

Vision Statement

To be an organization that attracts & retains Past Masters throughout the Hamilton Districts by providing the opportunity to enhance personal development through knowledge and fraternal friendships by providing opportunities for informational exchange and social interaction.

Mission Statement

Our Association will communicate more effectively to the Past Masters of the Hamilton Districts what we can do to support their development through education and friendship.

Core Values

- Fraternal
- Friendship
- Knowledge
- Support
- Harmony

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Contributions / comments?
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P M eh!

Past Masters' Association of the Hamilton Districts

January 2023

THE PAST MASTERS' ASSOCIATION OF THE HAMILTON DISTRICTS



A Message From The President

Brethren:

As you read this letter, we will have celebrated Christmas and welcomed in a New Year. I truly hope that each of you had an



President Joe Barker

opportunity to spend time with loved ones, family and friends. The hectic routines of the holiday season will by now have given way to something we are more accustomed to. In that regard, to our first meeting of 2023

we are pleased to welcome R.W. Bro. Paul Isaac as our guest speaker. R.W. Bro. Isaac will speak about Chief Joseph Brant, a well known first nations member of the craft. This will be a very enlightening and educational lecture. I encourage as many of you as possible to attend and show R.W. Bro. Isaac a warm Hamilton District welcome. Please note that due to a conflict in room bookings we will be returning to the Shrine Club of Hamilton for this meeting. In the event you don't know, the Shrine Club is situated at 82 Melvin Ave. Hamilton. I would be remiss if I did not thank Mr. Tim Hackborn for his very interesting talk "Why Reconciliation ?". I know those in attendance enjoyed it and learned from it. I wish each and everyone of you a healthy, happy and joyous new year and I look forward to greeting each of you personally at the January 21st, 2023 meeting.

Yours Fraternaly,
Joe Barker

The Past Masters' Association of the Hamilton Districts

cordially invites you to attend our next **Regular Meeting** on Sat., Jan. 21/23.

Our guest speaker is

R.W. Bro. Paul Isaac, PDDGM
Chief Joseph Brant

A 34-year member of Hiram Lodge No.319.

He is also an affiliate member of OnondagaLodge No.519. R.W. Bro. Isaac is a Scottish Rite member (32degrees) from Hamilton Valley and a member of the Brant Scottish Rite Association. He is Past President of the Brant District Masters, Past Masters and Wardens Association. R.W. Bro. Isaac is the first Native Canadian to become a District Deputy Grand Master in Canada.

Participate either in person at the Hamilton Shrine Club at 82 Melvin Avenue in Hamilton starting with:

- Meet & Greet: 8:30 am
- Breakfast: 9:00 am
- Meeting: 10:00 am
- Cost for breakfast is \$20.00.

Please register in advance for the in-person Breakfast / Meeting using this link:

Breakfast Registration

Or join us by Zoom video conference for the meeting portion at 10:00 am

Please register in advance for this Zoom meeting at:

Zoom Meeting Registration

Once registered for the Zoom video conference, you will receive a confirmation email containing information about joining the meeting.

If you have any questions, contact R. .W. Bro. Tom Peddle, Secretary
Home: (905)679-8243
E-Mail: thomaspeddle@gmail.com

MASONIC EDUCATION —

ORIGINS OF THE RITUAL:

The Installation Ceremony

Since ancient times human groups have devised ceremonies to select and place their leaders and officials in their positions of power. The ancient Romans, for example, installed their priests, their kings, and their magistrates; but the ceremony was called **inauguration**, and generally performed by the **Augurs** – the men who were believed to be able to interpret the will of the gods. With time other organizations, like guilds, installed their members and used the term installation, since the installation teams did not require divine intervention. The word installation is compounded of the Latin words “**in** and **stallum**”, meaning to “take a seat” or sit in a stall or thrown of power. Tonight, we were here to observe, participate, and perform a Masonic officers’ installation, so our officers can “take their seat” in their official Masonic Chairs. Let’s look at the history and events surrounding a Masonic Installation Ceremony.

Delving into the Origins of Masonic practises can be challenging, because nothing about Masonic ritual was written by Masons in much of the 17th and 18th century. Before the formation of the Grand Lodge of England in 1717, there is no mention of any kind of ceremony for installing officers. The Worshipful Master was elected, but there was not any type of ceremony after the election.

So what are the Origins of the Installation Ceremony?

The idea of a Ceremony of Installation first came about in 1722, when Phillip, the Duke of Whar-ton, who was the present Grand Master of the G.L. of England, at that time, proclaimed that when a new Lodge was formed, they should have a ceremony of installation for the Lodge’s **first** Worshipful Master. The rest of the proclamation from the Duke laid out the foundation for this ceremony.

It consisted of the new Master 1. Answering Test questions; 2. Swearing his allegiance to the Lodge; 3. Presenting him with symbols of his office, that would give him the authority to be Master. The decision was made that this installation ceremony should be held at a particular time.

Because John the Baptist was regarded as the patron of stonemasons during the Middle Ages and

the early guilds of masons and carpenters had traditionally celebrated John the Baptist Day as a feast day, the first Grand Lodge of England was formed on June 24, the feast day of John the Baptist, in 1717. The Grand Lodge of Ireland also installed its first Grand Master on June 24, 1725. The ancient Scottish and English lodges that were predecessors to the First G.L of England, on the other hand, had elected their presidents and masters on December 27, the Feast Day of John the Evangelist.

The two Saint Johns, St. John the Baptist and St. John the Evangelist, had become the Patron Saints of British Freemasons. Therefore, December 27, 1813 was selected to be the official day when all the various masonic bodies would come together to form the United Grand Lodge of England and thereafter, most Installations in the jurisdictions of the United Grand Lodge of England would take place on either June 24 or December 27. By the 1850s English Freemasonry began the practice annually of the installation of all new officers.

The ceremony evolved in England. There were a group of well-respected Masons, known as the Expositors(Ref. #5), who composed charges, addresses, and orations that became part of the ritual and the Installation Ceremony. The GLOE Installation Ceremony that had developed by the 1870s and was adopted by the Grand Lodges in Canada, the U.S. A. and Australia has changed little since then. If you were to visit an English Lodge today nearly the whole thing would be familiar to you, as Canadian Masons.

There is one notable exception. Our Installation has a beautiful piece of ritual that was “Made in Canada”. That is the General Charge; the Charge to the Brethren delivered this evening by R.W. Bro. Graham Tait, to the Lodge at the conclusion of the ceremony.

Here in Canada the Installation ceremonies are closed to the public, as they are in England, but the practice of opening them to the public, in various states in the United States is common. This is because in the USA the secrets of the Installation are done at a later time within the tyled lodge.

(continued on page 3)

The General Charge - our own "Made in Canada" ritual

Only the first paragraph "Brethren, such is the nature of our institution..." and the last paragraph "Finally, my brethren, as our fraternity has been formed and maintained in perfect unanimity and concord..." are used in England. The ten middle paragraphs are peculiarly Canadian, and are found only in our Grand Lodge and those Grand Lodges, which have adopted our ritual. The complete General Charge was first put together in 1874 and published in 1876. The man responsible was V. W. Bro. Otto Klotz, who was given the rank of Past Grand Master (Hon.) in 1885.

M.W. Bro Klotz developed the General Charge from a variety of sources:

1. part from the First Lecture in the English ritual;
2. from a section of the Grand Master's Address, delivered to the Grand Lodge of Canada, in Ottawa on July 11th, 1860, by M.W. William Mercer Wilson;
3. from an address delivered on December 27, 1864, to a Ladies Night of Alma Lodge No. 72, in Galt, by V.W. Bro. Otto Klotz when he was its Worshipful Master. "
4. Paragraph six through to eleven, on the ideal of a Freemason, was likewise composed by Bro. Otto Klotz, and appears at the end of the article entitled, "The History of Freemasonry," which was published in the Canadian Craftsman for March 15th 1868 "(Ref. #2).

The installation ceremonies that lodges in the Hamilton area are using now can be traced back more than 250 years; virtually all the detail is unchanged from that used in England two centuries ago, and the General Charge or The Address to the Brethren, is the one piece of specifically Canadian ritual we use. We can celebrate this beautiful ritual tonight that is a compilation of English and Canadian ritual and was so wonderfully presented by R. W. Bro. Graham Tait. Brethren, this is a brief explanation of the Origin of our Installation Ceremony.

Composed from a variety of sources by
W. Bro. Norman S. Madill for a piece of Masonic Education at the Installation Ceremony of
St. Andrew' Lodge #593 on November 23, 2022.

References:

The General Charge as the Ceremony of Installation: The Address to the Brethren LVX-SRIC, <https://rosicrucians.ca/general-charge-ceremony-installation-address-brethren/> From an address delivered by Rt. Wor. Bro. Wallace McLeod at the installation and investiture of the officers of Moira Lodge #11, Belleville, ON on January 5, 1977.

Masonic Education . THE GENERAL CHARGE- Made in Canada -- talk for Hamilton Districts Masters' and Wardens' Association, 29 November 1999 at C M T, Hamilton, ON
By W. Bro. Raymond S. J. Daniels, P.M., B.A., F.CF., MP.S. Chairman, Masonic Education, Waterloo District, & R.W. Bro. Edward R. Habermehl, P.D.D.G.M. The Grand Lodge Board of General Purposes

Just for Fun!

Proofreading is a dying art.....

Attention-getting headlines (discovered on the Internet)

Man Kills Self Before Shooting Wife and Daughter

Something Went Wrong in Jet Crash, Expert Says

Police Begin Campaign to Run Down Jaywalkers

Miners Refuse to Work after Death

War Dims Hope for Peace

If Strike Isn't Settled Quickly, It May Last Awhile

Enfield Couple Slain; Police Suspect Homicide

Cold Wave Linked to Temperatures

Quotable Quotes

Only Irish Coffee provides in a single glass all the essential food groups:
alcohol, caffeine, sugar and fat.

The cardiologist's diet:
If it tastes good, spit it out.

(Editor's Note: both quotes are by Alex Levine, but which Alex Levine, I could not track down. Apparently there are several Alex Levines in the world; some are on Linked In, some are not. If you can track him down, please let me know!)

Prince Hall Masonry

Who was Prince Hall and why did he start his own Masonic organization? It has been a problem for historians interested in learning more about Prince Hall due to false and inaccurate information. The fact that there were several people with the same name did not help. The following, by the Phylaxis Society, is considered factual.

Prince Hall was born in 1738; he was a slave belonging to William Hall, who freed him in 1770. Prince Hall was a leading citizen in Boston's eighteenth-century black community; he was a Methodist and abolitionist who petitioned the Massachusetts legislature to end slavery. He campaigned for schools to educate the African-American children of Boston. Hall was a leather dresser by trade. One of his products was drumheads for the Army. Drawn to Freemasonry's values and opportunities, Hall tried to join Boston's Masonic lodges but was denied membership until in March, 1775 when Prince Hall and fourteen other black men were initiated into Lodge No. 441, a British military lodge attached to the 38th Regiment of Foot Soldiers.

This military lodge left Boston a year later but before doing so they granted Prince Hall and his Brethren authority to meet as a lodge, bury their dead, and march in processions for St. John's Day. However, they were not given authority to confer degrees or perform any other "work." With this authority granted to them, Prince Hall and his Brethren formed African Lodge No. 1 with Hall as Master.

In order to become a fully functioning lodge that could confer degrees, African Lodge No. 1, needed to be chartered. Unable to obtain a charter from a Grand Lodge in the United States, they appealed to the Grand Lodge of England and were granted a charter in Sept. 1784, as African Lodge No. 459. In 1797, Hall organized two more lodges, African Lodge, in Philadelphia, and Hiram Lodge in Providence, RI, both of which worked under the Boston charter. Hall's own lodge, African Lodge No. 459 saw membership grow modestly over the 23 years that Hall served as Master. This is partially because Hall and his Brethren were selective in who they admitted. Hall died in Dec. 1807.

Who Are Prince Halls Masons?

Nine mainstream Grand Lodges still do not recognize their Prince Hall counterparts, they are: Louisiana, Arkansas, Alabama, Mississippi, Georgia, Tennessee, South Carolina, Florida and West Virginia. The organizational structure of Prince Hall Freemasonry mirrors that of its predominantly white counterparts, and includes the Scottish Rite, York Rite, Order of Eastern Star, Shriners, and most other appendant groups. Although white men are welcome to join Prince Hall lodges and some do, the membership of these lodges is predominately African-American men.

Prince Hall Freemasonry is not a special type of Freemasonry. It uses the same Masonic suppliers, has similar rituals, adheres to the same philosophy, acknowledges the same landmarks, and performs the same Masonic work. Prince Hall Freemasonry descends from the Grand Lodge of England, as most American lodges do. A visitor from a mainstream lodge would not find a Prince Hall lodge much different from his own.

Throughout most of its history, Prince Hall Freemasonry was considered clandestine or irregular by its mainstream equivalents in the United States. From 1784 to 1813, African Lodge No. 459, was not a Prince Hall Lodge. It was a regular lodge that was not accepted by white American Lodges, even though they held a Charter granted to them from the Grand Lodge of England. In 1827 they declared their independence and became known as Prince Hall Masons.

Today, 42 out of 51 mainstream U.S. Grand Lodges have recognized Prince Hall Masonry as "regular." Presently all Canadian Provinces recognize them.

Written by Jeffrey Croteau, Scottish Rite Masonic Museum & Library, Lexington, MA. Published in Feb. 2011 (Edited by V. W. Bro. Barry D. Thom, St. Clair # 577, GL of Canada in the Prov. of ON)

From the Editor.....

Many thanks to **Joe Barker, Tom Peddle and Norm Madill**, for their very valuable contributions to this Edition. If you would like to submit an article which you feel would be of interest to your fellow members, please drop me a note. And remember, "Smile! It's free therapy." - Douglas Horton

