of a leader is to define reality. The last is to say thank you. In between the leader is a servant.” I am convinced that our leaders in the Craft are genuinely committed to serve to the best of their skill and ability. Sometimes, it is difficult to define reality. The way we used to do things does not work in present circumstances.

On October 22, 2010, the Honourable James Moore, Minister of Canadian Heritage, declared by an Order in

Council that April 6th and every April 6th thereafter as a Tartan Day in Canada. At the same time the distinctive Canada Tartan was adopted as Canada’s national tartan and an official symbol of Canada. During our Sesquicentennial Celebrations in 2005, Grand Lodge registered an official tartan to be known as Grand Lodge of Canada Tartan. There is a full description and illustration posted on the Grand Lodge Website. Many of our Lodges enjoy a rich Scottish heritage, and I encourage the wearing of formal highland dress when and where appropriate.

With the cooperation of the Committee on Library, Museum and Archives, in partnership with Brock University, and the financial support of Heritage Lodge No. 730, the Annual Proceedings of Grand Lodge from 1855 to 2010 have been made available online. This provides a most useful resource for all students researching Masonic history in this Grand Jurisdiction.

<http://www.archive.org/details/grandlodge>

The Grand Secretary continues to receive far too many ‘complaints’ alleging ‘unMasonic conduct’ by members to be placed before the Grand Master. These ‘complaints’ and ‘counter-complaints’ typically arise from differences that occur between Brethren that are best considered ‘private piques and quarrels.’ Ego has no place in a fraternity that claims brotherly love as its first principle. In most cases these differences could and should be resolved amicably by men acting in accordance with Masonic principles. We all hear, and many recite the description of a lodge in the General Charge as “the temple of peace, harmony and brotherly love” where “nothing is allowed to enter that has the remotest tendency to disturb the quietude of its pursuits.” Yet, when some issue arises or misdemeanour occurs, Grand Lodge is expected to deal with and solve the problem. The only person or persons that can resolve the matter are the ones that created it. Rather than coming to the Grand Master to sit in judgement, it would be better for both parties to withdraw from Masonic activities until they can work out a solution between themselves, acting as reasonable men and honourable Masons should with honesty and integrity. If only we understood what it means to be a Mason, and acted in accordance with the principles of our obligations, these issues would never arise. To preserve the reputation of the fraternity unsullied must be the constant care of each and every one of us.

Freemasonry provides an open ticket to a life-long journey of discovery. Enjoy the journey. Celebrate Freemasonry – it is the greatest gift in the world.

Raymond S. J. Daniels

The Grand Master’s full Itinerary is available at:

<http://www.grandlodge.on.ca>

FROM THE DEPUTY GRAND MASTER

There are almost four months, close to one quarter of the year, remaining until our Annual Communication and Lodge work continues to go on! This is the time of year when Lodges are hitting full stride. Theodore Roosevelt once said, "In life, as in a football game, the principle to follow is: Hit the line hard!" While some may see the end in sight, for others, there is much time yet, much talent available and still great opportunities for accomplishment.

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

This month we focus on the fourth strategic initiative from our Grand Lodge strategic plan, that is, Operations.

Strategic Initiative — Operations: We will ensure that the operations and governance of Grand Lodge, Districts and Lodges are effective, sustainable and efficient.

Strategic Goal 11:

Ensure that Craft resources and assets are being managed both efficiently and effectively while minimizing risk whenever possible.

Strategic Goal 12:

Ensure that Craft resources and assets evolve through planned growth to meet the requirements of services offered by Grand Lodge in the future.

Strategic Goal 13:

Employ technology in the most appropriate manner to deliver operational efficiencies in Grand Lodge, the Districts and the constituent Lodges.

Strategic Goal 14:

Evaluate the effectiveness of the Grand Lodge Organization to be responsive to positive changes and new opportunities to assist Constituent Lodges.

Rationale:

- Grand Lodge, Districts and Lodges have not kept pace with best practices, streamlining operations and technology advances in the running of the organization and serving the needs of the Brethren.
- A dedicated program to review and update our organization, and the way we do business, is needed to make our Grand Lodge capable of timely response to the needs of the Districts and Lodges which we serve.

To learn more about our *Grand Lodge 2010-2016 Strategic Plan*, please contact the chairman of Long Range Planning, R.W. Bro. Wes Libbey at w.libbey@unb.ca for information.

Grand Lodge Survey:

I extend my thanks to those of you who circulated around your Districts the request to complete the survey. We have received over 3700 responses to date. A special thank you to those who took the time to add comments.

All responses, including the comments, are being summarized by the Long Range Planning Committee and results will be made available after the April 30 deadline has been reached. While we are pleased with the results so far, there is still a lot of time for more Masons to share their thoughts and comments with us and we encourage you to keep supporting the initiative among the Brethren in your Districts.

Change?

Sydney Harris once stated: "*Our dilemma is that we hate change and love it at the same time; what we really want is for things to remain the same but get better!*"

D. Garry Dowling

FROM THE GRAND SECRETARY

NEW ZEALAND AND JAPAN DISASTER RELIEF

Brethren;

Your Grand Lodge responds to out of Ontario disaster relief requests by donating funds to **the Masonic Service Association of North America**. This ensures all monies donated go directly to the affected Grand Lodges for disbursement to those in need.

On March 22, 2011 we received an appeal for Relief from M.S.A. for New Zealand and Japan.

Memo to all Grand Secretaries of North America

"Many parts of the world are experiencing horrendous weather patterns. None have suffered more than the countries of New Zealand and Japan. This appeal is being put out on behalf of both of those countries.

When remitting funds to MSA, in response to this appeal, please mark clearly on the cheque how you wish the funds designated. If you do, be assured the funds will be distributed exactly as the donor requests. If no designation is made the funds will be distributed equally between New Zealand and Japan.

Please forward to MSA such funds as you feel appropriate to help our devastated Brethren and their families in these stricken jurisdictions. Please make cheques payable to, "**the MSA Disaster Relief Fund**" and send to 8120 Fenton Street, Ste. 203, Silver Spring, MD 20910-4785.

Thank you very much for your help. Most sincerely and fraternally, Richard Fletcher, PGM Executive Secretary."

Fraternally yours, Terence Shand

**GRAND LODGE NOMINATIONS FOR
ANNUAL COMMUNICATIONS 2011**

Deputy Grand Master

R.W.Bro. Donald Alexander Campbell
R.W. Bro. Gregory Hill Hazlitt

Grand Senior Warden (Acclaimed)

Damon Russell Smith, Brant Lodge No. 45

Grand Junior Warden (Acclaimed)

Norval Fred Bryant, Victory Lodge No. 547

Grand Registrar (Acclaimed)

Eugene De Beaupre, Zeradatha Lodge No. 220

Board of General Purposes

William Arthur Atkinson,
Thistle Lodge No. 34, Erie District

Robert Richard Beckett,
Karnak Lodge No. 492, Georgian North

David James Cameron,
Grand River Lodge No. 151, Waterloo District

Gordon Collings Crutcher,
Patterson-Grey Lodge No. 265, Toronto Don Valley District

Leonard Elliot Feldt,
Mosaic Lodge No. 559, Toronto Don Valley District

John Cameron Green,
Conestogo Lodge No. 295, Wellington District

Dennis Arthur Hawman,
Parkdale Lodge No. 510, Toronto Humber Valley District

George Edward Hinds,
Orient Lodge No. 339, Toronto Humber Valley District

Robert Frank Manz,
Port Arthur Lodge No. 499, Algoma District

Ernie Ross Morrison,
Ozias Lodge No. 508, Brant District

Peter Chris Mouriopoulos,
The Electric Lodge No. 495, Hamilton C District

John Robert Pattison,
Twin City Lodge No. 509, Waterloo District

Charles Henry Reid,
Kilwinning Lodge No.565, Toronto West District

Gareth Rhys Taylor,
Kingsway Lodge No. 655, Toronto Humber Valley District

Iain Donovan Wates,
Muskoka Lodge No. 360, Muskoka Perry-Sound District

Charles Alexander Woods,
Westgate Lodge No. 734, Toronto West District

**A SHORT HISTORY OF
BUCHANAN LODGE NO. 550 G.R.C.**

THE ARMORIAL BEARINGS OF CLAN BUCHANAN
"JUVO-AUDACES – I ASSIST THE BOLD OR THE BRAVE"
"CLARIOR-HINES-HONOS – BRIGHTER HENCE THE HONOUR"



Buchanan Lodge No. 550 was named after the Honourable Isaac Buchanan, who was born in the city of Glasgow, Scotland, on July 21, 1810 less than two years before the battle of Stoney Creek was fought. He arrived in Canada about 1833 and by 1841 was first elected to parliament as a member for Toronto. He was also the elected representative for Hamilton in 1857,

1861 and 1864. In 1853, he built his home on the mountain at Fennel Ave. and West Fifth Street to accommodate his wife Agnes and their eleven children. He called his home 'Auchmar' meaning 'Field by the water' after his father's home that overlooked the 'Bonnie Banks of Loch Lomond' in Scotland. The park surrounding his home, he called 'Claremont' which means 'clear mountain'. Today the 'Claremont Access' arrives at the top of the Hamilton 'mountain' near the spot of the original entrance to his lands. Isaac Buchanan's home was the meeting place for many of the government officials including several Governor-Generals and Sir John A. MacDonald, Father of Confederation and Prime Minister of the Dominion who was a frequent visitor. Early in the year of 1919, a few Master Masons on the mountain top conceived the idea of forming a Masonic lodge in their neighbourhood to avoid the necessity of members having to go either to the city or to lodges at a considerable distance in the rural district. They had already received permission from W. Bro. James Isaac Buchanan of Pittsburgh, son of Isaac Buchanan, to call it 'The Buchanan Lodge' in honour of the Buchanan Family, who were early pioneers of the district and highly esteemed citizens.

On June 23, 1919, a meeting was held in Barton Township Hall, on Upper James St. which had been rented exclusively for one year. At this meeting the lodge was instituted and the dispensation from Grand Lodge was presented by the D.D.G.M., the Right Worshipful Brother Judge John G. Gauld. W. Bro. J. C. Springsteed was installed as the first Worshipful Master.

James Isaac Buchanan was born in Hamilton on August 3rd, 1853. He became a very accomplished man in the realm of business. He was raised to the degree of a M.M. in Strict Observance Lodge No. 27, Hamilton, and later became a Royal Arch Mason and a member in several concordant bodies. He was Commander-in-Chief of Pennsylvania Consistory from 1889 to 1893. As a note of interest, a portrait of him is on the landing between the first and second floor,

right-hand stairs of the Scottish Rite building in Hamilton. On July 3, 1919, W. Bro. James Isaac Buchanan requested that he be permitted to furnish the Altar, Bible, Square and Compasses and the three lesser lights. On October 2, 1919, following the motion duly moved, seconded and balloted on, he was declared an Honorary Life Member, with full rights and privileges of Buchanan Lodge No. 550. W. Bro. James Isaac Buchanan, Past Master of St. John's Lodge No. 219, Pittsburgh, Pennsylvania U.S.A. was then escorted by the D. of C. into the lodge and formally introduced to the members of the lodge. On February 12, 1920 Buchanan Lodge held an 'At Home' in the Parish Hall of Holy Trinity Church. The speaker of the evening was W. Bro. James Isaac Buchanan and he was accompanied by his two sisters, Miss Jane M. Buchanan and Miss H.E.J. Buchanan more commonly known as Elsie. Sadly, W. Bro. Buchanan passed to T.G.L.A. on January 2, 1931.

On May 6, 1920, after a motion duly moved and seconded, the By-laws of The Electric Lodge No. 495, with a few necessary changes to conform to the needs of our lodge were adopted.

In September 1920, we received our charter under the number 550 at the hands of R. W. Bro. H. A. Graham, D.D.G.M. who constituted and consecrated the lodge and dedicated our hall in a most impressive manner.

On December 2, 1929, it was reported that the Hall Committee had completed arrangements with the Barton Township for the purchase of the Hall. The W.M. appointed a Board of Trustees to act on behalf of the lodge.

On February 4, 1932, W. Bro. T. H. Simpson was duly declared an Honorary Life Member with full rights and privileges of Buchanan Lodge No. 550. On October 5, 1933, R. W. Bro. T. H. Simpson, D.D.G.M. of Hamilton District 'B' honoured us with his official visit. In July, 1947 he was elected and installed as the Grand Master of the Grand Lodge of Canada in the Province of Ontario.

On April 4, 1935 the officers and members of Long Branch Lodge No. 632, Mimico, Ontario made a Fraternal visit to our lodge. Here it is some 76 years later and we still visit each other from time to time.

On May 5, 1938, the officers of Buchanan Lodge started to wear the Buchanan Tartan to welcome the visit of the Scottish Masonic Craftsmen of St. Catharines and District. The Buchanan Clan that wore this tartan from the 13th century came to an end in 1919 when the last Chief of the clan, J. H. Buchanan passed away. By strange coincidence, Buchanan Lodge No. 550 started in that year.

The first visit of Western Star Lodge No. 21 of Youngstown, Ohio took place on April 29, 1939 and the biennial fraternal visits by both lodges continue to this day. On May 25, 1940 we visited Youngstown and in attendance at that meeting,

were 810 visitors representing 119 American lodges and 7 Canadian lodges.

On November 2, 1944 at our 25th Anniversary celebrations, the brethren of Buchanan Lodge burned the mortgage that was held on our building. Sadly, due to overbearing maintenance and other expenses, the Buchanan Hall Board decided to sell the building in 1986 and it was sold in that year.

On Saturday, October 5, 1946, we were honoured with a large delegation of members from Western Star Lodge No. 21. They were headed by their Worshipful Master and 93 visitors. Our speaker in the banquet hall was Mayor Samuel Lawrence, who welcomed our visitors to Hamilton, this being the city's Centennial Year.

We have also enjoyed for many years fraternal visits from the St. Mark's Lodge No. 105, Niagara Falls, Ontario. Each year we, in turn, conduct the Elections for each other and participate in the Installation and Investiture of the Officers of the lodge.

In the year 1969, Buchanan Lodge celebrated our 50th anniversary under the direction of W. Bro. David C. Lane, Worshipful Master and the 50th Anniversary Chairman, V. W. Bro. Joseph Hobson.

A big jump in time, in 1994 we were honoured with the presence of the Grand Master, M. W. Bro. C. Edwin Drew at the celebrations of our 75th anniversary which was very enjoyable and a great success.

Perhaps just prior to 2019, the year of our 100th anniversary ceremonies, a more detailed history of our modern times may be written.

Compiled by: R. W. Bro. Michael J. Kingsley
Historian, Buchanan Lodge No. 550 G.R.C.

Next Month: Wardrope Lodge No. 555

Many years ago in Scotland, a new game was invented. It was ruled 'Gentlemen Only... Ladies Forbidden' ...and thus the word GOLF entered into the English Language.

WHY IS THE MASTER CALLED “WORSHIPFUL”

“Worshipful” is an old English word signifying “worthy of respect.” Masonically it is a title of respect for the office of the presiding officer, the Master, who the brethren believe possessed of sufficient knowledge, wisdom, and integrity to preside over them in a proper manner. We use the word in its ancient sense – not in its modern sense of denoting awe and humility before a Supreme Being. Indeed, English and Canadian mayors are still addressed as: “Your Worship.”

What do the following Masonic titles have in common?

Grand **MASTER**
Past Grand **MASTER**
Deputy Grand **MASTER**
District Deputy Grand **MASTER**
Installing **MASTER**
Past **MASTER**
Immediate Past **MASTER**
Worshipful **MASTER**

Hopefully this will help you to remember that the official title of the presiding Officer of a Lodge is “Worshipful **Master**”. He should always be addressed as “Worshipful **Master**”, (unless otherwise specified in the ritual).

The titles of “Sitting Master” and “Ruling Master” are superfluous and improper.

SALUTING THE WORSHIPFUL MASTER

The Book of the Work directs that the only times a brother shall salute the Worshipful Master are:

- ✓ When entering the Lodge;
- ✓ When leaving the Lodge;
- ✓ When addressing the Worshipful Master; and
- ✓ When called for in the Ritual.

It follows therefore that a salute is **NOT** required:

- ✓ After you have received instructions from the Worshipful Master. (The Wardens will, of course, be guided by the Book of the Work.); and
- ✓ After you have finished speaking.

(AVOID THE “SECOND SALUTE”).

Please remember that salutes are only given to the Worshipful Master, (or to the brother who is in possession of the gavel in Lodge).

A similar situation can be found when the Deacon(s) and the candidate are perambulating. When the Deacon is on the left of the candidate, (i.e. between the candidate and the Worshipful Master), both the Deacon and the candidate salute

when passing the Worshipful Master. The candidate’s salute is presumably being transmitted by the Deacon to the Worshipful Master.

Wardens therefore do not salute each other. Neither does a Junior Warden salute an Inner Guard.

As salutes go upward, (not downward), it is quite proper for the I.G. to salute when reporting that the Lodge is properly/close tyed, or that there is an alarm. While it may appear that he is saluting the J.W., the I.G.’s salute is really being conveyed through the J.W. to the W.M.

TAKE THE PROPER STEP BEFORE SALUTING

The Floorwork in each Degree instructs us that salutes can only be given **AFTER** we have taken the proper step. Please make it a point to first take the proper step **before** you salute, (EXCEPT while perambulating in front of the Worshipful Master). (Read “Salute In Passing” in Harry Carr’s essential reference, *The Freemason At Work*, for more information about why we do not salute when perambulating in front of the Worshipful Master.)

SALUTING

Salutes are a formal gesture of respect. The Masonic etiquette of saluting the Worshipful Master is your renewed pledge of fealty and service. It is your public display of decorum before all the other brethren.

It shows your courteous and heart-felt respect for all that a Worshipful Master stands. It shows that you acknowledge his authority and our traditions.

The salute to the Master is your pledge of honor and service, your publicly-shown obligation. A lazy, sloppy or improper salute is to be Masonically impolite and, thus, to exhibit poor Masonic etiquette.

Give salutes that are accurate and precise. A sloppy salute not only looks out of place, it also reflects poorly on the individual doing it. That brother is failing to give the office of Worshipful Master the respect which it deserves. The “limp wristed”, the “droopy elbow”, the “short stroke”, and the “half-hearted” salute will not merit the respect and esteem of your fellow brethren.

If you’ve forgotten how to make a proper salute, pay attention the next time you witness the Floorwork in any of the Degrees. 99% of the time, the candidate is instructed properly. Observe and remember.

The actions of our more experienced brethren can greatly influence the behavior of our newer members. If you salute in a sloppy way, you are teaching them to do the same. Improper acts can be contagious.

QUESTIONS

Q: Should you hold the salute until it is acknowledged by the Worshipful Master?

A: While the Worshipful Master SHOULD return all salutes, the brother giving the salute does not hold his salute until the W.M. responds. Unlike the military, we simply give the salute and then drop it.

Sometimes a busy or distracted Worshipful Master can fail to immediately return a salute. Please do not embarrass him, or unduly delay the meeting by waiting for him to acknowledge it.

Q: Can a salute be given while seated?

A: Obviously this how a Worshipful Master returns most salutes. Everyone else, however, should be standing before they salute, as they must first take the proper step.

Q: What if a brother is elderly, infirm, or has an injury which makes it extremely difficult for him to stand and salute?

A: In such cases, the brother should simply sit there without making any sign. (It is better to make no sign than to give one improperly.)

The Worshipful Master (and most of the members) will be aware of that brother's special circumstances. Here is a case when common sense should prevail over protocol. The first consideration of the Worshipful Master is for the welfare of the brethren.

Q: In a similar vein, what should an elderly, infirm, or injured brother do when the Grand Honours are being accorded to a distinguished visitor?

A: Once again, the brother should simply sit there without making any sign. As HE is not receiving the Grand Honours, HE should not assume the S of F.

Q: Is it permissible for an elderly, infirm, or injured brother to give the S of F while remaining seated for OBs and prayers?

A: Yes. As no step is required before assuming the S of F, such a brother could remain seated for OBs and prayers, while giving the S of F at the appropriate time.

This information comes from the Protocol and Etiquette Essentials Bulletin prepared by the Grand Lodge P. & E. Committee, March 2011. You can request a direct e-mail subscription to *P. & E. Essentials* from: Gordon@Crutcher.ca

ROYAL ARCH MASONS OF CANADA IN THE PROVINCE OF ONTARIO

153rd Grand Chapter Convocation, April 1&2, 2011
Hamilton District C members assuming Grand Chapter duties.



R. Ex. Comp. Dennis Charles Hill

Grand Superintendent - District 6
Seymour No. 272

R. Ex. Comp. Ronald Edward Luxon
Grand Scribe Nehemiah
Centennial Daylight No. 679

V. Ex. Comp. Raymond S J Daniels
Grand Senior Sojourner
Anc. Landmarks/Doric No. 654

V. Ex. Comp. William N. Brimer
Grand Steward
Ionic No. 549

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.

ON-LINE READING OF PROCEEDINGS OF GRAND LODGE A.F.& A.M. OF CANADA IN THE PROVINCE OF ONTARIO

1. Enter Website: <http://www.archive.org/details/grandlodge>
2. Click on: "All Items (Most recently added first)".
3. Click on: "Sort Results By - Date".
4. Click on the required Proceedings.
5. Click on: "Editable Web Page".
6. Click on: "Read on Line" to read a copy of the required Proceedings.

7. Click on single-page or two-page design to view one page at a time or double pages as in reading a book.

- Turn pages by Left or Right arrows in lower right corner.
- Increase or Decrease print size as required by clicking on + or – magnifying glasses
- Move page of increased print size up and down by blue slide bar on right of screen
- If, after referring to one year’s Proceedings, you wish to refer to another year, use the left blue arrow at the top left of the screen to return to the results of step 3 above (List of Proceedings sorted by date) and proceed through steps 4 to 7.

Note: After step 4, there appears to be a possibility of clicking on “View the Book” and seeing the required Proceedings. This is very erratic. It MIGHT work the first time, but, if you intend to look at more than one year of Proceedings, it will not work a second time.

ANCIENT SYMBOLIC PENALTIES

The ancient penalties in our obligations have been the source of much of the criticism leveled at Freemasonry. We wish to acknowledge Most Worshipful Brother Aldridge, Past Grand Master and Grand Secretary of the Grand Lodge of Quebec (1991) for dealing with this criticism in a stimulating way.

The United Grand Lodge of England being in many respects the well-spring of modern day Masonry is a valuable source of inspiration, education and philosophy concerning what has come to be regarded as REGULAR FREEMASONRY. The recent decision by the United Grand Lodge of England, followed by a number of American Grand Lodges, to eliminate the Ancient Penalties from the obligation of each degree has caused much discussion within the Masonic Fraternity. The purpose of this article is to discuss an alternative approach to the actual elimination of these Ancient Penalties. Before proceeding further in this dissertation concerning the ANCIENT PENALTIES it needs to be pointed out that these penalties were not the brainchild of some distant Masonic ritualist. These or very similar variations of them were in use in England among the oaths taken by mariners during the 15th century and were also used in oaths assumed by those being admitted to the bar in London, England during the 16th century.

If Freemasonry has erred in the choice of these penalties it was in the reference to them as “ANCIENT PENALTIES” rather than what they really were--”ANCIENT SYMBOLIC PENALTIES”. As Shakespeare’s Hamlet said, “...ah there’s the rub”. These penalties were never included for the purpose of having an enforceable violent penalty. They were included simply as a symbolic representation of how seriously a postulant should view his oath.

Some would say if these are simply symbolic then remove them since they no longer mean anything. That is somewhat misleading because so much of what we have around us and which we hold so dear in this troublesome world is recorded in symbols of all kinds. Symbolism is part of life and cannot be cast aside.

Mathematicians, geologists, in fact anyone whose discipline relies on the use of numbers or numeric expressions, relies on symbols as an everyday experience. The simple act, though not always simple, of driving a car depends on the use of symbols to arrive safely at the intended destination. The numbers on the speedometer are symbols, various designs on highway signs are symbols, the little knobs on the dashboard all have different symbols. They are there to ensure understanding regardless of the language of the operator. So it may be concluded that symbols are an effective means of communication to ensure accurate understanding regardless of language, education or intellect. In fact your ability to read this paper is based on your understanding of the symbols or letters used to express my thoughts.

“Oh yes”, some may say “. . .but these are all symbols lacking any violent origin”. That may not be entirely accurate either. Many symbols in use today depict a violent beginning and their design is intended to remind us of that hazard. So it may be concluded violent symbols are effective communication links to save us from harm. The simplest being the skull and crossbones as a symbol of life threatening danger and of course the modern nuclear era has spawned untold violent symbols especially designed to protect us from violent hazards.

Even the flags of many nations which certainly are revered and honored by their nationals, and displayed in their places of worship, use red as a symbol of the spilled blood which caused their nations to be born. The red poppy worn so reverently in memory of our soldiers who died in battles to defend our country is a symbol of the blood spilled in battle on Flanders Fields during World War One. The buttons on the sleeve of a man’s jacket and the little slit under the buttons are symbols of the time a man’s jacket unbuttoned all the way to the shoulder so that he might have easy use of his sword. The vent at the back of a man’s jacket is a symbol of the time soldiers rode horseback. The vent allowed their jackets to fall on either side of the riders’ legs and so keep his powder dry to more effectively kill his adversary. Quite a nice little symbol to carry around with us when dressed in our Sunday best.

Now to get back to our ANCIENT SYMBOLIC PENALTIES. Why on earth should we even consider relocating or removing them in the first place? “Oh because they are offensive to some religious leaders”. That begs the question as to which religious leaders? Some of the greatest clergymen I have ever met, both the pragmatic and the scholarly, have been members of the Masonic Order. Not a single one of those extremely worldly wise reverend brothers ever dreamed of any part of the

ceremony being offensive in any manner whatever, INCLUDING the penalties. Obviously no clergy outside of the craft should cause us any concern because they really don't understand the context of the ceremony or the part the penalties play in it.

Now what does that leave us to contemplate? I believe it points out in the clearest possible terms that the Masonic Order is a true microcosm of the real world in which we live. We have our own fair share of iconoclasts whose aim is to teardown rather than to build constructively.

However, their arguments are not too compelling if analyzed. They suggest that violence is an offense to God. Yet both Moses and Jesus had recourse to violence in defending what they believed was an affront to God. Notwithstanding that argument or counter argument there is no violence in Masonry provided the penalties are described as ANCIENT SYMBOLIC PENALTIES. Anything less than that description is an offense to God and Masonry. It is not good enough to describe them as ANCIENT PENALTIES since that implies that they are eligible and therein we could be faulted from within and without this noble craft.

At a time when the Scandinavian Churches are seeing in Masonry no conflict with their profession of faith, where leading clerics of the Church of Rome are finding no incompatibility between Regular Freemasonry and their belief of Christianity and those who malign us the most are being found to be guilty of criminal and moral law breaking, we must be sure we stand by what we teach. We must continue to conduct the affairs of Masonry in a manner well beyond reproach. We must not allow indiscriminate changes to be made. Once the start is made where do we stop? Would we consider dropping the investigations of potential candidates, would we discontinue the trial procedures, would we allow avowed atheists to become part of our fraternity, would we allow and tolerate plots or conspiracies of any kind? Certainly we would not do any of those things. We are assembled to unify, in a God fearing brotherhood, wherein we can unite in spirit to treat all of God's children as family. We cannot do that effectively by allowing schisms to develop. We must be unified for the benefit, not solely for our Order, but to better serve mankind in whatever manner God leads us as individuals who have learned to recognize our duty to him and our Brother. There will always be room for change in administrative practices but we should not change that which has worked so well heretofore and for which there is no substantive reason to consider change!

*By M.W.Bro. K.W.Aldridge PGM, and Past Grand Secretary,
GLQ as extracted from a Masonic Service Association
Bulletin.*

WILL THE FUTURE REMEMBER?

*Will the future remember?
What we did here today?
Will the future remember?
If it does, what will it say?*

*Will it say we were humble?
Will it say we lost sight?
Will it agree with our reasoning?
Whether wrong or right?*

*Will the future remember?
Of the subjects we spoke?
Will it defend our actions?
Or condemn promises we broke?*

*Will the future remember?
Will it forget our face?
Will it understand our methods?
To make your world a better place?*

*Will the future remember?
These men of the past?
Will the future acknowledge?
The shadows they cast?*

*Will the future remember our relief
To brothers in pain?
Will the future remember?
We did it without thought of gain?*

*Will the future remember?
We did the best that we could?
Will the future remember?
We tried to live as we should?*

*Will the future remember?
Our oaths on bended knee?
Will the future remember promises made
Between God, you and me?*

*Whether or not the future remembers
Or shares our point of view,
You are the future, my children
We did it for you!*

By S. Kenneth Baril
2005 Education Committee of the G.L. of MN

MASONIC MILESTONES

V.W. Bro. John Livingstone receives his 50 Year Pin



On 5th April, R.W.Bro. Tom Marshall, V.W.Bro. Frank Venema, V.W.Bro. Dan Devinson, V.W.Bro. John Lyness and W.Bro. Peter Livingstone visited V.W.Bro. John Livingstone to present him with his 50 year pin. John was Worshipful Master of Seymour Lodge No. 272 in 1971 and is now 100 years old. His son W.Bro. Peter Livingstone was Master of Temple Lodge No.665 in Ottawa in 1978. Picture by V.W. Bro. John Lyness, Worshipful Master of Wardrope Lodge No. 555 in 1971 and 1978.

Landmarks/Doric presents a 60 Year pin to Bro. Harry Kelman



On his Official Visit to Landmarks/ Doric No. 654, R.W.Bro. Ian Craig presented a 60 year membership pin to Bro. Harry Kelman age 92 years. Also in the picture are V.W.Bro. Mike Sheridan, Bro. Anthony MacFarlane, R.W. Bro. Bob Wands, W. Bro. John McKinlay, and Worshipful Master Bro. Phil Shames.

Hugh Murray Lodge presents 60 Year Pin to James W. Beatt



Clockwise: James W. Beatt (Centre), Wilhelmina Beatt (Wife), and Paul Hetherington (Son-in- Law), with Brian Kiernan, William Lewis, John Terence, and Archie McQuilkie from Hugh Murray Lodge.

INTERESTING WEBSITES

Musical Masonic Education Part 1 and Part 2, by Howie Damron

I invite everyone to go to www.MasonicPrideProductions.com and see the new web site and new album "My Masonic Legacy". April 1st is the 9th anniversary of the first time I ever presented my Masonic Pride Tour. After countless performances and close to a million miles have passed.

Reflecting back and doing self examination of where I've travelled and whom my music has allowed me to meet in our Brotherhood, I'm humbled to be keeping the Masonic Spirit alive. Howie Damron, cdamron1@aol.com

Ancient York Lodge - About Freemasonry

Freemasonry is the world's largest and oldest fraternity. The goal of Freemasonry is to make good men better. <http://ancientyorklodge.org/freemasonry.html>

Portrait of a City

This is a 1940s promotional film for the City of Hamilton. For those who wish to reflect on the former days of Hamilton. <http://vimeo.com/22031635>

UPCOMING EVENTS

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.

SATURDAY, MAY 14, 2011 at 10:00 a.m. in the Round Room at the Scottish Rite, 4 Queen St S., Hamilton. Dr. Eileen Schuller, Professor of Religious Studies, at McMaster University Hamilton, **The Dead Sea Scrolls** Presentation, Question and Answers. Sponsored by the Java Club of the Grand Lodge Masonic Library Committee.
library@grandlodge.on.ca An event not to be missed.

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, Wardens, and PMs should attend, along with lodge members. Learn the latest happenings in our District.

JUNE 2-5, 2011

MASONIC TRIP TO PHILADELPHIA AND WASHINGTON. Leaving from Kington. Sponsored by the Masons from Ottawa and Kingston. \$519.00 Contact Damon Allan at damon@maxima.net for more information.

SATURDAY, JUNE 11, 2011

WM. HOYLE MEMORIAL BLOOD DRIVE, departing from the Masonic Centre @ 9:30 a.m. Sponsored by The Electric Lodge No. 495. RSVP or contact Bro. John Hammersley 705-722-7299 or mrhammersley@hotmail.com

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, 2011

THE ANNUAL COMMUNICATIONS OF 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, at Ancaster Fair Grounds. Opens at 4:30 pm, Corn 5:00 pm, Dinner 6:00 pm. Tickets \$15 from the Lodge Secretary and Committee members. No tickets sold at door.



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who does not have a computer.