

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

P M eh!

Contributions / comments?
Editor,
Harley Auty
289-239-9129 or harleyauty1944@gmail.com
Website:
www.pma-abc.ca



P M eh!

Past Masters' Association of the Hamilton Districts

March 2023

THE PAST MASTERS' ASSOCIATION OF THE HAMILTON DISTRICTS



A Message From The President

Brethren:

By the time you read this message we will be two thirds through the winter of 2023. So far this has been a relatively calm and mild winter. However I fear there is still real winter weather ahead. Let's hope that March comes and goes as nicely as January did. Most if not all Lodges are back to work and all restrictions insofar as meeting in person are concerned, have been



President Joe Barker

lifted. This does not mean we should let our guard down or stop taking the precautions that have got us to this point. I know first hand what a second dose of COVID can be like so be careful. At our January meeting we welcomed R.W. Bro. Isaac who delivered a fascinating talk about Chief Joseph Brant and we thank him for that presentation. This month we welcome W. Bro. Ken Brisbois who will be stepping in for R.W. Bro. Geoffrey Allen who is dealing with some health issues and we all wish him a very speedy recovery. W. Bro. Brisbois will be talking on Three Masons at Gettysburg and this will prove to be equally interesting. I look forward to personally welcoming you to our March meeting. Let us celebrate the last of our speaker series before our Annual General Meeting with a full turnout. May the GAOTU watch over you. Be safe and please let notify the PMA if you know of any brother who is ill or in distress.

Yours fraternally,
W. Bro. Joe Barker

The Past Masters' Association of the Hamilton Districts

cordially invites you to attend our next **Regular Meeting** on Saturday, March 18 2023 at the Shrine Club

Our guest speaker is **W. Bro. Kenneth L. Brisbois** Presenting the fascinating story about three Masons at Gettysburg: **The Truth, The Myth and the Mystery.**

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

ORIGINS OF THE RITUAL: The Installation Ceremony

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 practices 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 is the Origins of the Installation Ceremony? The idea of a Ceremony of Installation first came about in 1722, when Phillip, the Duke of Wharton, 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. Being presented 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 Saints John, 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 even-

ing 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.

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 11, 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. 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 - St. Andrew's Lodge #593 on November 23, 2022.

References:

1. 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 R. W. Bro. Wallace McLeod at the installation and investiture of the officers of Moira Lodge No. 11, Belleville, on January 5, 1977.
2. Masonic Education . THE GENERAL CHARGE- Made in Canada -- talk for Hamilton Districts Masters and Wardens Association, November 29, 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
3. Freemasonry in Canada Wikipedia®
4. Grand Lodge of Canada in the Province of Ontario 2022 History of Grand Lodge of Canada <https://grandlodge.on.ca/index.php/organization>
5. Whence Come We? Freemasonry in Ontario 1764-1980 Wallace McLeod: Grand Lodge of Canada 1980 pp. 112-116 and 189.

Freemasonry and the Orange Order

Published in [Issue 1 \(Spring 1999\)](#), [Letters](#), [Letters](#), [Volume 7](#)

Sir,—David Rutland ('Letters', HI Winter 1998) raises the question of whether there is a connection between Freemasonry and Orangeism. There is certainly a perception among Roman Catholics in Ireland that such a connection exists. Both institutions, in fact, deny a connection. In *The Orange Order—An Evangelical Perspective* (1993) the Grand Chaplain of the Grand Orange Lodge of Scotland, and the Deputy Grand Chaplain of the Grand Orange Lodge of Ireland state: 'there are no connections between the Freemasons and the Loyal Orange Institution'. The Freemasons' Pocket Reference Book (fourth edition, London 1963) states: 'It need hardly be said that there has never been the slightest connection with the Craft, in fact, in the early part of the nineteenth century private Masonic lodges not infrequently forbade their members to have anything to do with certain organisations, including the Orange'. Irrespective of denials some are not convinced.

In *Inside the Brotherhood* (1993) Martin Short claims: It seems that when Masons have common political aims, but cannot pursue them through Freemasonry, they set up parallel public movements. These bring additional advantages. They attract a mass working-class following for the cause in question without diluting Freemasonry or its middle-class ethos. They also give the Craft a wider but secure recruiting base for its own 'non-political' activities. Only a minority of Orangeman would be socially acceptable in Ulster's Masonic lodges, but those that are may be discretely approached and would probably be pleased to join.

Discounting conspiracy theories, I would postulate that Masonry and Orangeism tend to be confused because of characteristics which they share: both meet in lodges, wear regalia, have several degrees of membership and claim lofty and pious ideals. The stereotype would also include societies like the Ancient Order of Foresters, the Loyal Order of Ancient Shepherds, the Odd Fellows and the Buffaloes. Many of these modelled themselves on Masonry simply because it was the largest and most prestigious society and had perfected the brotherhood formula. But this cannot be held to imply that these societies had/have formal connections—subterranean or otherwise—with the Craft.

The truth is that Orangeism, like many other brotherhoods, had its origins in the melange of secret societies which arose in the late eighteenth century when almost every new society was constituted as a brotherhood. The list would include the Society of United Irishmen, the Defenders and (a little later) that curious brotherhood

founded by Daniel O'Connell, the Ancient Order of Libera-tors.

Interestingly, to find direct connections between the Craft and devotees of William of Orange, one has to go to the Netherlands, the first continental country to which Freemasonry was exported from Britain. Lodges were established in The Hague and in Amsterdam in 1734, but a few years later were closed down by the States of Holland who referred to them as 'improper gatherings... unseemly conventions'. Apparently, their Orangeist and British affiliations aroused the hostility of the ruling De Witt faction. It was not until the revolution of 1747, which restored the Orangeist stadholder William IV that the Craft was able to re-constitute itself. Since then its connections with the House of Orange have been close and in 1816, the second son of King William I, Prince Frederick William, became Grand Master and so remained for sixty-five years until his death in 1881. He was also Grand Master of Belgium in 1871 and presided over a Grand Orient which had Masonic jurisdiction in both countries.

To this day members of the House of Orange hold high positions in the Grand Orient of the Netherlands whose orbit covers numerous lodges in South Africa and in former Dutch colonies as well as in the home country.—Yours etc., KEVIN HADDICK FLYNN, West Finchley, London

Sir,—David Rudland ('Letters', HI Winter 1998) is correct in pointing out that the role of Freemasonry in Irish history has not received the scholarly attention it deserves. Freemasonry was indeed 'a battlefield of political thought' in the 1790s—as was Irish society at large. The Masons were not immune to political and sectarian tensions. Often the local and individual circumstances rather than any interpretation of the diffuse Masonic ideology dictated where an Irish mason stood in 1798. However, given the rapidly changing political situation of the 1790s, quoting resolutions passed by Masonic lodges has its pitfalls. Those quoted by Mr. Rudland were published in the winter of 1792-93, in the immediate aftermath of the Catholic Convention and the demand for parliamentary reform. Some of the Masons who supported such resolutions no doubt went on to become rebels in 1798, but most did not.

A radical by the standards of 1782 could be a moderate reformer in 1792-93 and a loyalist by 1798. For instance, the Belfast lodges of which Samuel Kennedy (lodge no. 762) and Henry Joy McCracken (no. 763) were or had been members, had by 1797 both passed resolutions supporting the government. The Grand Master of the Irish Masons himself, Lord Donoughmore, remained a strong supporter of Catholic emancipation, yet supported the government in 1798 (raising a yeomanry corps into which Catholics were admitted).—Yours etc., PETRI MIRALA, Trinity College

Heroes in Masonry

(Article by **Richard Kretz** in **The Square Magazine**)

I've heard people say that we don't have heroes;
men of stature and character
who perform great and good deeds to look up & emulate.

Perhaps such people aren't looking hard enough
or in the right places

Perhaps they're seeking an over-muscled
ten-foot tall alpha personality
lacking human frailties.

I don't know.

But what I do know is that I see heroes every day
in Masonry.

Humble men grounded by their faith,
daily performing good and great deeds
for the betterment of their families,
communities, nation and all mankind;

Men who rally their strength and resources
in spite of being tired, ill, or over-committed
to provide aid and support when called upon;

Men who serve with humility, honour, and dignity;

Men who daily practice all of those duties
out of the Lodge which are inculcated in it;

Positive forward thinking men whose unsung efforts
do make a difference.

Theirs is a labour of love, and upon their shoulders rests
the great weight of illuminating this world.

We do have heroes and they are among us.
They are mighty men called Masons and we are Brothers.

The light in Masonry that we kindle illuminates many as
one small candle may light a thousand'

It consumes us, but our flame burns brighter
because of it.

The Square Magazine is published independently of all
Grand Lodges with articles on all aspects of Freemasonry
written by Masonic writers from around the world. It can
be found on-line at thesquaremagazine.com.

Masonic Humour

(from masonic-lodge-of-education.com)

Bob and Bill were brother Masons and great friends
for most of their lives. Each had agreed that when one of
them passed on to the G.L. above, he would attempt to
make contact with the other and tell him all about what
heaven was like.

And so it happened, Bill went to Heaven, first. One
night Bob was just drifting off to sleep when he heard Bill's
voice calling to him.

"Is that you, Bill?" "Yes, Bob. I am honouring our
agreement."

"Oh, my.....what's it like?" Bob asked with some
anticipation.

"It's like nothing you could ever imagine. The lodge
here is fantastic.....better than any lodge we ever saw on
earth. The meetings are always well attended, the ritual is
letter perfect, the friendship nights always have tons of
new people just itching to join, and the spirit of fellowship
blankets the entire place."

Bob's eyes teared up. "Oh, my, it's just as we
hoped. I'm so happy for you. But I have to ask.... that
sounds really great, but you didn't really seem that excit-
ed. What's wrong?"

"Well, I have some good news and some bad news.
The good news is that we're raising a fellow to the third
next Wednesday."

"That is fantastic. What is the bad news?"

"Your name is on the list to be the Senior Deacon."

Editor's Note: Contributions of Masonic Humour would be
gratefully accepted at the Editor's e-mail address (found
on page 1).

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.

Always, be yourself; everybody else is taken.- O. Wilde

