

District 'C' Chronicle



September 2011

Hamilton Masonic District C

Edition No. 37

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I would also at this time like to extend my personal congratulations to our most recent appointments at Grand Lodge:

Honorary Member of the Board of General Purposes

R.W. Bro. Norman McCarthy

Grand Stewards

V.W. Bro. Donald Falconer

V.W. Bro. Gary Woods

V.W. Bro. Wolfgang H. Schneiders

Meritorious Service Award

R.W. Bro. Donald L. Jagger

Their appointments are richly deserved for the work they have put in over the years in serving our District.

DDGM's District Charity Project -

Autism Ontario Hamilton

Wentworth Chapter



Please assist me in helping this wonderful group of people as they strive to make a better way of life for the children afflicted with this terrible disorder. They have recently moved into a new building and are in dire need of contributions in starting a resource library, as well as funding for their "Friendship Clubs" and "Social Groups".

PLEASE DIRECT ALL DONATIONS TO
The Masonic Foundation of Ontario
361 King St. W., Hamilton ON L8P 1B4
PROJECT NUMBER 2457

Please note the following important event:

Saturday, September 3, 2011: Hamilton District C Fall Meeting, 10 a.m. at the Hillcrest Masonic Hall, Mohawk Road, Hamilton.

R. W. Bro. John K. Johnston

FROM OUR DISTRICT DEPUTY GRAND MASTER



I would at this time like to thank the brethren of Hugh Murray Lodge No. 602 for nominating me and you, the Brethren, of Hamilton District 'C', for electing me to serve as D.D.G.M. for the year 2011-2012.

I feel very honoured in accepting the position, and I am looking forward to working with all 14 of the Lodges in our District. I wish to thank the brethren who have agreed to be District Chairs and also the brethren who have agreed to assist them with their duties. I know that we will have a very successful year and continue the excellent work of those who have served before me.

I can assure you that I will always be available to assist or act on any of the concerns or suggestions that any of you may have. We are all brothers of the same Fraternity and should always hold the interests of the order in mind when making any decisions.

The **DISTRICT CHRONICLE** is published monthly in Hamilton, Ontario 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' chronicle 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

Grand Master's Project 2011-2013
Masonic Foundation of Ontario
Project Number: 2847

Grand Master's Theme 2011-2013

“Believe in Freemasonry”

Believing in Freemasonry goes beyond words. Our initiation merely opens the door and exposes us to an environment and the tools to enable us to participate in a lifelong learning experience. The individual Mason must then choose to use those tools and work in that environment to become a better man.



Each of us will, at some point along the way, perhaps even subconsciously, face the question ‘Do I believe in Freemasonry?’. Naturally each of us will answer the question in his own way.

However, I personally think that you become a believer when you acquire a certain inner feeling.

Believing in Freemasonry is that state which you attain when you:

- Believe it in your heart
- Believe it in your mind
- Do not doubt it; do not defend it; do not libel it
- Do Learn about it; Live it; Love it; Leave it sound for those to come

Believers in Freemasonry will embrace and enjoy the following:

First, they will **expand** their own Masonic horizons by **pushing** the boundaries on Masonic learning;

Second, they will **re-energize** the experienced masons around them, encouraging them to broaden their existing knowledge;

Third, they will **engage** the new masons by helping them tap the apparent limitless thirst for knowledge.

I believe in the next two years that we can expand our horizons by:

- Getting better at communicating;
- Extending our learning opportunities;
- Being responsive to the needs of the Brethren (understanding the real Condition of Masonry).

Brethren, there is a Japanese Proverb that states:

“Life is for one generation. A good name is forever”.

**Believe in Freemasonry and it will have
a good name forever.**

“I believe in the future of Freemasonry in Ontario.”

CAMP TRILLIUM Childhood Cancer Support Centre

The Grand Master's Charitable Project for 2011-2013 will be Camp Trillium, the Childhood Cancer Support Centre. The facts below will acquaint you with Camp Trillium.



Vision:

Camp Trillium's vision is to reach children with cancer by providing them and their families with fun and enriching recreational opportunities. We achieve this vision by providing outstanding year-round camp and recreational experiences to promote the healing process in a safe family-inclusive environment.

The Camp Trillium Spirit is captured in its Core Values:

- **Fun:** Is what Camp Trillium does and how we do it – creating memories which last a lifetime through laughter and friendship;
- **People:** Our enthusiastic campers, dedicated staff and committed volunteers and generous supporters are the Camp Trillium Family;
- **Care:** Camp Trillium embraces campers and their families with care in a safe and healing environment;
- **Innovation:** Through innovative approaches, Camp Trillium provides a camping opportunity that encourages inclusiveness, creativity, personal growth and achievement;
- **Integrity:** Integrity is at the forefront of what Camp Trillium does, from the stewardship of resources and assets, to the development and delivery of programs.

Camp Trillium is a leader in oncology camping programs. Year round in the province of Ontario, 56 programs are provided for children living with cancer and their families. In 2010 over 3,100 campers participated in residential and family camps as well as 8-week Day Camps held across the province.

Camp Trillium is the largest provider of recreational programs for children living with cancer in North America. It is the lead association in the development of oncology camping policy and procedures templates in use in most camps in Canada.

Camp Trillium is a place where children afflicted with cancer can enjoy what many take for granted ... fun, friendships, and a respite from hospitals and treatment, but most importantly the chance to be normal. The chance to be recognized for skills in sailing, canoeing, swimming, arts and crafts, skating, cross-country skiing, drama, rather than for the disease that inhabits their body.

Unfortunately, Camp Trillium is no longer funded by the Canadian Cancer Society, Ontario Division because it no longer falls into their mandate of Cancer research.

Camp Trillium's focus is making sure that children living through cancer and their families have a special place to develop friendships, strengthen family bonds, have fun and challenge themselves to learn new skills. Camp Trillium receives no government funding and the bulk of the monies come through private donations from service clubs, special events and generous individuals.

Camp Trillium has benefited in the past from many hours of volunteer Masonic labour at its Rainbow Lake site. They have been thrilled with our past support from the local Masons and are delighted with the commitment to continue to support Camp Trillium through this project.

The following testimonial speaks to the need and the benefit of Camp Trillium.

"There was one place, one group of people to whom Charlie wasn't cancer, not a pariah - he was a child; he was a friend. That place was and is Camp Trillium, where Charlie and his siblings were welcomed." – Chris, a parent

Thank you in advance for consideration of your support for this worthy project.

M. W. Bro. D. Garry Dowling

THE HISTORY CALENDAR OF WESTMOUNT LODGE NO. 671

March 31, 1952. A number of Brother Masons from Buchanan Lodge gathered to discuss the formation of a new Lodge. W. Bro. Ken Warwick would be Chairman and W. Bro. J. Richardson would be Secretary for the group. It was decided that the Affiliation Fee would be \$10.00 and the Dues \$7.00 per year in advance, also the Initiation Fee would be \$75.00. At the second meeting there were 23 Brethren present, representing 12 different Lodges. A name for the new Lodge was discussed. Several names were submitted and the name "Westmount Lodge" was decided.

September 23, 1952. The Installation of Westmount Lodge was held at 8:00pm with the Installing Master, R. W. Bro. E. C. Kiebs and his Installing Board. The first Installed Master of Westmount Lodge was W. Bro. Ken F. Warwick. The Charter was officially granted on July 15, 1953, and the Lodge became Westmount Lodge No. 671. G.R.C. The first five years saw the Lodge membership increase from 30 charter members to 128 members.

July, 1967. At the Grand Lodge Annual Communication in Toronto, R. W. Bro. James Curtis was duly elected and installed as D.D.G.M. of Hamilton District "B". His District Secretary W. Bro. Sanford Griffin, became a Grand Steward the following July.

July, 1974. A new District was formed in Hamilton, named District "C", and Westmount Lodge and 13 other Lodges were

reassigned from District "A" & "B". At the Grand Lodge Annual Communication in Toronto, W. Bro. Alf G. Adams was granted the rank of Grand Steward and his regalia was presented to him at Westmount's September meeting. R. W. Bro. Gerald E. Smith was the first D.D.G.M. for Hamilton District "C" and also was a member of Westmount Lodge No. 671.

September 27, 1977. Westmount Lodge celebrated its 25th Anniversary at the Glanford Community Hall and a good time was had by all.

July 20, 1983. At the Grand Lodge Annual Communication in Toronto, R. W. Bro. John A. De Young was duly elected and installed as D.D.G.M. by M. W. Bro. Ronald E. Groshaw. W. Bro. Walter Simpson was the District Secretary at the time and became V.W. Bro. Walter Simpson, Grand Steward the following year, being invested by R.W. Bro. John De Young.

September 25, 1984. The Lights of Westmount Lodge were extinguished as the Buchanan Lodge Building on Upper James was sold. The Lodge relocated to Seymour Lodge Building in Ancaster on October 23, 1984.

September 25, 1990. After waiting four years, V. W. Bro. Sid Winterbottom received Grand Lodge rank and was invested as Grand Steward by R.W. Bro. John De Young.

September 26, 1992. Westmount Lodge held their 40th Anniversary Dinner and Dance at the Scottish Rite. The Chairman for this function was W. Bro. Robert Beres, with approximately 60 people in attendance.

June 28, 1994. Westmount Lodge stayed at the Ancaster Masonic Hall and then moved to The Hillcrest Masonic Hall on Concession Street. In 1994 Hillcrest bought the building at 257 Mohawk Rd. West and Westmount and three other Masonic Lodges relocated to use these premises to the present day.

July, 1997. At Grand Lodge Annual Communication in Toronto, R. W. Bro. Paul James was duly elected and installed as D.D.G.M. of Hamilton Masonic District "C". W. Bro. Robert Beres was District Secretary and became V.W. Bro. Robert Beres the following year.

April, 2002. Westmount Lodge held their 50th Anniversary at the Hillcrest Temple. There were 78 people in attendance and W. Bro. Wayne Robinson was the Chairman for the Banquet that evening.

July, 2007. V. W. Bro. Bernie Silcox received his Grand Honours from Grand Lodge as Assistant Grand Chaplain and V.W. Bro. Robert Beres presented him with his Regalia at the September Meeting.

Submitted by W. Bro. D. Midgley

Next Month - Meridian Lodge No. 687

THE LEWIS JEWEL



At the Annual 151st Communication, held on Wednesday, July 19, 2006, in Toronto, Ontario, the following amendments to the Constitution, pertaining to the Lewis Jewel, were approved.

Section 384 amended by adding a new paragraph (a) – to read as follows:

384. (a) The Grand Lodge recognizes and adopts the usage of the Lewis Jewel in our jurisdiction.

The current first paragraph renumbered 384(b) and amended to read as follows:

384. (b) No jewels shall be worn in a lodge other than those specified for the officers, except the jewel of a Past Master, a representative of another Grand Lodge, a Royal Arch Mason, a Lewis Jewel, the Veteran Jubilee Medal, the Maple Leaf pin with the square and compasses, the Grand Master's Meritorious Award, and any other jewel, button, or medal specially designed and/or authorized by Grand Lodge, and any lodge insignia approved by the Grand Master.

The GLCPOO Lewis Jewel rules and regulations involve the following points:

In our jurisdiction the Lewis is the son of a Mason.

His initiation age is 21.

No difference whether his father was a Mason before he was born or not.

Applies to any son, not just the first born son.

A Lewis may wear the Jewel received from another Jurisdiction, in our Jurisdiction.

The following comments are for clarification:

The Lewis Jewel may be worn by a Mason, if at the time of his Initiation, his father was a Mason in good standing (the initiate of a deceased father—in good standing at the time of his demise—would also qualify).

The Lewis Jewel consists of two bars connected by chains. The upper bar contains the name of the father and date of his Initiation.

The lower bar, the name of the son and date of his Initiation. An Initiate must still be 21 years old at the time of his application – Section 309.

The Lewis Explained:

What is a Lewis?

If you examine the ornamental engraving on your Master Mason's Certificate issued by Grand Lodge, you will find the Perfect Ashlar fitted with the Lewis resting at the foot of the Doric Column, the symbol of strength. It is also one of the symbols depicted on the Junior Warden's Tracing Board of the first degree, probably an indication that it was once included in the Lecture. There are a few lodges in our jurisdiction where one finds the Perfect Ashlar placed at the south-east angle with a Lewis inserted.

A LEWIS is a simple but ingenious device employed by operative Masons to raise heavy blocks of dressed stone into place. See pictures in Edition 21 – May 2010 of the Hamilton District 'C'hronicle.

It consists of three metal parts: two wedge-shaped side pieces, and a straight centre piece, that fit together (tenon). A dovetailed recess is cut into the top of the stone block (mortise). The two outer pieces are inserted first and then spread by the insertion of the centre piece. The three parts are then bolted together; a metal ring or shackle is attached and the block is hoisted by hook, rope and pulley. By this means, the block is gripped securely. Once set in its place in the structure, the lewis is removed leaving the upper surface smooth with no clamp or chains on the outside to interfere with the laying of the next course. Our ancient operative brethren used this tool as early as the Roman era. Stones with the mortised cavity for the insertion of a lewis have been found in Hadrian's Wall built c. 121-127 CE. Archaeologists have found further evidence of its use by the Saxons in England in buildings constructed in the 7th century. The origin of the term 'lewis' for this device is uncertain. Some authorities trace its etymology to the French levis from lever – to lift, hoist, raise; and louve – a sling, grip or claw for lifting stones.

Q. What's a Mason's Sons Name

A. Lewis

The Wilkinson MS – c 1730 / 1740

Masonic historians conclude that the term came into use in the 18th century. The Lecture in the Second Degree published by William Preston in the 1780s contains a lengthy discourse on the Lewis.

WM – Brother J.W., How were the sons of craftsmen named?
JW – To the son on whom these honours were bequeathed, the appellation of Lewis was given, that from henceforth he might be entitled to all the privileges which that honour conferred,
W. Sir.

A paragraph in a version of the Junior Warden's Lecture used in the Grand Lodge of England dating from 1801 gives this instructive explanation: "The word Lewis denotes strength, and is here depicted by certain pieces of metal dovetailed into

a stone, which forms a cramp, and enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them in their proper bases. Lewis, likewise denotes the son of a Mason; his duty is to bear the heat and burden of the day, from which his parents, by reason of their age, ought to be exempt; to help them in time of need, and thereby render the close of their days happy and comfortable; his privilege for so doing is to be made a Mason before any other person however dignified."

In a statement issued in 1989 by M.W. Bro. The Duke of Kent, the Grand Master of the United Grand Lodge of England, the current use of the term is defined: "A Lewis is the uninitiated son of a Mason and it does not matter whether the son was born before or after his father became a Mason. When a Lewis is one of two candidates being initiated on the same day he would be the senior for the purpose of the ceremony. Being a Lewis is not grounds for dispensation to enable him to be initiated under the age of 21." (Proceedings 1989, Fraternal Correspondence, p. 237)

In the days of operative Masonry, it was a great source of pride when a son followed in his father's footsteps and was entered as an Apprentice, his name 'entered' on the roll, and thereby admitted to the lodge. To study his father's skills and learn to use his father's tools were manifest expressions of the greatest honour and esteem a son could pay. It was common to carry on the tradition through several generations in the same family.

It is a heart-warming day when a young man first shows interest in Freemasonry and asks his father how he might become a Mason, and it is a proud day when that son, in the fullness of time, is admitted a member of his father's lodge by Initiation.

REFLECTIONS

Reflections is a quarterly publication of the Grand Lodge Committee on Masonic Education.

The most recent issue being Spring 2011, Volume 25, Number 4. Its goal is to make available articles and presentations written for Masons by Masons of Ontario. The cost of a yearly subscription is only \$18.00 and can be ordered by writing to "Masonic Education Newsletter", c/o Garnet E. Schenk, 870 Third Street, Gravenhurst, ON P1P 1L8.

Please indicate your Lodge's name and number, your District name and your mailing address where you would like to receive this publication. **Reflections**, is always seeking articles about Freemasonry written by Freemasons. Please submit your articles to its Editor, Bro. Rich Gardner, e-mail editor.reflections@gmail.com. Articles are often approximately 1200 words in length. Articles of special merit might be printed in sections over several issues. Short Articles provide an excellent resource for a brief Masonic Education moment in open Lodge.

WHY MASONIC FUNERAL SERVICE?*

There are few occasions when Freemasons may perform their public ceremonies, e.g., cornerstone laying, open installation of officers, the periodic public educational program, and so on. By far, the most common is our Masonic Funeral Service. It is at this time that most non-Masons are introduced to Freemasonry -- perhaps, for the very first time. It is at and during that sombre service that most people present will form their opinion and perception of our Fraternity. Not being members of our Ancient Craft, and generally knowing very little about Freemasonry, they are often very curious as to who we are, what we stand for, and what is it that we believe in as an organization.

Conducting Masonic Funeral Services is as old as the Fraternity itself. In the days of Operative Masonry, stonemasons buried their own with great solemnity and reverence. The deceased Brother was a man they had worked with side-by-side for years -- perhaps, even their entire lives. They extolled his virtues and the contributions he had made to the Craft's work. They spoke of the Eternal Life after death, and the need to perform "good work" toward all humanity throughout the course of a man's life. The entire guild and all of their families turned out in force to mourn their Brother's passing, and to express their sympathies to the Brother's family. This tradition has been carried forward for centuries to our present day Speculative Masonry.

The first thing any non-Mason will observe is the size of the turnout. If it is small, they may conclude that his Lodge did not hold the deceased Brother in very high esteem. Or, even worse, that Freemasons are much too busy with their own private lives and interests to practice the tenets of Charity and Brotherly Love of which we so loudly boast. In other words, they may conclude that we do not practice what we preach. If the turnout is large, the non-Mason is likely to come away with a very different impression of both the Fraternity and the deceased Brother.

Always remember that a Masonic Funeral Service is the final tribute we can pay to our fallen Brother. That is the appropriate time to thank the Brother's family for allowing him to share his time on Earth with our Fraternity. No, you may not have known the Brother personally, but if he was a member of your Lodge, he certainly deserves your presence at his funeral service. If he was a Brother, then he is entitled to all of the "lights, rights and benefits" of being a Freemason -- and that certainly includes a well-attended Masonic Funeral Service. Attending these services are, in many ways, just as important as attending Lodge meetings -- perhaps, even more so, because, as we can do nothing more for our Brother, the Funeral Service is really for the benefit of the deceased Brother's family and friends, and it exhibits our genuine care and concern for one of our own.

For those that may have forgotten, the Masonic Funeral Service is one of the most beautiful pieces of literature ever

written. Simple, honest, and straight-forward, it offers each of us an opportunity to reflect upon our own mortality, and to reaffirm our individual faith in the Supreme Grand Master of Heaven and Earth. It draws forth its inspiration and words of comfort not only from our Volume of Sacred Law, but also from many of the world's greatest literary geniuses. No one can listen to our service and not be impacted by the gentle, yet powerful, words that touch the heart of every person present -- both Mason and non-Mason alike.

Consider the sobering passage from our Masonic Funeral Service: "One by one they pass away, the Brothers of our adoption, the Companions of our choice. A Brother whose hand we have clasped in the bonds of Fraternal Fellowship is now passing from our sight, and we know that we shall meet him on Earth no more."

One day, and we know not when, each one of us will be that Brother who has passed from sight. One day, each one of us will have ended our journey in this life. As your then cold and lifeless body is commended to the grave eternal, will you want your Masonic Brethren to be present and among those that mourn you, and to offer comfort and consolation to your loved ones?

As stated in our funeral service, you can do nothing more of a material nature for the departed Brother. Nevertheless, you can cherish his memory, and offer the tribute of respect and love to the late Brother's memory. Of even greater importance, you can be there to extend our fraternal sympathy to our Brother's deeply afflicted and sorrowing family in their bereavement. We must tell his loved ones, and demonstrate it by our physical presence, that our promises to be true to them are not hollow or empty words. We owe our Brother something, and this may be the very last opportunity we will ever have to repay that debt.

Brethren, if you receive a call from your Lodge or see a Masonic Funeral Notice in your local newspaper, take the 20 or 30 minutes out of your busy lives to make this final act of respect and tribute. No, you may not have personally known the Brother, but he was your Brother and that alone is enough to justify making the effort to attend and to demonstrate to the world that we Freemasons do, in fact, sincerely care about each other -- both in life and in death.

Each of us will one day cross death's threshold. After spending years in the Masonic Fraternity, how would you feel if most of your Lodge Brothers were too occupied with their own self-interests to attend your Masonic Funeral Service? How will your loved ones feel about the organization you belonged to for so many years cannot even muster more than a small handful of members to stand around your casket?

This is one obligation and commitment that each of us should earnestly strive to fulfill even if we cannot always attend Lodge meetings. Let us demonstrate before the world that we are men who practice Brotherly Love -- all the way to the grave's edge.

A message from a Brother in Michigan: June, 2011.

* In Grand Lodge of Canada in the Province of Ontario we refer to this as the Memorial Service.

COME AND VISIT!

The following is a listing of the Hamilton Masonic District C Lodges and their meeting nights.

Lodge	No.	Site	Day/Week
<u>Valley Lodge</u>	100	DUN	Monday 2nd
<u>Seymour Lodge</u>	272	ANC	Tuesday 2nd
<u>Dufferin Lodge</u>	291	WFL	Thursday 3rd
<u>Temple Lodge</u>	324	MCH	Tuesday 2nd
<u>The Electric Lodge</u>	495	MCH	Wednesday 3rd
<u>Corinthian Lodge</u>	513	MCH	Thursday 4th
<u>Ionic Lodge</u>	549	MCH	Wednesday 1st
<u>Buchanan Lodge</u>	550	HILL	Thursday 1st
<u>Wardrope Lodge</u>	555	MCH	Monday 4th
<u>Hugh Murray Lodge</u>	602	MCH	Tuesday 3rd
<u>Landmarks/Doric Lodge</u>	654	MCH	Tuesday 4th
<u>Westmount Lodge</u>	671	HILL	Tuesday 4th
<u>Centennial Lodge</u>	679	MCH	Tuesday 3rd
<u>Meridian Lodge</u>	687	ANC	Wednesday 2nd

All lodges meet at 7:30 p.m. except Centennial which meets at 10:00 a.m.

ANC - Ancaster HILL – Hillcrest
DUN – Dundas WFL – West Flamboro
MCH - Hamilton Masonic Centre

DIABETES RESEARCH INVITATION

During the 2007 – 2008 Masonic year, Niagara A District had as its district charity, support of Dr. Hertzler Gerstein at McMaster University and his research into Type 2 diabetes.

We thought it important to let the everyone know that the money so generously contributed by the Lodges and Brethren of the District will be put to use in research to isolate a cure for this terribly debilitating disease. Following is the poster that provides the criteria for people who might like to put their names forward to be considered as candidates for the research.

We invite Brethren from Hamilton Masonic District C to become involved in the project, if they are eligible and would like to do so.

Stewart Greavette, PDDGM, Niagara Dist. A

**Research Study
in Type 2 Diabetes**

If you are 30-80 years old and:

- Have had type 2 diabetes for 3 years or less
- Are treated with diet or 1-2 diabetes medications
- Have never had a heart attack or stroke

You may qualify for a research study that will test if a short-term treatment with medications, diet and exercise will allow patients to stop all diabetes medications for a period of time.

This study offers:

- Healthy lifestyle advice
- Study medications at no cost
- Free blood sugar testing supplies and a pedometer
- Free parking during study visits

If interested or to find out more information, please contact Ada Smith at (905) 525-9140 ext. 22205

McMaster University
HEALTH SCIENCES

Version 1.0 – August 11, 2010

WAR OF 1812: BROCK'S ROUTE – ASSISTANCE REQUESTED

(A look at local history at a significant time in Canada's past)

The late Vincent del Buono, the then co-ordinator of the Niagara region for the War of 1812 bicentennial asked me to find Brock's route on August 5, 1812 from York to Long Point en route to the Battle of Detroit; it took me three weeks. I went to the University of Waterloo to look at maps. Then I visited Wilfrid Laurier University in Waterloo and the McLaughlin Library at the University of Guelph, looking for Champlain Society papers and anything on Brock. I found nothing concrete. I went to Global Genealogy in Milton and talked to Rick Roberts as I knew he liked old maps and Indian trails. Nothing there.

Then I went to Fred Blayney, a map collector, looking for Indian trails. Nothing. But he had an old book written by Brock's nephew and that was good. D.B.Weldon library in London had bits of the Askin papers. Since they are housed in the Burton Historical Collection of the Detroit Public Library, I did not go there. I tried to find Indian trails thinking that would be the easier march for the regiment. My husband was a former surveyor and he knew the Indian access up the escarpment but I couldn't relate that to Brock.

John Askin travelled with Brock. However he missed Brock's sailing departure on the 5th. He rode on horseback to catch up - in the rain. Sickness overcame him and he stopped at Yeigh's or Yeo's (I saw both names and didn't know which) which was considered "a safe place". When he recovered he met up with Brock at Dover Mills. Askin stayed the night with my Loyalist Ancestor Williams and in his papers, he said "It was the nicest house in the district".

So, here, to the best of my knowledge is Brock's route in August 1812:

5th Departed York by boat. Arrived Burlington Heights. Marched to an overnight "safe place" at Durrands. In Barton Twp. Lot 14. Con 3. [I question whether he took the Mohawk trail to Ancaster to a barracks - but decided probably not - instead may have scaled the escarpment and headed for Six Nations]

6th Met at Council with Six Nations - About 60 Indians joined him.

7th Culver's Tavern - near St. John's Anglican Church, Woodhouse - Lot 7. Gore of Woodhouse. Gave stirring speech to enlist men to join him. 2 numbers given: either 173 or 179 joined him. (Thomas Talbot had previously tried to enlist men. I found that Talbot was not a favourite among the settlers and they declined to go -- also remember it is August and harvest time on the farm. Also, if all the men leave, the women and children are unprotected - my observations). My Loyalist Jonathan Williams, 3 sons and 2 sons-in-law went. Dover Mills overnight at home of Lt. Col. Robert Nicoll, Quarter Master General.

8th Left Patterson Creek at noon. In the evening reached Long Point. [I have not defined this next item] Went up creek to Carrying Place. Askin said they couldn't find it - said they "anchored among the rushes and staid the night".

9th The General and brigade of boats put in at Kettle Creek. Spent the night on beach at Port Stanley (plaque states).

10th Encamped on Beach at Port Talbot, where others joined them.

11th Brock and his two aides led the strange flotilla, whose heaviest arm was the dismantled six-pounder. At night the leading boat carried a flaming torch. 30 miles a day was good rowing for the heavy batteaux and the 5-day voyage entailed strenuous work.

15th Midnight. Arrived at Amherstburg. The men were wet, tired and hungry. They were outfitted in red jackets. General Brock won the admiration and help of the Shawnee Chief Tecumseh. The men had never seen him before and they were impressed with his person and size.

16th Brock received unexpected surrender of General Hull at Detroit.

I would appreciate any additions or corrections you may add to this proposed Brock's Route. We need to identify names of Carrying Place and the Creek today.

Doris Ann Lemon UE, Grand River Branch.
hlemon@jubilation.uwaterloo.ca

FREEMASONRY AND SECRECY

Freemasonry is often referred to as a "Secret Society". This happens many times in books, TV shows and movies about the fraternity. The following statement was prepared by the Masonic Information Centre.

People sometimes refer to Freemasonry as a "Secret Society". In one sense, the statement is true. Any social group or private business is "secret" in the sense that its business meetings may be open only to its members. In Freemasonry, the process of joining is also a private matter, and its members are pledged not to discuss with non-members certain parts of the ceremonies associated with the organization.

Freemasonry does have certain handshakes and passwords, customs incorporated into later fraternities, which are kept private. They are means of recognizing each other - necessary in an organization which spans the entire world and encompasses many languages.

The tradition of using handshakes and passwords was very common in the Middle Ages, when the ability to identify oneself as belonging to a building or trade guild often made the difference in getting a job or in obtaining help for yourself

or family. Today Freemasons make the same pledge to every member that he will be offered assistance, if he or his family, ever requests it.

Freemasonry can't be called a "secret society" in a literal sense. A truly secret society forbids its members to disclose that they belong to the organization, or that it even exists. Much of the Masonic ritual is in books called "Monitors" that are widely available, even in public libraries. Most Freemasons wear rings and lapel pins which clearly identify them as members of the fraternity. Masonic Lodges are listed in public phone books; Masonic buildings are clearly marked and in many areas of the country, Masonic Lodges place signs on the roads leading into town, along with civic organizations, showing the time and place of meetings.

In terms of what it does, what it teaches, who belongs and where it meets, there are no secrets in Freemasonry! It is a private fraternal organization of men who contribute much towards the public good, while enjoying the benefits of the brotherhood of the fraternity.

Source: the Masonic Information Centre **FOCUS**, Volume 18, Issue, June 2011, A Communication of the Masonic Service Association of North America.

HAMILTON MASONIC DISTRICT C BLOOD DONORS COMMITTEE



As usual, the Blood Donors Clinic at Paramount Drive on September 9, 2011 will be open from 2:00 p.m. to 7:00 p.m. The clinic is at Paramount Drive Alliance Church, 1035 Paramount Dr. This clinic is being **sponsored by Westmount Lodge No. 671**. Many thanks to all the Brethren of

Westmount Lodge for their support.

Our next clinic is also at Paramount Drive. This clinic will be held on Nov. 11, 2011 (11.11.11.) from 2:00 p.m. to 7:00 p.m. The District is presently looking for a sponsor for this clinic.

The Blood Donors Committee would like to take this opportunity to thank, once again, all the Lodges and individuals who sponsored clinics last year.

Brethren, recently, I had the opportunity of being part of a tour of the Canadian Blood Service Centre at the corner of Main and Victoria Streets in Hamilton. Before my visit, I had no idea of the size of this operation. This particular Distribution Centre supplies blood to all the hospitals and emergency services in South-western Ontario. This means the Centre goes 24/7 with a large staff of technicians receiving, preparing and distributing blood and other by-products extracted from blood which are quickly sent to those who desperately need them in our hospitals and emergency services throughout our region.

I personally realized during this tour that our involvement in this operation is crucial. Assisting the Canadian Blood

Services in their efforts to provide blood to those who need it is vital. I left the building, after the tour, feeling proud that, as Masons, we are doing something for this noble cause. So far, we have been able to sponsor clinics up to September 9, 2011.

We need clinic sponsors!!

May the blessings of the M.H. be with us all.

Eduardo Cordero
Hamilton Masonic District C
Blood Donors Committee

IN MEMORIAM

Bro. John Herbert Mills, 60 year member of **Wardrope Lodge No. 555** passed away on August 9, 2011. Information on a Memorial Service will be circulated at a future date.

UPCOMING EVENTS

SATURDAY, SEPTEMBER 3, 2011
Hamilton District C Fall Meeting, 10 a.m. at the Hillcrest Masonic Hall, Mohawk Road, Hamilton. Meet your new District Officers, receive the District Trestle Board, and learn the directions for the Masonic year!



FRIDAY, SEPTEMBER 9, 2011
The next **Blood Donors' Clinic** at Paramount is being sponsored by Westmount Lodge No. 671 from 2:00 p.m. to 7:00 p.m.

SATURDAY, SEPTEMBER 10, 2011
The **Saturday Java Club** will meet the **2nd Saturday of selected months** in Grand Lodge on the second floor. Entrance via the side door. Mark your calendars for September 10, October 8, November 12, 2011 and February 11, March 10, April 14, May 12 and June 9, 2012 from **10:00 a.m. to 12:00 noon.**



SATURDAY, SEPTEMBER 10, 2011
Hugh Murray Lodge's ANNUAL CORN ROAST at W. Bro. Brian Kiernan's Cottage in Fisherville on Lake Erie. Contact Brian at 905-387-0468 for tickets or more information.

FRIDAY, SEPT. 23 to SUNDAY, SEPT. 25
CHIP Program Ancaster Fair - Volunteers will be on hand to further the safety of area children. Chairman David Wilkinson needs volunteers. Contact him at 905-549-0656 or dsw593@gmail.com.



SUNDAY, SEPTEMBER 25, 2011
Hamilton Masonic District Board of Relief - Fall Board Meeting - 2:00 p.m. at the Stoney Creek Masonic Hall.

TUESDAY, SEPTEMBER 27, 2011
Grand Lodge - Lodge of Instruction Hillcrest Masonic Centre, 257 Mohawk Road West, Hamilton. Registration at 6:30 p.m. Session begins at 7:00 p.m. Host Lodge - Westmount, No. 671, Co-ordinator - Frank Granville (905) 357-1073. Target audience - all interested Masons in Hamilton Districts A, B, C and Brant, especially line officers.

THURSDAY, SEPTEMBER 29, 2011
Deacons Floor Work & Balloting Workshop - Hosted by Seymour Lodge No. 272 at Ancaster Lodge Hall at 7:30 p.m.

INTERESTING WEBSITES

Freemasonry: The Legacy of the Ancient Egyptians - From Port Adelaide, South Australia - <http://ancientegypt.hypermart.net/freemasonry/index.htm>

The Landmarks of Freemasonry - <http://www.squidoo.com/landmarks-of-freemasonry>
Hamilton History - www.hamiltonhistory.ca

Where did the Masons go? - An audio interview from Australia in which a number of questions regarding Masonry today are answered by an experienced Mason. - <http://www.abc.net.au/local/audio/2011/08/11/3291299.htm?site=newcastle>



Contributions of Masonic Interest would be greatly appreciated from the brethren.

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