

District 'C'ronicle

December 2009

Hamilton Masonic District C

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FROM OUR DISTRICT DEPUTY GRAND MASTER

Brethren: As I look at the calendar, it's hard to believe that, I am nearing the end of my first semester as your DDGM and the end of a calendar year. I have on either official visits or fraternal visits to all the lodges been very appreciative of your warm comments and greetings directed to me personally and to the office of a DDGM.

In the month of November, many of the lodges have conducted memorial or remembrance ceremonies for the many Canadians who have served in the armed services to protect

our freedom. Our G.M. has asked that we think of our present troops by contributing to a "coffee for troops" program and the method of donating has been forwarded to each Lodge secretary, and is noted in the Grand Master's Message.

As ongoing District benevolence projects we have two programs that would be greatly appreciative of your financial donations in the months ahead.

Ronald McDonald House

Children who are coping with a serious illness need so much more than just medications and surgery. They need the emotional support of having their parents and families nearby, while they are undergoing treatment. Because hotel rooms can be prohibitively expensive for long-term stays, many parents would not be able to remain with their sick child without the 'house that love built'.

While McDonald's and their charity, Ronald McDonald House Charities, is a long term partner for our local house it still needs to raise nearly 80% of its operating costs through individual and corporate donations. The Masonic Foundation, 361 King St. E. Hamilton, L8P 1B4, will administer all Lodge or private donations (issue tax receipts) if your donation cheques is marked for Project Number **2384**

Canada Blood Services

Several Lodges and some individual brethren have made a clinic sponsorship donation of \$100 towards CBS clinics held at Paramount Alliance Church every other month. The New Year will find several occasions uncovered. A special thank you is extended to those who have assisted, such as Hugh Murray Lodge for their recent sponsorship and the supplying of hospitality volunteers (A. McQuilke, B. Kiernan, J. Raso, M. Tees, C. Austin, M. Cuberovic). I would be pleased to accept and deliver to C.B.S. any donations which could be applied in 2010 for clinic sponsorship.

Helen and I wish you a very Merry Christmas. May the joy of the Christmas spirit fill your home and may the New Year bring health, happiness, and prosperity to you and your families.

Fraternally,
Bill MacPherson

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The **DISTRICT CHRONICLE** is published monthly and will be 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.

MERRY CHRISTMAS

DISTRICT LEVEE

Hamilton Masonic District C
D.D.G.M.'s Levee
Sunday Dec. 27th, 2009
Masonic Centre Hamilton
(Queen St. Entrance)
1-4 p.m.

Hosted by R.W. Bro. Bill MacPherson and Helen
to celebrate the holidays and the Feast of St. John the
Evangelist as a "Saint of the Craft"



The purpose of Hamilton's **Ronald McDonald House** is to provide a warm, compassionate and safe "home away from home" for families of seriously ill children who are receiving treatment at our local children's hospital.

Ronald McDonald House is the benevolence project for Hamilton District C chosen by our DDGM R. W. Bro. William J. MacPherson.

Without the support of our district and others, Hamilton's **Ronald McDonald House** would not be able to provide this service to the hundreds of families that they serve every year.

Your benevolence donation can be forwarded to the **Masonic Foundation Office** at 361 King St. W. Hamilton, ON, L8P 1B4. The project number is **2384**.

Your donations will receive a tax receipt directly from the Masonic Foundation.

R. W. Bro. William J. MacPherson

FROM THE GRAND MASTER

As a small gesture of our support for the men and women now serving under fire in Afghanistan "COFFEE FOR OUR TROOPS" has been initiated as a special project. R.W. Bro. Ted Williams (Edinburgh Lodge No. 736, Ottawa) has been named as the Honorary Patron. The Masons of Ontario are invited to make a voluntary contribution **through their lodge** to provide the serving military personnel with Tim Horton's voucher/cards which may be used in Afghanistan. There are approximately 2,700 men and women of the Canadian Armed Forces presently deployed on active combat duty, many of our Masonic brethren among them. If every lodge was to 'pass the

hat' during the Regular meetings in November and December, we should easily surpass our goal of providing each Canadian soldier with a ten dollar swipe card.

Recent correspondence from the Grand Secretary has provided the following information regarding the contribution of monies collected. Bro. Allan Freedman has been authorized to establish a trust fund account where the contributed funds will be deposited until dispersed for the bulk purchase of the swipe cards for dispatch to Afghanistan early in the New Year. All cheques for the **total amount collected by the lodge** should be made payable to: "ALLAN FREEDMAN IN TRUST," and mailed to: Allan Freedman, 3000 Langstaff Road, Unit 15, Concord, Ontario L4K 4R7. Let us make this a practical token of Remembrance and gratitude for the sacrifices being made on our behalf.

During the next few months many Lodges will hold their Installation and Investiture ceremonies. This is a most important occasion in the life of the Lodge, when 'the changing of the guard' takes place. The guidelines 'Preparing for Installation' given in the "Ceremony of Installation & Investiture of Officers of a Lodge (2007)" state: "It is expected that the Installation Ceremony will be given by the Past Masters and members of the lodge." Only in cases of necessity should the Board of Installed Masters rely on assistance from other lodges in the District. Therefore, the suggestion given in "Meeting the Challenge (2007)" p. 103 is strongly recommended: "that most of the major parts of the ceremonies be assigned to P.M.s of the Lodge." To assign these ritual duties to a District team of Past Grand Lodge Officers, however skilled and experienced they may be, deprives the Past Masters of the Lodge of the honour and privilege which is their right. Section 248 of the Book of Constitution states: "It shall be the duty of the Master to install his successor in office and invest the other officers or insure that this duty is duly discharged by an Installed Master." Every Worshipful Master should be given this learning opportunity and enjoy the experience acting as Installing Master. To encourage this, a copy of the current edition of the "Ceremony of Installation & Investiture of Officers of a Lodge (2007)" should be presented to the new Master on the night of his Installation. With a year to prepare himself he will be well able to preside with competence and confidence twelve months hence.

Worshipful Masters and Lodge Secretaries should also be reminded under the provisions of Section 221 that Dispensation must be obtained for a member to hold **two** offices in the same lodge, or in more than one lodge at the same time. This constitutional requirement is sometimes overlooked (either out of unawareness or for convenience). As it has become customary for the D.D.G.M. to attend many Installations throughout the District, please take the opportunity to ensure that a Dispensation has indeed been granted by the Grand Master for any brother elected or appointed to hold two offices at the same time, before proclaiming the Officers 'legally' installed and invested.

SOMETHING TO THINK ABOUT

Learning is finding out what you already know; doing is demonstrating that you know it; teaching is reminding others that they know just as well as you. You are all learners, doers, teachers. – Richard Bach

Raymond S. J. Daniels

M.W. Bro. Daniels, a retired music and history teacher from Kitchener who also served as a conductor and church choirmaster, has said he is anxious to increase the understanding of Freemasonry, which has been active in Ontario for more than 150 years. (Raising the bar.)

“Our fraternity has been in existence for a very long time and we’ve been quietly endeavouring to assist men to be better citizens and better men and through their efforts, have an impact on their community,” he says.

“The real problem facing our craft in general . . . is the lack of understanding of the full potential of Freemasonry to develop men’s lives.” Ontario Masonry initiates more than 1,300 men in more than 570 lodges across the province each year. “We’re initiating lots of keen, intelligent, eager young men. Those men are looking for something and we’ve got to serve them in their quest.”

Freemasonry is the world’s oldest and largest fraternal organization. Today, there are more than four million Masons worldwide, half of them in North America. Any man who becomes a Mason is taught a pattern for living—reverence, morality, kindness, honesty, dependability and compassion.

FROM THE DEPUTY GRAND MASTER

The fall schedule of MasoniCHIP events has certainly kept the volunteers busy around the jurisdiction. The demand was great and required countless hours of effort by those staffing the clinics. We thank each and every one of them for their effort.

As I write this report, I am extremely pleased to report that this past weekend saw the processing of the 25,000th child through the system. Congratulations to all of you who have had a hand in achieving this milestone. R.W. Bro. Ray Dobbs and his team continue to look for Lodges to host these events. If your Lodge can assist, please give Ray a call – raydobbs@sympatico.ca.

Brethren, our travels this fall have reminded us of the fact that the delivery of our ritual is not what it should be in some areas. Our prized possession has been the subject of some neglect. Please make every effort to assist us to ‘raise the bar’. Our new members will learn as they see. Do they see good work? I respect the decision of one Worshipful Master to postpone an Initiation, because he felt that the Lodge degree team was not ready for the task and because the candidate deserved better!

Garry Dowling

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FROM THE GRAND SECRETARY

This Fall and Winter two types of flu will be circulating: Seasonal flu and H1N1 flu. As Masons, we extend the hand of friendship often. Take precautions to minimize the risk. Perhaps a hand sanitizer placed at the Tyler's register is a start. Wash your hands often, sneeze or cough into your sleeve and not your hand, and keep commonly touched areas clean and disinfected. An ounce of prevention is worth a pound of cure.

A Maple Leaf Square & Compasses graphic licence plate is now available from the Grand Lodge office on a FIRST COME FIRST SERVE BASIS. Order forms are available on our website. A cheque in the amount of \$120 payable to “Grand Lodge A.F. & A.M. of Canada” must accompany the order. (see November Chronicle)

The Fairmont Royal York Hotel, Toronto, as an expression of thanks to its annual customers, is offering a special room rate of \$109 during the entire month of December 2009. An ideal opportunity to visit the city, stay over, shop for Christmas, or spend time sightseeing from the pleasant atmosphere of this grand hotel.

Terence Shand

Masonic luminary Albert Pike said, “What we have done for ourselves alone dies with us; what we have done for others and the world remains and is immortal.”

FROM THE GRAND CHAPLAIN

Dear Friends and Brethren,

Following Grand Lodge, I sent out a letter in which I opined that prayers used in a Masonic context should not be only “interdenominational” but in fact “interfaith.”

The response to the first letter was enthusiastic, positive, and encouraging. My thanks go to our Grand Master, M. W. Bro.

Daniels for his support and encouragement for this project, and to our Deputy Grand Master, R. W. Bro. Dowling, and R. W. Bro. Doug Conway for their help in disseminating that material.

I asked at that time, that brethren who had other suitable prayers send them along and promised to share them as they were received. I have also been able to respond in that time to requests for a few very specific prayers and have included them here, along with some of the most accessible prayers sent along. To all who shared their thoughts and work, go sincere and humble thanks. Your combined piety and creativity are a joy to the heart.

Yours most sincerely in Faith and Fraternal Affection,

R. W. Bro. Bill White, Grand Chaplain,
The Grand Lodge of Canada in the Province of Ontario

Further Prayers & Toasts for Masonry

- Gen. 31:49 "The Lord watch between thee and me, when we are absent one from the other."

- 1 Kings 8:57-58 "The Lord our God be with us, as he was with our ancestors; may he not leave us or abandon us, but incline our hearts to him, to walk in all his ways, and to keep his commandments, his statutes, and his ordinances, which he commanded our ancestors."

- For food and friends, and all God sends, we give him grateful thanks.

- Generous and bountiful God, give us grace to always thank you and share your gifts with others so the world may be filled with joy.

- Great Architect, may we be granted the wisdom to appreciate our vast Masonic heritage, and the strength to preserve and protect our magnificent legacy, and may we be blessed with the beauty of character to encourage, by example, those who will be our successors. Amen. (M. W. Bro. Ed Drew)

- Great and glorious Architect of the Universe, Ruler of heaven and earth, we, your humble servants are assembled in your Holy presence; and request the continual dew of your blessing be poured upon this, our beloved craft. Amen

- Brethren, let us bow our heads as we pay homage to our Heavenly Father for the numerous gifts he has bestowed upon us: love and health of our families – strength and virtue of our fraternity - blessing of this season in nature – bounty of the feasts he lays before us. We commit ourselves to His service in the work of our Craft. Amen

- Creator of the Universe from whom come all things, to whom all things return, give your people such unity of heart and mind that all the world may grow in the life of your

kingdom and share your gifts with others that the world may be filled with joy.

- May this food restore our strength of body, give new energy to our tired limbs and new thoughts to our weary minds. May this drink restore our souls, give new visions to our thoughts and give warmth to all cold hearts. And once refreshed, dear Lord, may we all give new pleasure to you, who gives all of all to us. Amen.

- We thank you Lord for all your care and for your bounty everywhere; for this and every other gift, our grateful hearts to you we lift.

- G.A.O.T.U., we offer our thanks for the opportunity of gathering this evening amongst our brethren, and for the sustenance you lay before us. We praise your name through our labours and offer ourselves to your service. Amen.

- **For a memorial occasion:** Almighty Architect, Ruler of the Universe, we are gathered in your great name to ask that you pour down upon us the continual dew of your blessing. Most especially, we pray that your grace descend upon the family and friends of the Brother whose memory we honour this day. May his earthly labours raise him to favour in your sight.

You are in every ray of sunshine, every drop of rain. You dispel darkness and gloom, and cause the soil to spring forth in its bounty. Accept our prayers, offered to your goodness.

Extend to all in need, your healing balm. Consecrate us as eager performers of your labour, and bestow upon us such enlightenment that we may recognize your charity in our lives. Help us to labour in your vineyard until the shadows lengthen, the busy world is hushed, the fever of life is over, and our work is done. Then let us join our Brother in your nearer presence, to receive your grace, and glorify your Holy Name, Amen

- Almighty and Eternal Being, glorious Architect and Ruler of the Universe; who is the Life of our life. You created us in your own image and breathed into us a living spirit, making our minds to know, our hearts to feel and our faith to respond to your presence. You come to us in every ray of sunshine, dispelling darkness and gloom and causing hope to revive in our hearts.

You speak to us in every crisis of history, in every hurt to be healed, and in every conflict to be reconciled to peace and harmony, calling forth your charity in our lives.

Accept, we ask, this our request for fulfillment, and with it consecrate us to be eager doers of your will and purpose, to stand together as unfaltering brethren to uphold each other until the shadows lengthen, and the busy world is hushed, the fever of life is over and our work is done.

Then in your mercy grant us a safe lodging in the Grand Lodge Above, where we will praise and honour your great and glorious Name forever and ever. Amen

TRAVELLING GAVEL MOVES WEST

The Friendship Gavel was originally given as an act of friendship. In honour of that friendship, it is hoped that new friendships will be formed as the Gavel of Friendship, makes its way from the East towards the West, finally coming to rest at Mount Zion Lodge No.120 Chilliwack, B.C.

It was presented by W. Bro. Tim Barber from The Ancient St. John's Lodge No.3 Kingston, to W. Bro. Damon Allan and his Wardens at the Wardrobe Lodge Installation on May 25th, 2009.



From left to right: S.W. Bro. Jeffery Bankes, V.W. Bro. John Lyness, W.M. Raul Gonzales, W.M. Damon Allan, W. Bro. Ian Craig and J.W. W. Bro. Hans Schottle, presenting the Gavel to the Brethren of St. John's Lodge No. 209a. London Ontario.

THE FIRST PROVINCIAL GRAND LODGE OF UPPER CANADA

Prior to 1763, what we today think of as Ontario was part of *New France*. Between 1774 and 1791 it was part of what was known as *Quebec*. Between 1791 and 1841 it was known as *Upper Canada*, between 1841 and 1867, as *Canada West* and in 1867 became known as *Ontario*.

The Provincial Grand Lodge of Upper Canada owed its existence to the zeal and enthusiasm of a number of Brethren in Quebec, the most notable of whom was Bro. Alexander Wilson. There were in the Province, three Lodges which held their Warrants from the Ancient Grand Lodge of England. These Lodges felt that the Craft in Canada would be more prosperous and vigorous if there were a governing body on this side of the Atlantic Ocean. Accordingly, Bro. Wilson requested the Grand Lodge to warrant a Provincial Grand Lodge for Canada. The Brethren assumed that there would be a single Provincial Grand Master for Canada with a Substitute Grand Master for each of Upper and Lower Canada.

In 1791, however, the Constitutional Act divided Canada politically into Upper and Lower Canada and Grand Lodge chose to follow this pattern. On March 7, 1792, it named His

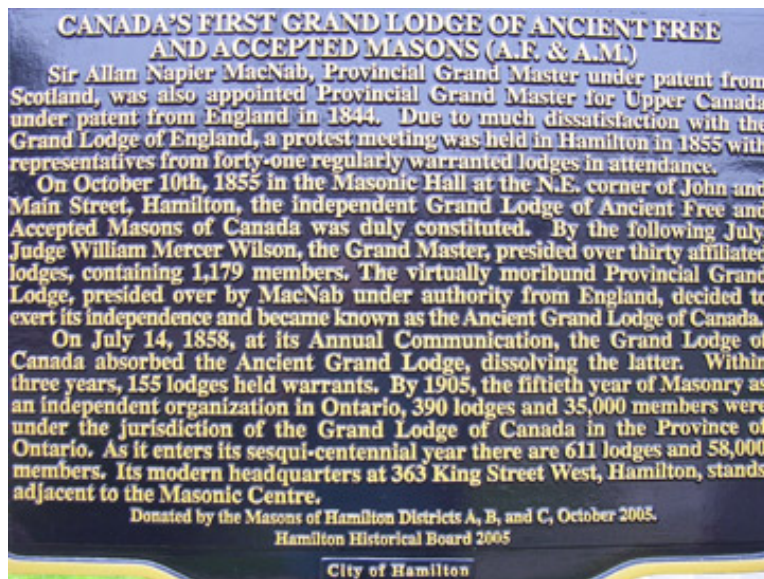
Royal Highness Prince Edward as Provincial Grand Master for Lower Canada and William Jarvis as Provincial Grand Master (or more properly Substitute Grand Master) for Upper Canada. Although both men bore the title of Provincial Grand Master, Prince Edward was given the power to issue Warrants for Lodges, whereas Jarvis could only grant dispensations for the holding of Lodges, which had to be confirmed by Grand Lodge within twelve months.

Apart from attending the celebration of St. John's Day, December 27, 1792, in the Freemasons Hall at Niagara, it appears that Jarvis was slow to take an active part in the Craft and its government. In fact, the earliest record of any activity is not until July 1795 when a meeting of the Provincial Grand Lodge was called - more than three years after Jarvis' appointment.

From that point on, the Provincial Grand Lodge met regularly for seven years. During this period some twenty Lodges were warranted, an action clearly contrary to the terms of Jarvis' Warrant.

from "Whence Come We" 1980, editor Wallace McLeod, a Grand Lodge publication.

A SHORT HISTORY OF OUR GRAND LODGE



This plaque erected by the Masons of the Hamilton Districts stands adjacent to the Grand Lodge Office at 363 King Street West, Hamilton.

Truth and Love are God given experiences

SEVEN BLUNDERS OF THE MASONIC WORLD

Ritual Without Meaning

Too many times, we are more concerned about performing the ritual perfectly without understanding what it means. I know many men that give great lectures, but will confide that they don't even know what something means. Ritual for the sake of tradition is worthless. Ritual for the sake of enlightenment is valuable. An understanding of the ritual's meaning is far more important than just memorizing it.

Fellowship without Frivolity

Whenever Masons decide to hold a function for fellowship, a discussion typically ensues about how to make the function have the smallest impact on the lodge's coffers and the wallets of the members. This results in paper plates, meager meals, and boring events. To spend money wisely in order to make fellowship a grand time is wise for the lodge that wants to be successful.

Quantity without Quality

A lodge with seven great men that believe in the Masonic ideals and actively labour to improve themselves—and therefore the lodge—is far better off than a lodge with one hundred men that show up to lodge just to show up to lodge.

Education without Philosophy

Many times, we think of Masonic education as being a lesson on the local lodge's history, a famous Mason, the history of the world wide fraternity, or how to do the ritual properly. But if no philosophy is covered in Masonic education, then little self-improvement is accomplished. Discussing Masonic lessons in terms of philosophy, ideas, and a man's conduct is what truly transforms men into Masons. It is important to discuss topics that are foreign to a lodge's membership and it is sometimes even necessary to challenge our preconceived ideologies through Masonic education.

Charity without Connection

Big institutional charities often require that fund raisers be conducted and large checks written to the people that actually perform the charity. This type of charity is devoid of self-improvement because it has no real connection. If we extend our hands to our needy Brethren and devote our own skills and time to their problems, then we are engaging in true, meaningful charity.

Frugality without Discretion

Frugality is not a tenet of Freemasonry, a cardinal virtue, or a Landmark. It is okay for the lodge to spend its funds on worthwhile activities that will enhance the Masonic experience of its Brethren. Not everything should be done in the cheapest way, a habit to which we have become accustomed.

Leadership without Competence

A man does not deserve to be Master of the lodge solely because he has spent a certain amount of years in the lodge. We elect leaders without any regard for the skills that they possess to function in that capacity. Only competent, qualified men should be elected to preside over the Craft.

by W.Bro. Ambarish Singh Roy

“All that is necessary for evil to succeed is that good men do nothing” Edmund Burke

GEOMETRY

I am geometry...

I am the line or thread... I am the continuity of the plumb line. And from the plumb line comes knowledge of the physical laws of the universe. For all measurements must follow from geometry. All science from the plumb line.

I am the principle of truth. I define constancy. I am before logic and arithmetic rounds me. I am the space within space. I am that by which all can be measured.

I am the longitude, and the latitude. I am the inch and every inch of the circumference of the earth.

I am before the foundation.

I am geometry.

I am at the root of mathematics, and can be more easily expressed as the study of measurement, properties of point, lines, angles, planes and solids. I have given illumination to all liberal arts and sciences, from Geodesy (the study of earth's size), to astronomy, from biology to chemistry.

For example, from geodesy we have learned the diameter of our earth is 7,926.41 miles and that its circumference is 24,901 miles. It was a Greek philosopher who was credited with assessing the earth's circumference at 25,000 miles at about 240 B.C. His name was Eratosthenes. Our sun has a diameter 109 times larger than the earth, and 1.3 million earths could fit inside the sun. We have learned that Mercury and Venus are like two moths flying too close to the flame of the sun for life to exist there. From Mars to Pluto the suns fuse fizzes out and all those planets lay desolate and cold.

But, for earth, which is at such a precise distance from the sun and is able to focus on the right kind of attention, so that the sun's great bounty pours out of space, at the speed of light, from heaven, infusing our world with water.

The sun is a gaseous star, that's made mostly of hydrogen, about 70% hydrogen. Hydrogen is the first element on the periodic table and has one electron racing around one proton, like one earth orbiting one sun.

Did you know that water has two hydrogen molecules and one oxygen molecule, that's H₂O.

70% of the earth's surface is covered by water.

A human body of average size consists of 60% water. Hydrogen that fuels the great burn of our sun, shoots its energy through space, where it liquefies and solidifies into the body of humanity.

I am reminded at this point of that magnificent centrepiece in the Sistine Chapel, where Michelangelo saw fit to paint our heavenly father, in heaven, from whose finger did point at man the great spark of life. Life emanating from the source.

We follow like a thread back to the source.

As geometry gave foundation to science, so too does science give illumination of God.

As Masons, we know God is synonymous with geometry, like water is symmetrical with a snowflake.

Geometry. I am the centrepiece of all things.

I am the centrepiece of your lodge.

Researched and presented by Jason McCullough, Junior Warden of Wardrobe Lodge No. 555 as part of the Educational Programme on the Official Visit of the DDGM.

WHAT THE HECK IS A RIGHT-ANGLED PARALLELOPIPEDON?

by R.W Bro. D.W. Mohns, who was appointed the "JRC Evans Lecturer" (Provincial Lecturer) by the Grand Master of Manitoba, M.W. Bro. David G. Love, in May 2009.

I have chosen a topic with a geometrical content and physical theorem, based on philosophical contemplations, and their relationship to our every day lives. I sometimes get a look of surprise when I announce the bases of my topic as geometry and physics, as they are not usually the first choice of men our age.

I do believe however, that you may find this a bit lighter and somewhat more entertaining and inspirational than most mathematical presentations you may have been forced to endure.

My paper is called, "What the Heck Is a Right Angled Parallelepipedon?" - I'm using this title for one especial reason, - that's exactly what Right Worshipful Brother Borgstrum, a dear friend of mine, asked me when he called me on the phone one day for some information.

Freemasonry is full of symbolism, each part being an important component in the pursuit of knowledge. To put it another way, with each symbolic meaning we gain from our

various tools we have the opportunity to gain in our lives a better understanding of ourselves and those around us. Most of us have heard the term "Know thy Self". I like to add "Understand those around us" to the phrase. Freemasonry offers the best for the best.

In this lecture I'll try to present just one simple term or word and the philosophy surrounding it as it unfolds for us; that term is, "Right Angled Parallelepipedon".

When a candidate enters the Lodge room, for the first time wearing the apron of a Freemason, he is conducted to the Junior Warden, who then explains the Junior Warden's Tracing Board. This is basically a presentation on the layout of the Lodge and is commonly referred to as The Junior Warden's Lecture.

One of the first things the Candidate is told in this lecture is the following: "Let me first direct your attention to the form of the Lodge, which is a right angled parallelepipedon, in length from East to West, in breadth from North to South and in depth from the surface of the earth to its centre, and even as high as the heavens. A Masonic Lodge is of this vast extent, to show the Universality of the Science".

What I intend to do first in this presentation is to break this small portion of the Junior Warden's lecture down a little bit and try to explain its important meaning. In doing so, I will start with a bit of history and lead up to the definition of a right angled parallelepipedon, then moving on to the applications and influences it has, not only in or Lodges, but in our every day lives.

The concept "parallelepipedon" takes its origins from the ancient Greek mathematician, and philosophical physicist, Euclid, sometime around 300 BC. Today we have many types of physics: nuclear physics, quantum physics, thermodynamics, fluid mechanics, etc., but many scholars still practice philosophical studies as well.

In ancient Greek times, Euclidean geometry consisted primarily of philosophy and proposition ... a lifetime's worth of thought and theorems but not much practical experimentation.

An example of a proposition is displayed on the jewel worn by Past Masters. It is a powerful symbol as it contains the explanatory and descriptive architectural drawing of the 47th proposition of Euclid. This proposition was the foundation of the Pythagorean Theorem pertaining to right angled triangles and stands today as one of the important fundamentals in geometry.

Mathematically, it is explained in this manner; the square of the side opposite the right angle is equal to the sum of the squares on the sides containing the right angle. It follows then that if we make any triangle in which the square of one side is equal to both the squares of the two other sides, then the angle opposite that side must be a true right angle - the angle of a correct square.

The importance of this theorem can be illustrated thus. Suppose you wanted to find the distance to the moon. Two

men can separate themselves by let's say exactly 100 miles. Both men at the same instant in time accurately measure the angle the moon is at with respect to the other man's position. The resultant is a value of the distance between them and two angles.

With these measurements and the use of the Pythagorean Theorem, the distance to the moon can easily be calculated. Variables, of course, such as the curvature of the earth must be taken into consideration, but this is only a crude example of the extensive use of this philosophical proposition.

Isn't this triangular symbol somewhat similar in a way to our other Masonic tools? Such a small object with so many applications.

In later years, during the 16th and 17th century, classical physics, as found in the works of Galileo Galilei and Sir Isaac Newton took precedence in the world of mathematical study.

An example to show the comparison of the two, philosophical versus classical, would be if in one hand I had a 4 inch sphere made of iron, that was hollow, and in the other hand I had a 4 inch sphere of lead, which was solid, and I stretched my hands out and let go to see which one would hit the ground first.

This is a very crude and inaccurate manner of measuring anything, but with effort, philosophical theories and small observations could be made. In actual fact, the same philosophical theories could probably be derived without actually performing the physical experiment at all.

With respect to all the rumours of a test of a similar nature being conducted by dropping objects from the top of the Leaning Tower of Pisa, I really doubt it actually happened.

The point trying to be made here is, much more philosophy and contemplation needs to be applied in this example than is actually observed in the form of definitive measurement and actual mechanics.

Somewhat similar, in a way, to our Masonic studies, as Philosophy and contemplation are required to assist us in better understanding the teachings we receive within the Craft Lodge. Without this study, the symbolism is simply symbolism and is not understood or applied in our lives.

Now, let's get back to the word "parallelepipedon": This word is from a translation by Sir Henry Billingsley, who in 1570 translated the works of Euclid from Greek into English. It is also the first known use of the word in the English language.

The derivation of the concept of a parallelepipedon is based on the 27th Proposition of Euclid. In a very basic summation, it is a six sided, eight cornered, three-dimensional geometrical object, which has opposing parallel surfaces.

The Oxford English Dictionary removed the word from their dictionary sometime between 1780 and 1800. Actually, it wasn't removed as such, but was replaced with the word "parallelepiped", which is defined mathematically, as "a polyhedron with six faces, each a parallelogram and each being parallel to the opposite face"... basically the same thing, just a bit different name.

This word is also rapidly becoming obsolete, although no good word has emerged to replace it. The only place you will hear the word "parallelepipedon" today is within a Masonic Lodge while listening to the Junior Warden's lecture.

So, what is a parallelepipedon? What does it look like if it has all these sides, corners and parallel things? Well, we've all seen one. Let me suggest a simple shoebox would be a good example.

Let me explain, by leaving the exact elements of Euclid's geometry and calculation theorem out of the explanation. A shoebox is a six sided, eight cornered, three-dimensional geometric object, with parallel faces. You have six sides and eight corners. The ends are the same size as each other, the same shape as each other and are parallel to each other. The top and bottom are the same size, same shape and parallel to each other and the two sides likewise, are the same size, same shape and parallel to each other.

Now if I bend it over, say by 30° or so and let's assume the surfaces are elastic so they won't fold or buckle, you would find that the ends are not square or rectangular in shape anymore, but are more of a diamond shape. Actually, in the shape of a parallelogram, but I'll use the term diamond shaped for simplicity.

You will, however notice that these ends are each the same size, same shape and parallel to each other. Likewise, the top and bottom - same size, same shape and parallel and likewise again the two sides. This is what a standard parallelepipedon would look like, a folded shoebox. Please note, this is not yet a "Right-Angled" Parallelepipedon, but here starts the application it has in our lives:

The unique feature of a parallelepipedon is that it has prismatic properties. In other words, when light enters it, it will refract the light and break it up into its basic components - the true and fundamental colours that make up pure light.

Most of us have seen or played with triangular shaped prisms at one time or another and witnessed them refracting light. Well, a parallelepipedon has the same properties.

When the sun, the source of true light, enters a prism, it is refracted and we see the basic components of it in the form of the spectrum of fundamental coloured lights produced.

Each of these components of the light can be identified and individualized. Although some of the spectrum is beyond the perception of the human eye, it is there and we must study and learn ways to theorize or recognize it.

One example is infra-red: Although we cannot see it, look at the important roll it plays in Thermography in today's world of science and medicine. Thus it can be readily concluded that without the inclusion of all of the elementary components of this spectrum, true light would not be possible.

The same effect takes place when light shines through on a rainy sky and a rainbow is formed. 1656 years after God created Adam and Eve on this earth, He destroyed it by flood. The rainbow was the sign God gave Noah after the great flood.

And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come". This was, and still is, the spectrum of true light, broken down for us.

In Freemasonry, we refer to knowledge as light. We are told the Lodge is in the form of a parallelepipedon. Therefore, we must conclude that light or knowledge is broken up into its true and fundamental components in our Lodges, and it is. As the knowledge from the Great Architect of the Universe enters our Lodges, it must be concluded that it is also refracted. Just as light is broken down into a spectrum of its basic parts, so is knowledge. In this spectrum we have the critical elements of true knowledge, those three Great Lights of Freemasonry; the Volume of the Sacred Law, the Square and Compasses. We also have all our Working Tools; with each one, when properly studied, teaching us separate meanings that we can moralize on and practice in life to become better people.

In a manner similar to the spectrum of light, some of the components of the spectrum of knowledge are beyond the perception of the human eye. Upon initial presentation we do not recognize the entirety of the several parts and must use study, contemplation and philosophy to strengthen our knowledge. Examples of these parts are the many symbolic items within our Lodges to moralize on: the Mosaic Pavement, the five noble orders of architecture, the seven liberal arts and sciences, and the diverse components and references explained or referred to in the various pieces of ritual Work given during the several degrees, to mention just a few.

Each contains vast teachings of life that are not readily visible or comprehensible without contemplation and philosophical study. Contemplations of life leading right up to death, and beyond, can and should be recognized with the aid of this spectrum of knowledge available. We are reminded that in this life we may approach an approximation of truth, but probably will never attain it in perfection. We always will be searching, unable to comprehend the entire spectrum and will not receive it all until we pass on to "That House Not Made with Hands, Eternal in the Heavens."

The light or knowledge is broken down into its fundamental parts. The components of true knowledge are exposed to us. And, as with light, if true knowledge is to be gained, it must contain each part of this spectrum of these elementary parts; an understanding of each of the components, especially considering not only its effect on you, but on all others around you. This is the key to wisdom.

By learning from the spectrum of fundamental knowledge contained in our Lodges and applying the results of this learning to our lives and characters, we add to our own knowledge and build wisdom. When combined, knowledge and wisdom gives us one of the most powerful tools to work with in life. What we learn from the speculative spectrum within a Masonic Lodge are the deep-seated principles of Moral Truth and Knowledge.

Just as light is broken down into its basic components in a

prism, so knowledge is broken down into its basic components in a Masonic Lodge or parallelepipedon. All we have to do is learn from them. We can all do this through the teachings we receive and our own philosophical contemplation.

Also, we can study deeper into the Volume of the Sacred Law – Remember; this is the tool God has chosen to contain more of his Divine Will than in any other form and it is positioned in the centre of our many Lodges – indicating its prime importance.

Now let's take this parallelepipedon and straighten it back up to its original shape, as the shoebox originally was. Now enlarge it until it fills the entire volume of this Lodge room. It would still be a parallelepipedon but, at this point, it would be filling our Lodge room.

We could use one of the three Great Lights of Freemasonry, the Square, to measure or prove it. We would be able to measure the angles of the corners and they would prove to be 90° and square or right-angled, just as the term implies, it is now a "Right-Angled Parallelepipedon"

Next we are told, by the Junior Warden, during his lecture, that this right angled parallelepipedon is in length from East to West, in breadth from North to South, and in depth from the surface of the earth to its centre, and even as high as the heavens. "As high as the heavens" - that's a vector quantity, not a scalar quantity. In other words, it does not define a limit. It intimates unlimited distance or length in one direction. Nor do East and West or North and South have definitive distances. What this means is that the confines of a Masonic Lodge or more accurately, this right angled parallelepipedon, does not stop 40 feet past the altar at the Master's chair or at the wall behind him, or that wall over there, or the one over there. Nor does it end at the door leaving the Lodge or the edge of the Lodge property. East is east and goes on until it meets the West. The same applies with North and South. The literal meaning of this phrase is that it extends in every direction indefinitely, or in other words, covering the entire planet earth.

The knowledge we learn, the Brotherly love, Relief and Truth that we teach and share in our Masonic Lodges goes with us everywhere. That's what's referred to in the Junior Warden's lecture when he tells the Candidate that "a Masonic Lodge is of this vast extent to show the Universality of the Science". So in other words, if you're downtown, enjoying a coffee break with an old friend, or whether you are on a vacation, or playing with your children or grandchildren on a beach, or all stressed out at the local burger joint, trying to correct an error that took place with your meal, or even in the desert of Afghanistan, drinking bottled water and eating military rations, or anywhere else you may happen to find yourself, or any situation you may have to deal with in this world, you are still theoretically within the confines of a Masonic Lodge and should expect to conduct yourself as Freemasons.

Keep in mind that your gentle, and compassionate actions reflect on the Masonic Fraternity directly. Always remember and practice, just as you would within your Lodge building,

the moral teachings you have learned within the confines of the right-angled parallelepipedon.

Now you know: “That’s what the heck a right angled parallelepipedon is”.

“Knowledge” is defined by the Oxford English dictionary as such: “Expertise, and skills acquired by a person through experience or education; the theoretical or practical understanding of a subject. Knowledge acquisition involves complex [cognitive](#) processes: perception, learning, communication, association and [reasoning](#).” This definition may sound intimidating but it is as easy as asking questions and there is no better place to begin to gain knowledge than studying and learning from the exemplifications of true Freemasons. Use contemplation and philosophy to better understand the answers you gain. Do some in-depth study into the meanings contained in our Ritual Work and Symbolism. Read and re-read the Volume of the Sacred Law. Then, most importantly, live and practice what you’ve learned. Live a life based on our teachings, showing all others what a true Freemason really is. Reflecting upon the spectrum of knowledge provided us by the Most High and practice it in word and in deed with your fellow man. That’s how to broadcast the positivity of Freemasonry to the world around us.

Not living a Masonic lifestyle and not practicing our teachings on a daily basis is like having a pocket in the back of your shirt – it’s there, but it is of no use to you. No one seeing it will be inclined to copy your example or seek to gain the same. And soon, you yourself may discard the shirt.

In conclusion, the confines of the right-angled parallelepipedon is a big place. Go forth my Brethren and proudly set an example of what a true Freemason really is.

R.W. Bro. “Jake” Mohns joined the Craft in Northern Light Lodge No. 93 in Kincardine Ontario in 1981. He was W. M. of Mystery Lodge No.174 Thompson Manitoba, 1994, 1998, and 2009, was DDGM as the Liaison to the Grand Master of Manitoba for Lodges north of the 53rd parallel for 8 years, and was appointed JRC Evans Lecturer in 2009.

IS YOUR LODGE A CORNERSTONE LODGE?

Grand Lodge, in conjunction with the Grand Master’s theme of “raising the bar”, is instituting a programme called the **Cornerstone Project**. Its primary purpose is to encourage and recognize lodges that plan, implement and manage a well-rounded yearly lodge programme that promotes lodge activities, brotherhood, charitable work, and involvement in the community. It is based on the concept that the cornerstone is the first stone set in the construction of a masonry foundation and is important because all other stones will be set in reference to this stone, thus determining the position and strength of the entire edifice.

The programme is not a one-time event. It is an award that is presented on a yearly basis after the lodge has met the requirements: one of two mandatory standards, five of ten major standards and six of ten basic standards.

Successful lodges will be designated Cornerstone Lodges at the Annual Communication of Grand Lodge where the Worshipful Master and the lodge will be presented with the award.

For more information contact RW. Bro. Ron Findlater, a member of the Lodge Resources Committee of Grand Lodge. He can be reached at 519-539-3543 or e-mail at ronfindlater@execulink.com.

Think of your 3 closest friends, if they seem O.K., then you are the one!

A TALE OF THREE TALL TREES

Once there were three trees on a hill in the woods. They were discussing their hopes and dreams when the first tree said, 'Someday I hope to be a treasure chest. I could be filled with gold, silver and precious gems. I could be decorated with intricate carving and everyone would see the beauty.'

Then the second tree said, 'Someday I will be a mighty ship. I will take kings and queens across the waters and sail to the corners of the world. Everyone will feel safe in me because of the strength of my hull.'

Finally the third tree said, 'I want to grow to be the tallest and straightest tree in the forest. People will see me on top of the Hill and look up to my branches, and think of the heavens and God and how close to them I am reaching. I will be the greatest tree of all time and people will always remember me.'

After a few years of praying that their dreams would come true, a group of woodsmen came upon the trees. When one came to the first tree he said, 'This looks like a strong tree, I think I should be able to sell the wood to a carpenter, 'and he began cutting it down. The tree was happy, because he knew that the carpenter would make him into a treasure chest.

At the second tree the woodsman said, 'This looks like a strong tree. I should be able to sell it to the shipyard.' The second tree was happy because he knew he was on his way to becoming a mighty ship.

When the woodsmen came upon the third tree, the tree was frightened because he knew that if they cut him down his dreams would not come true. One of the Woodsmen said, 'I don't need anything special from my tree, I'll take this one,' and he cut it down.

When the first tree arrived at the carpenters, he was made into

a feed box for animals. He was then placed in a barn and filled with hay. This was not at all what he had prayed for.

The second tree was cut and made into a small fishing boat. His dreams of being a mighty ship and carrying kings had come to an end.

The third tree was cut into large pieces, and left alone in the dark.

The years went by, and the trees forgot about their dreams.

Then one day, a man and woman came to the barn. She gave birth and they placed the baby in the hay in the feed box that was made from the first tree. The man wished that he could have made a crib for the baby, but this manger would have to do. The tree could feel the importance of this event and knew that it had held the greatest treasure of all time.

Years later, a group of men got in the fishing boat made from the second tree. One of them was tired and went to sleep. While they were out on the water, a great storm arose and the tree didn't think it was strong enough to keep the men safe. The men woke the sleeping man, and He stood and said 'Peace' and the Storm stopped. At this time, the tree knew that it had carried the King of Kings in its boat.

Finally, someone came and got the third tree. It was carried through the streets as the people mocked the man who was carrying it. When they came to a stop, the man was nailed to the tree and raised in the air to die at the top of a hill. When Sunday came, the tree came to realize that it was strong enough to stand at the top of the hill and be as close to God as was possible, because Jesus had been crucified on it.

The moral of this story is that when things don't seem to be going your way, always know that God has a plan for you. If you place your trust in Him, God will give you great gifts.

Each of the trees got what they wanted, just not in the way they had imagined.

We don't always know what God's plans are for us. We just know that His ways are not our ways, but His ways are always best.

Merry Christmas and Happy Hanukkah

V.W.Bro Larry R. Pasch, Abbotsford Lodge No. 70, B.C.

Today's mighty oak is just yesterday's nut that held its ground.

REMEMBRANCE DAY IN DUNDAS



Worshipful Master Errol MacKenzie of Valley Lodge No. 100, places the ceremonial wreath at the Dundas Cenotaph on Remembrance Day.

DOWN AT THE LODGE ON DECEMBER 24th

'Twas the Night before Christmas, and down at the lodge
not a gavel was stirring, and in the hodge-podge.
Of aprons and jewels and chairs East and West
You could savour the silence, most gladly divest
All metal and mineral, it mattered not,
Since Christmas was nigh and the coals were still hot.
In the hearth of your home place, all Masons abed,
As visions of trestle boards danced in their head;
When up on the roof there arose such a clatter
Our Tyler jumped up to see what was the matter!
He picked up his sword and ran fast to the door,
Three knocks shook the panels – he wondered 'What for?'
He answered the knocking with raps of his own,
And once the door opened he saw, with a moan
Of delight it was Santa, all jolly and red
Except for one notable feature instead!
Upon his large finger he wore what we knew
Was compass and square on a background of blue!
'Why Santa!' he shouted and lowered his blade,
'I see you're a Mason!' the Tyler relayed.
He looked toward the Master's most dignified chair
And said, voice near trembling, 'Most Worshipful there
Is a Gentleman properly clothed at the gate!'
The Master replied, 'Let's allow him – but wait!
You tell me a Gentleman, but I don't see
His Apron beneath that red suit, can it be
Our visitor hasn't been properly raised?
Must we offer a test that is suitably phrased?
'I do beg your pardon,' ol' Santa said quick

As he pulled up his coat and displayed not a stick
 But a cane with engraving, two balls did appear
 And oh, what an apron, he wore and held dear!
 Adorned like the Master's, complete with a sign
 Of "Lodge Number One, the North Pole" on one line!
 "Now let this man enter," the Master declared,
 And once in the Lodge room, the Brethren all stared,
 For Santa was wearing a jewel not seen
 For many a century – there in between
 The fur of his coat and the splendid red collar
 Gleamed two golden reindeer that shone line a dollar!
 "It's Donner and Blitzen, who I must confess
 "Are actually images brought from the West
 By my Warden, a craftsman like none in the world!"
 And with a great laugh from his bag he unfurled
 An ear of fine corn, and some oil from the East,
 "My friend I have plenty, tonight we will feast
 On all that is good! We are Masons, kind sir!"
 A murmur went throughout the Lodge, quite a stir,
 As presents and promises flew from his sack!,
 A Mason, showed he had a knack
 For making this Christmas the best you could glean,
 And soon even Deacons were laughing, they'd seen
 On this very night only happiness reigned!
 This jolly Saint Nicholas quickly explained
 That only a Mason could be so inclined
 To make all kids happy, make all people find
 A Christmas so special, yes, Santa was right!
 Merry Christmas to all, and to all a good night!

With the Season's Greetings to one and all.
*from Tofique Fatehi, PM of Lodge Al-Ameen No 1412
 (GLScot.), Mumbai, India.*

DISTRICT NEWS

IN MEMORIAM: BROTHER ROBERT (Bob) FRASER,
 member of Electric Lodge No. 495 since 1949. Passed away at
 Henderson Hospital on Saturday, October 31, 2009 in his 92nd
 year. Visitation at Markey Dermody Funeral Home, 1774
 King St. E, on Tuesday November 3, 2009 from 2-4 and 7-9.
 Service in Chapel at 11:00 a.m. on Wednesday November 4,
 2009.

**IN MEMORIAM: BROTHER ROBERT PATRICK
 WHEERY,** member of Ionic Lodge No.549 since 1942,
 affiliated with Centennial Daylight Lodge No. 679. 32^o
 Scottish Rite Mason, Past Patron of Westminster and
 Excelsior Chapters of the Order of the Eastern Star. Passed
 away at Macassa Lodge Nursing Home on Saturday November
 7, 2009 in his 99th year. Visitation at Dodsworth & Brown
 Funeral Home, Robinson Chapel, on Tuesday November 10,
 2009 from 2-4 and 7-9, with memorial service on Wednesday
 November 11, 2009, at 1 pm. Inurnment in White Chapel
 Memorial Gardens.

IN MEMORIAM: R. W. BRO. C. ROY MIDDLETON,
 member of Ionic Lodge No. 549; P. M. of Acacia Lodge No.
 61; DDGM Hamilton District B. 1972; Secretary of the
 Committee responsible for the formation of Hamilton District
 C. in 1974; 32nd degree Scottish Rite Mason; member of the
 Shrine in Ft. Myers, Florida; former Circulation and
 Promotion Manager of the Hamilton Spectator; served in the
 W.W. II overseas campaign from 1939-1945. Passed away at
 Hampton Terrace, Burlington on Wednesday November 18,
 2009 in his 98th year. Visitation at Smith's Funeral Home,
 1167 Guelph Line, one stoplight north of the QEW on Monday
 November 23rd, 7-9 pm, Funeral
 Service Tuesday November 24th, 10:30 am, Reception to
 follow.

**IN MEMORIAM: W. BRO. ROBERT (Bob) JAMES
 THOMPSON,** member of Lodge of the Ancient Landmarks
 incorporating Doric No. 382, est. in 1879, No. 654.
 W.M. of Doric Lodge No. 382 in 1968, W.M of
 Landmarks/Doric Lodge No. 654 in 2006, passed away at the
 Hamilton General Hospital on Monday November 23, 2009.
 Visitation at Crestmount Funeral Home, 322 Fennel Avenue
 East, on Friday, November 27th, 2-4 and 7-9 pm. Masonic
 Memorial Service at 9 pm. Christian Burial Service will be
 held at Emmanuel United Church, 871 Upper Ottawa Street,
 on Saturday November 28th at 11 am.

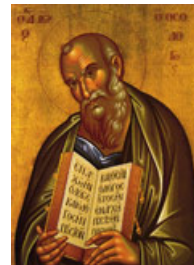
**BREAKFAST WITH SANTA AND MRS. SANTA at the
 SCOTTISH RITE, Saturday December 5, 2010, 8:30 am to
 10:30 am.** Freshly prepared generous breakfast, Balloon Art
 Clowns, Photo Opportunities. Open to masons and non-
 masons. Bring your children, grandchildren and your friends!
 Children \$3.00 Adults \$5.00
 Proceeds to the Dyslexia Learning Centres.

DISTRICT LEVEE

Hamilton Masonic District C
D.D.G.M.'s Levee
Sunday Dec. 27th, 2009
 Masonic Centre Hamilton
 (4 Queen St. Entrance)

1-4 p.m.

Hosted by R.W. Bro. Bill MacPherson and Helen to celebrate
 the holidays and the Feast of St. John the Evangelist as a
 "Saint of the Craft"





DISTRICT 'C' BLOOD DONORS CLINICS:

Friday January 15, 2010, Paramount Alliance Church, 1035 Paramount Drive, Stoney Creek. 1:30 to 7:30 pm. Sponsored by Wardrope Lodge No. 555.

DISTRICT C MID-TERM MEETING: January 16th, 2010 at the Ancaster Masonic Temple, 10:00 am. All masons are welcome, especially Lodge Officers and Past Masters. This is the Operational Meeting for the District.

12TH ANNUAL "ROBBIE BURNS" NIGHT: Wednesday January 20, 2010 at the Scottish Rite Banquet Hall, 6:30 pm. includes Roast Beef Dinner, Haggis, Entertainment and Surprise Auction. Proceeds to Martha House. \$20 per person. Sponsored by Electric Lodge No. 495. Contact Peter Mouriopoulos at 905-387-4079.

HELE SPIEL '10: Saturday, January 30th, 2010, 8:30 am at the Dundas Valley Golf and Curling Club. Mixed Curling and Luncheon, \$50 per person. Sponsored by Valley Lodge No. 100. Contact John MacKay at 905-632-7412.

CRAFT LODGE NIGHT AT THE SCOTTISH RITE: For all masons, non-masonic families and friends, on Friday February 12, 7:30 – 9:00 pm in the Norman E. Byrne Cathedral. Hear the Cavasant Organ, the Scottish Rite Singers, watch the portrayal of the drama of the 7th degree, tour the facilities, and enjoy refreshments. No regalia required.

PAST MASTERS MEETING Saturday, February 20th 2010, breakfast meeting at The Scottish Rite Club, 4 Queen St S. Please mark your calendar and plan to join us for a good breakfast. Cost \$12:00 **8:45 am. Meet and Greet, 9:15 am. Breakfast, Meeting begins at 9:45 am.** Please make your reservation for breakfast with Tom Young, at 905 318-0182, before February 17, 2010. Annual meeting will be Friday May 29, 2010.

PROTOCOL & ETIQUETTE, for all Lodge Officers, **Tuesday March 30th 7:30 pm, at Inniskillen Lodge No. 185 in Caledonia**, sponsored by the Masters and Wardens Association.

GRAND MASTER'S RECEPTION & BANQUET Friday April 23rd, at the Masonic Centre Hamilton. more details to follow.

"We do not have a money problem... We have a values and priorities problem" Edelman

Wishing you Season's Greetings, from the Editorial Staff of the Chronicle

