

District 'C'ronicle

September 2009

Hamilton Masonic District C

Edition No. 13

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OUR DISTRICT DEPUTY GRAND MASTER

William J. MacPherson was born and raised in Hamilton, received a B.Sc. and M.Sc. from McMaster and a B.Ed. from the University of Toronto. He then applied his knowledge and skills as a high school science teacher and department head for 31 years in Hamilton, retiring in 2000.

Bill has been married to Helen for 41 years. They have two daughters who, with their husbands have given Bill and Helen three grandchildren. He is a member of St. Ann's Parish in Ancaster and enjoys gardening with Helen at home as well as other gardening projects such as at Jason's House, a group home for adults with special needs.

Bill joined the Lodge of the Ancient Landmarks, No. 654 in March 1988, and was installed as Master in May 1997. As a PM he soon found himself elected to the role of Lodge Secretary, a position he held for eight years. While Secretary in 2005, he played a prominent role in the successful amalgamation of Doric Lodge No. 382 with Ancient Landmarks No. 654.

He is a member of Holy Royal Arch Masons - Ancaster Chapter No. 155, and is presently the Immediate Past First Principal. In addition, Bill is an 18th^o member of the Scottish Rite. In 1995 he was made a Fellow of the College of Freemasonry by Grand Lodge.

At the District level, Bill has served as chairman of inter-district events, Lodge Resources Committee, the Benevolence Committee, Masonic Education Committee and the Masonic CHIPS program. He continues to assist with the annual Beef and Corn roast and CHIPS clinics.

FROM OUR DISTRICT DEPUTY GRAND MASTER

It is an honour to have been nominated by the Lodge of the Ancient Landmarks No. 654 G.R.C. incorporating Doric Lodge No. 382 established in 1879 and elected by the brethren of Hamilton District C to fulfill the position of D.D.G.M. for 2009-2010. I look forward to working with you throughout this term and with the assistance of committee chairman and the members from each of our fourteen lodges, I am sure it will be successful and rewarding year.

Together we will work as a team, every lodge in the district, every brother in the district and together we will

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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.

accomplish what needs to be done to move all the lodges and district ahead.

We should remember our obligations that we took at the altar. Live by these obligations wherever we go and whatever we do. We are all brothers, we might meet at different locations on different nights of the week but we all took the same obligations. We all belong to one fraternity - we are all masons.

I would like to extend to you an open invitation to contact me with suggestions or concerns that would improve Masonry in Hamilton C District.

The time ahead is full of many worthwhile events and activities which I would like to encourage you to support, to utilize and to participate in. Full details will be found later on in the newsletter and by visiting our District website www.hamiltondistrictmasons.org.

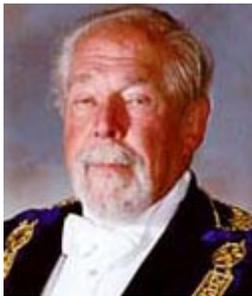
Brethren please make a special effort to attend:

- Sept 25-27 MasoniChIPs Clinic Ancaster Fair
If you can assist, contact W.Bro. David Wilkinson
dsw593@gmail.com
- Sept. 29 Deacons Floor Work Workshop @ Dufferin Lodge
West Flamborough Masonic Temple – 7:30 p.m.
- Oct 3 Detroit Temple excursion (seats are still available)
- Oct 10 Lodge Resource Manual Workshop @ MCH -
8:30 a.m.
- Oct 15 Grand Lodge of Instruction @ Stoney Creek
Temple – 7:00 p.m.
- Oct 18 Fall Divine Service @ Faith Evangelical Lutheran
Church, 1909 King St. E., Hamilton, 7:00 p.m.

Fraternally,

R.W. Bro. Bill MacPherson

FROM THE GRAND MASTER



(Excerpts of the Grand Master's closing remarks at the 154th Communication of Grand Lodge, July 16, 2009)

It is with great pride but even greater humility that I greet all my well-loved Brethren for the first time through this medium. To be elected, invested and installed as the 'Chief Head and Ruler of the Craft' in this Grand Jurisdiction is the greatest honour that the Brethren can bestow. One is deeply

conscious of the profound privilege and opportunity that election by the Brethren to this high office affords to serve the Brethren for the benefit of the Brethren.

It is a humbling experience when one looks back along the line of distinguished men and eminent Masons that have occupied this high office during the last century and a half. Freemasonry is a cumulative science – the whole is greater than the sum of its parts – and each incumbent benefits from and builds upon the sure foundation laid by his predecessors in office. I am very conscious that I stand on the shoulders of giants.

The Grand Secretary's Report presented at the 154th Communication indicated that during the twelve months ending December 31 2008, 1,346 men were initiated. With them resides the future of Freemasonry in Ontario. However, careful and thorough mentoring must be exercised in every lodge to prepare and equip these young Masons to assume that role in the fullness of time by developing in them a life long interest in Freemasonry. That is only prudent succession planning.

Masonic leaders around the world agree that the greatest challenge facing the Craft today is not declining enrolment, but rather the lack of understanding of what it means to be a Freemason in the 21st Century – the deeper meaning of our profound philosophy.

During the next two years, the strongest emphasis possible will be focused on enlightening the minds of our Brethren, neophyte and veteran alike, challenging every Brother to explore and discover some of that profound philosophy through discussion, reading, research, reflection.

The ancient Hebrew writings admonish us to

Get KNOWLEDGE; Get WISDOM;

but with all thy getting, Get UNDERSTANDING.

It is frequently stated that Freemasonry provides men with the ways and means to make themselves better men. As we move steadily through the first decade of the 21st Century, our Grand Lodge must also strive diligently to make what is recognized as a 'good' Grand Lodge a better, even a 'great' Grand Lodge.

Just as the medieval craftsmen studied, experimented with, and applied the architectural technology of their day to create the flying buttresses that enabled them to open up solid walls of stone into vast windows of brilliant light, so must we as Speculative Freemasons take full advantage of and utilize the modern technology of the electronic age to streamline our operations, realign our structures, and expedite our processes. Under the direction of the Deputy Grand Master, R.W. Bro. D. Garry Dowling, as President of the Board of General Purposes that will be a first priority.

I implore each and every one to read again the Summary of the Ancient Charges and Regulations printed in Part VI of

the Constitution of Grand Lodge. When you come to No. 6, pause for a moment to reflect upon what it says: "Mind your Ps and Qs."

Let us resolve, each one of us, at all times and in all places, to "act as the dictates of right reason prompt us, cultivate harmony, practise charity, and live in peace with all men." Then, my Brethren, Freemasonry will flourish in our Lodges and our small corner of this unsettled world will be a better place.

Raymond S. J. Daniels
Grand Master

It's OK to fail, but not OK to quit.



Taking place at the Ancaster Fall Fair on Sept. 25th, 26th, and 27th, 2009, the Hamilton Masons will be on hand to further the safety of area children.

No parent wants to believe that the unimaginable could happen to them, though nearly 55 children are reported missing to Police in Ontario every day (164 every day in Canada)

According to Canada's "Our Missing Children" network and "Ontario Child Find", a current good quality photo is the single most effective tool in locating a missing child. Parents are encouraged to be prepared by assembling their child's photos and vital information ahead of time. Enter MasoniCHIP Ontario (Child Identification Program) – deemed "one of the most comprehensive child recovery and identification programs in the nation" by The National Center for Exploited and Missing Children brought exclusively to Ontario families by dedicated Masons free of charge.

Sponsored by the Grand Lodge A. F. & A. M. of Canada in the Province of Ontario, the MASONCh.I.P Program consists of five major components – digital photographs; digital video; digital fingerprints; vital child information; and a dental bite impression or Intra Oral Swab for DNA. The photographs, video, fingerprints, and child data are burned

onto a C.D. that is compatible with Amber Alert. The dental impression provides a virtual diagram of the child's biting surface, which, like fingerprints, are unique to each individual and further supplies saliva to provide a DNA sample. Combined, this five part process provides a dramatic, time-sensitive recovery tool for authorities.

Parents are urged to gather pertinent information about their child prior to the event such as, an emergency contact name, address and phone numbers, distinguishing marks and scars, allergies, medications, and parent's work, cell, and other phone numbers, and the child's height and weight. Security and privacy are of utmost importance. All information and specimens are collected on a CD, which is then given to the parent or guardian in an envelope—along with the sentiment of all the Masonic volunteers – "We hope you never need to use it." After each child is processed, the data is deleted and erased from the computer using state-of-the-art software. The only item retained by MASONCh.I.P Ontario is the signed permission slip.

This MasoniCHIP Ontario Child Identification Clinic is offered during the Ancaster Fall Fair – Trinity Road, Ancaster. The Masonic brethren of Ontario, and their volunteers, are pleased to offer this program to our communities. We need our brethren to do two things. First, tell your friends, relatives and neighbours about the program so that they can bring their children. Second, please volunteer to help at the event. Volunteer information is available by calling one of the contacts below.

Sponsoring Masonic Lodges:

Ancient Landmarks/Doric No. 654

W. Bro. David Wilkinson, District C, 905 549-0656
dsw593@gmail.com

St. Andrews No. 593

W. Bro. Bruce Brown, District B, 905 573-9438
bbrown5716@aol.com

Event Dates: Sept. 25, 26 & 27th

Event Time: Fri 5:00 to 8 p.m., all day Sat & Sunday

Event Location: Ancaster Fall Fair, Trinity Rd., Ancaster



August Chip Clinic at the Burlington Children's Festival

A BRIEF INVESTIGATION OF THE SEVEN LIBERAL ARTS AND SCIENCES: Origins, Masonic Relevance and Applicability in Modern Life

One could not but reprint this great research paper by the Masonic Education Committee of younger members in Doric Lodge No.316 of Thornhill. This 'renaissance' aptly depicts what our newer members are doing in their quest of researching and analysing various aspects of our Craft. The Chairman of the Masonic Education Committee is Bro. Rafel Etges (rnetges@yahoo.com). The education and personal thrust to improve oneself in the Craft teachings never ends. Thanks to lodge secretary, Bro. Ross Zekic. Your editor has chosen to break this into 2 sections with the latter being published in the October Chronicle.

Masonic teaching enthusiastically encourages its students to contemplate and learn from the seven Liberal Arts and Sciences¹ that originated in. At some point in our Masonic careers most of us will ask ourselves why is it that we find these seven specific areas to be more relevant than other disciplines, say geography or chemistry, or other forms of artistic expression, such as dance instead of music? Would the study of music or astronomy make me a better Mason? How? Why seven arts, and not six or eight or twelve?

Why do these arts always seem to be presented in a specific order, and are they interdependent upon one another? Are they equally important?

Where do they come from?

Without the answers to these questions it is impossible to fully appreciate the importance and beauty of the Liberal Arts and Sciences in a Masonic context. To expand our Masonic knowledge as we are instructed and truly value these arts, we must make an effort to seek answers. And such is the significance of the Liberal Arts and Sciences for the progress of human knowledge over the last 20+ centuries that, once found, these answers could become a superior foundation for our understanding of the Craft and our own place in history.

This paper is the result of a preliminary investigation about the Liberal Arts and Sciences conducted by the Education Committee of Masonic lodge Doric 316 in Ontario, Canada. Although the answers communicated here are not all-encompassing and do not conclude this study, they should serve to unlock the first few doors for those who wish to further explore this path on their own.

*Many years after, the good clerk Euclid
Taught the craft of geometry full wonder wide,
So he did that other time also,
Of divers crafts many more.
Through high grace of Christ in heaven,*

He commenced in the sciences seven;

*Grammar is the first science I know,
Dialect the second, so I have bliss,
Rhetoric the third without doubt,
Music the fourth, as I you say,*

*Astronomy is the fifth, by my snout,
Arithmetic the sixth, without doubt,
Geometry the seventh maketh an end,
For he is both meek and courteous,
Grammar forsooth is the root,
Whoever will learn on the book;
But art passeth in his degree,
As the fruit doth the root of the tree;*

*Rhetoric measureth with ornate speech among,
And music it is a sweet song;
Astronomy numbereth, my dear brother,
Arithmetic sheweth one thing that is another,
Geometry the seventh science is,
That can separate falsehood from truth, I know
**These be sciences seven,
Who useth them well he may have heaven.***

*- Regius Manuscript poem, A.D. 1390²
(British Museum / London)*

What are the Seven Liberal Arts and Sciences?

The starting point in our search will be to review what are these seven arts and what they teach. The seven arts are composed of two families containing three and, respectively, four arts – this “3+4” structure is critical to understand how these arts complement each other. We will establish the reasons for this division shortly, but first let’s review the seven classical arts and sciences.

The first family is composed of:

Grammar – defines the rules used to construct phrases, sentences, words, and connects these elements to communicate ideas in a given language. An understanding of this first art is necessary for all others to be learned.

Rhetoric – is the art of using language as a means to persuade. Once a student learns how to read and write properly, s/he is now prepared to manipulate words and sentences to express complex ideas. Mastering Rhetoric is an intermediate step before delving into the more complex domain of Logic.

Dialectic/Logic - is the reasoning which seeks to confront and contrast ideas, identify which is correct and which is not, remove ambiguity, and measure, compare, analyse, prove, and demonstrate facts with clarity. The word derives from the Greek logiké, feminine of logikos, "possessed of reason, intellectual, dialectical, argumentative", and from logos, "word, thought, idea, argument, account, reason, or principle".

Grammar is the mechanics of a language; rhetoric is the use of language to instruct and persuade; logic is the "mechanics" of thinking clearly, of comparison and analysis. Sister Miriam Joseph, PhD (1898-1982), a member of the Sisters of the Holy Cross and an author specialized in medieval education, described them as:

Logic is the art of thinking; grammar, the art of inventing symbols and combining them to express thought; and rhetoric, the art of communicating thought from one mind to another, the adaptation of language to circumstance.

Now we can proceed to second family that is composed of these four arts:

Arithmetic - (from the Greek word for "number") is the oldest and most elementary branch of mathematics, used for tasks ranging from simple day-to-day counting to advanced science and business calculations.

Geometry - (Ancient Greek geo, "earth", and metria, "measure") is a part of mathematics concerned with questions of size, shape, and relative position of figures and with properties of space.

Harmony / Music - (from the Greek mousike, "(art) of the Muses") is an art form whose medium is sound organized in time. Music theory also relies considerably on mathematics, number theory and the laws of arithmetic.

Astronomy - (from the Greek words astron, "star", and nomos, "law") is the scientific study of celestial objects. Historically, astronomy has included disciplines as diverse as meteorology (study the weather), the motion of celestial objects, celestial navigation (in oceanic trade and exploration), the making of calendars and documenting historical facts, and even divining the future (astrology). In ancient thinking, it was considered to be the discipline of the motion of all objects through space and time. Astronomy/astrology was also critical to the study of philosophy and theology, as everything divine or spiritual came down from the heavens - without it what was left was considered as "earthly" and profane.

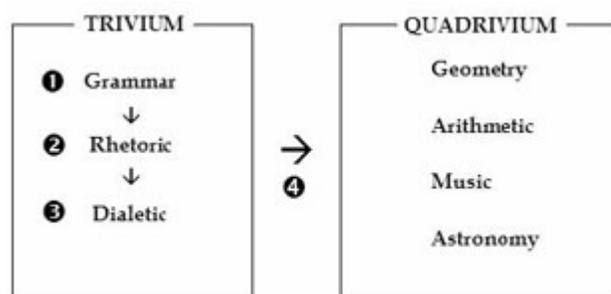
Why Three + Four Arts?

The first three arts (Grammar, Rhetoric and Logic) form the "three ancient arts of discourse", or Trivium (Latin for "Three Ways" or "Three Roads"). From ancient Greece to the late 19th Century, the Trivium was a fundamental path of education, used to train public speakers and writers to direct audiences to action with their arguments. Philosophers, lawyers, public servants, leaders, military officers and teachers relied on the mastery of the Trivium to perform their duties and influence people, the knowledge of discourse and persuasion coming originally from the schools of Aristotle, Plato and Socrates in ancient Greece³. As Napoleon Bonaparte said, "By our words we rule the world".

Later in medieval times the study of logic, grammar and rhetoric was considered a prerequisite for the Quadrivium (Latin for "Four Ways" or "Four Roads"), which was made up of arithmetic, geometry, music, and astronomy. The Trivium was the beginning of the Liberal Arts, and at many medieval universities this would have been the principal undergraduate course. The Quadrivium would complete the student's formal education.⁴

The Trivium does not address any specific subject, instead it teaches the student to read and write, debate, compare, analyze and make conclusions about subjects. The teaching of the Quadrivium assumes that the Trivium has been fully mastered - now the student is properly prepared to explore other sciences.

Considering the rise in complexity from basic grammar to measuring the motion of planets, it is natural to conclude that the learning process must follow:



Or, "3 simple arts that enable you to master 4 complex sciences", or still "3 arts to express, communicate and compare, which shall serve you as tools, plus 4 sciences that shall open the universe to be measured and understood". About the Quadrivium, Proclus Diadochus said in *In primum Euclidis elementorum librum commentarii*:

Arithmetic is the Discrete At Rest
Astronomy is the Discrete In Motion
Geometry is the Continuous At Rest
Music is the Continuous In Motion

At many medieval universities, this would have been the course leading to the degree of Master of Arts (after the BA). After the MA the student could enter for Bachelor's degrees of the higher faculties, such as Music. To this day some of the postgraduate degree courses lead to the degree of Bachelor (the B.Phil and B.Litt. degrees are examples in the field of philosophy, and the B.Mus. remains a postgraduate qualification at Oxford and Cambridge universities).⁵

To ignore this order would be the same as teaching advanced calculus before the student is familiar with basic arithmetic or knows how to read. This is the only way the student would receive formal education in ancient and medieval times, and this system has reflections echoed in our modern education system today. Once the seven arts and sciences were mastered, he would have completed his education path and would be a

full or free man, able to better understand God's creation and its mysteries.⁶

Why "Liberal"?

Those who were slaves or not completely free would never receive full education, therefore the curriculum was named the "Free" arts and sciences – *Liber* meaning free in Latin (same root used in the word Liberty). Alternatively, we could also consider that once one achieves such level of education he would be free from the chains of ignorance and allow a person to govern his own life ("know thyself" being a critical part of the learning process) instead of being governed by mere circumstance. In fact, Zosimo of Panopolis, a 4th century Egyptian philosopher operating from Alexandria writes that the spiritual and intellectual enlightenment could allow us to become free from fatalism (e.g. our fate is already written and there is nothing we can do about it); and from the power of the stars over the fate of men (astrological or zodiacal influences, accepted as a fact at that time).⁷

The learned man is a free man, *liberated* by the sciences.

Where do they come from? (Enter Martianus Capella and the "Satyricon")



Martianus Minneus Felix Capella was a pagan writer of late antiquity⁸ and is considered the founder of the Trivium and Quadrivium categories that structured Early Medieval education. Capella was a native of Algeria in the Roman province of Africa, and appears to have practiced as a jurist at Carthage.

Capella wrote a curious encyclopaedic work called *Satyricon*, or *De Nuptiis Philologiae et Mercurii et de septem Artibus liberalibus libri novem* ("On the Wedding of Philology and Mercury and of the Seven Liberal Arts, in nine books"). The style is wordy and elaborated, and loaded with metaphors and allegories. Capella's encyclopaedia was fundamental in the educational formula renovations that took place from the Christianized Roman Empire of the 5th century until newly-available Arabic texts and the works of Aristotle became available in Europe in the 12th century. These writing formulas included a medieval love for symbolism, and communicates virtues and vices in human or animal forms or as mythical creatures – a dog can mean loyalty, a wolf heresy, an eagle royalty and so on, making their interpretation to modern readers very difficult. The book continued to shape European education during the early medieval period and through the renaissance.

Satyricon's allegory, in the first two books, relates the courtship and wedding of Mercury (intelligent or profitable pursuit), who has been refused by Wisdom, Divination and the Soul, with the maiden Philology (learning, but literally "word-lore") who is made immortal, under the protection of the gods, the Muses, the Cardinal Virtues and the Graces. The title refers to the allegorical union of the intellectually profitable pursuit (Mercury) of learning by way of the art of letters (Philology). Among the wedding gifts are seven maids who will be Philology's slaves: they are the seven Liberal Arts: Grammar (an old woman with a knife for excising children's grammatical errors), Dialectic, Rhetoric (a tall woman with a dress decorated with figures of speech and armed in a fashion to harm adversaries), Geometry, Arithmetic, Astronomy and (musical) Harmony.

The remaining seven books contain expositions of the seven Liberal Arts, representing the sum of human knowledge. Book 3 deals with grammar, book 4 with dialectics, book 5 with rhetoric, book 6 with geometry, book 7 with arithmetic, book 8 with astronomy, book 9 with music. The academic work was a complete encyclopaedia, written in Latin, of the liberal culture of the time, and was in high repute during the Middle Ages as a school text.

The seven arts structured by Capella in the *Satyricon* would encompass the totality of knowledge to be acquired during the classical and middle ages and the renaissance for philosophical and theological thinking. They were the path to rationalise and understand the universe and therefore the natural manifestations of God visible to the learned men (remember the Regius Manuscript from 1390: "*These be sciences seven, Who useth them well he may have heaven*"). They were a prerequisite to understand the divine creation and get closer to God – although the language used in medieval texts is allegorical, to a 14th century man the path of the 7 Arts to search for God is neither an allegory nor a symbolic statement.

From time to time some thinkers would propose additions to the sciences like architecture and medicine (which were left out by Capella based on the argument that these two, although important, would “only touch earthly matters”) or the visual and manual arts such as sculpture and painting as defended by Leonardo da Vinci and Leon Batista Alberti during the Renaissance. In Italy, and among Renaissance humanists, the academic matter was agreed upon around 1500, yet it required another century in Spain and England to be settled – at this time it was decided that the manual and visual arts, including architecture, would be embraced.

This later model evolved into the modern curriculum for Liberal Arts. In modern colleges and universities the Liberal Arts now include the study of literature, languages, philosophy, history, mathematics, and science as the basis of a general or liberal education. Sometimes the liberal-arts curriculum is described as the comprehensive study of three main branches of knowledge: the humanities (literature, language, philosophy, the fine arts, and history), the physical and biological sciences and mathematics, and the social sciences.

The Seven Liberal Arts, by Herrad of Landsberg (1180 AD)

We can further examine the seven Liberal Arts as they were viewed by medieval scholars and students using the 12th century monastery painting shown below. Please take a moment to observe the image on the previous page carefully before moving on.

This painting was produced by Herrad of Landsberg, a 12th century nun and abbess of the Hohenburg Abbey in France. She was born about 1130 in the castle of Landsberg, the seat of a noble French family. When she was 35, Herrad had begun the work for which she is best known, the Hortus Deliciarum (The Garden of Delights), a compendium of all the sciences studied at that time. In this book Herrad delves into the battle of Virtue and Vice with vivid visual imagery.

(Right side - Herrad of Landsberg self-portrait, circa. 1180)



Philosophy – the Queen of the Arts

At the center of the inner circle we find Philosophy, to whom all the arts give service. She sits as queen of the arts, with philosophers Socrates and Plato under her feet. In the upper right corner we read,

"Seven fountains of wisdom flow from Philosophy, which are called the seven Liberal Arts. The Holy Spirit is the inventor of the seven Liberal Arts, which are: Grammar, Rhetoric, Dialectic, Music, Arithmetic, Geometry, Astronomy."

Arranged around this interior circle, like spokes of a wheel, are the liberal arts:

Grammar

Grammar was called by the ancients the Janua Artium, the "gateway of the arts". Grammar holds a book and a rod (scopae) probably for punishing young students. Above Grammar, we read:

*Per me quivis discit, vox, littera, syllaba quid est.
Through me, everyone can learn the meaning of words,
syllables, and letters.*

Rhetoric

Rhetoric carries a tablet and a stylus. Above her, we read:

*Causarum vires per me, rhetor alme, requires.
Thanks to me, my dear orator, your speeches will move the
listener.*

St. Augustine (Augustine of Hippo) stressed the importance of Rhetoric as a weapon to defend goodness and truth from the attacks of falsehood and lies:¹⁰

"Who will dare to say that truth is to take its stand unarmed against falsehood? Since the faculty of eloquence is available for both sides... [i.e. Good and Evil] why do not good men study [Rhetoric] to engage it on the side of truth?"

Dialectic

Dialectic, or Logic, points (perhaps to a debater) with one hand and holds a barking dog's head in the other. Some believe that the dog was used in opposition to the wolf typically associated with heresy. Above Dialectic it is written

*Argumenta sino concurrere more canino.
My arguments follow each other rapidly, like the barks of a
dog.*

Music

Music is holding a harp, flanked by a lyre and an organistrum. Above her, we read,

*Musica sum late doctrix artis variatae.
I am Music and I teach my art with the help of various
instruments.*

Arithmetic

Arithmetic holds a knotted string (an early form of abacus). Above her, we read

*Ex numeris consto, quorum discrimina monstro.
I have faith in numbers and I show how they are related to
each other.*

Geometry

Geometry, the art of measuring objects at rest, rightly is seen holding a yardstick and compasses. Above Geometry, we read

*Terrae mensuras per multas dirigo curas.
With precision I measure the earth.*

Astronomy

Astronomy holds in her hands a sort of magnifying glass or mirror and is observing the stars. Above Astronomy, we read

*Ex astris nomen traho, per quae discitur omen.
I owe my name to the celestial bodies and I predict the future.¹¹*

¹ Namely Grammar, Rhetoric, Dialectic (Logic), Geometry, Arithmetic, Music and Astronomy.

² Translation from Old English by James Halliwell (1840).

³ Some researchers believe that the Greek philosophers derive their knowledge from Egyptian masters.

⁴ The contrast between the simpler Trivium and more difficult Quadrivium gave rise to the word "trivial".

⁵ The subject of music within the Quadrivium was originally the classical subject of harmonics, in particular the study of the proportions between the music intervals. Music as actually practiced (i.e. producing or playing music as an artistic expression) was not part of this study, but the framework of classical harmonics would influence the content and structure of music theory as practiced both in European and Islamic cultures - *Wikipedia*.

⁶ Generally there were two paths to approach God, one through praise and meditation, and the reading of sacred texts, the second through direct observation of God's creation and manifestations (nature). The second path evolved into hermeticism, alchemy, and (later) scientific experimentation.

⁷ Such that the stars or celestial abode would sometimes be referred to as "the lower (or inferior) rulers" (over the fate of man). The upper or superior ruler was, of course, God (who physically resides above the stars and everything else in the medieval cosmology).

⁸ Circa 300 to 600 AD, the transitional centuries from Classical Antiquity to the Middle Ages.

⁹ This section includes direct quotations from The Classical Liberal Arts Academy.

¹⁰ *On Christian Doctrine* (book IV – AD 426)

¹¹ Note the divinatory/astrological/zodiacal use of astronomy at the time, even by Catholic scholars.

HIGHLIGHTS OF OUR DISTRICT MEETING held at THE FAIRMONT ROYAL YORK on JULY 15th at 5:00 pm.

- 48 members in attendance representing 13 District Lodges
- Donations to Partners in Nutrition totalled nearly \$8,000

- W.Bro. William (Bill) J. MacPherson, from Landmarks/Doric No.654 elected DDGM
- Ronald McDonald House will be the District Charity this year
- Each lodge will develop a Lodge History for the Website
- Lodges were asked to update the Website Calendar for degree work
- Fall District Meeting, Saturday September 12th, 10:00 am, Ancaster Masonic Hall

Adam blamed Eve - Eve blamed the snake and the snake didn't have a leg to stand on.

DONORS JUST LOVE OUR VOLUNTEERS

It all started in 1940, when Hamilton opened their first blood donor clinic at the Hamilton General Hospital in response to an appeal during the Second World War from Britain to the Canadian Government and the Red Cross. Due to the wartime rationing of gasoline and tires, local clinics were set up in Dundas, Grimsby, Burlington and at McMaster University to provide donors in case of accident or catastrophe.¹

In 1944, The Hamilton Masons provided an emergency crisis donor clinic in response to a local disaster. One of the worst fire death tolls in Hamilton took place at the Moose Hall on Wilson Street, during a dance for employees of the Royal Oak Dairy. With no fire escape, and the only exit engulfed in flames, ten people died and thirty-three were injured.² William Hoyle rallied the Masons to give emergency blood donations at the General Hospital.

Today, Hamilton Masons District "C" support a blood clinic in Stoney Creek, and report 835 units of blood donated so far in 2009. Each unit of donated blood may save up to three lives. Auto accident victims may require fifty units of blood, cancer treatment patients up to eight units of blood per week, and cardiovascular patients two to twenty-five units of blood during surgery. An average patient requires over four units of blood. Each year this need for blood increases.

Bro. Stanley Satchell, Blood Donor Chairman of Hamilton Masonic District "C"- 2009-2010, provides and manages the volunteers for the blood clinic at Paramount Drive Alliance Church. Not only are these Masons active as volunteers, they are Partners for Life, committing as an organization to donate blood and provide a stable supply of blood year round to help save lives. Stephanie Kelly, Manager of Volunteer Resources

at Canadian Blood Services, says, “Volunteers ... know the valuable role they play- with 89 percent believing their involvement in the blood program makes a difference in peoples’ lives.”³

Graham Sher, Chef Executive Officer of Canadian Blood Services, says, “Volunteers bring great value to the blood system, and by extension to the lives of Canadians... volunteers are at the heart of the blood system in more ways than one. One kind word from a volunteer can give a donor the confidence to give blood; one heartfelt ‘thank you’ from a volunteer can motivate a donor to return in the future.” An interesting fact is that Canadian Blood Services has approximately four volunteers for every one employee. The market research firm, Ipsos Reid, shows that blood donors nationwide rely on and appreciate the volunteers they encounter in our clinics.” says Graham. “Without volunteers, Canadian Blood Services would not be able to collect the blood it needs to, across the country.”

Our caring, professional staff and team of volunteers help to make donor clinics a place where communities come alive. Canadian Blood Services extends a genuine thanks to our Masonic volunteers and donors. We could not do what we do without you.

Next confirmed clinics at Paramount Drive, 1035
Paramount Drive, Stoney Creek:

- Friday September 18: 2:00 – 7:30 pm
- Friday November 13: 2:00 – 7:30 pm

¹ Paraphrased from First Here, Edited by Margaret Houghton, North Shore Publishing Inc., Burlington, Ontario, 2008

² Local Article, ‘City Log’ Monday March 10, 2008, by Mark McNeil, writer for the Hamilton Spectator

³Quote from Canadian Blood Services magazine Taking Pulse, “News worthy” from March-April 2009 vol 8 no. 7 p .3.

Article by Susan Bray, Coordinator of Volunteer Resources, Canadian Blood Services.

GLEN’S LAST JOURNEY



Today, seldom are horses used to pull the hearse to the graveyard. Seldom are Masonic Memorial Services held at the grave. Both happened for V.W. Bro. Glen McNiven on July 30, 2009

GLENDON THOMSON McNIVEN (1920 -2009)

James Law McNiven and Catherine Thomson came to Canada from Comrie, Scotland, in 1834 and established a lumber mill on the Grand River near York. In 1884, the family purchased property in Ancaster and built the majestic, red brick home known as Rozelle at 24 McNiven Road.

The home was designed by noted Hamilton architect James Balfour, and the spacious grounds was the site of many garden parties.

The McNivens raised Clydesdale horses and Ayrshire cattle. James also served as county councillor and treasurer for the Township of Ancaster.

The couple’s son, James Thomson McNiven, 1875 – 1946, married Leila Cartwright, 1883 – 1962. They were blessed with a child they named Glendon.

The baby was born Oct. 3, 1920, in the family home. Nearly eighty – nine years later, he passed away peacefully in that same home – a setting untouched by time behind a stand of stately trees and a circular drive, tucked beside one of Ancaster’s busiest intersections.

“He lived a good life,” said son James of his father. “There are probably not too many people in this day and age who are born and die in the same house.”

Throughout his life, Mr. McNiven was actively involved in agricultural pursuits. He won a CNE judging competition for all classes of livestock, the Wentworth Junior Framers’ Public Speaking Competition for three straight years and attended the Junior Farmers’ 4H Club congress in Chicago. He raised registered Scotch Shorthorns, Aberdeen Angus, Clydesdales and New Forest ponies.

DISTRICT NEWS

“My dad always loved horses,” said James. “He showed his horses and cattle at local fairs and had tickets every year to the Royal Winter Fair horse show.”

As a tribute to Mr. McNiven’s love of animals, a horse and carriage carried his casket to St. Andrew’s Cemetery. Mr. McNiven joins his wife, Lillian Yvonne McNiven who passed away in April 2002. The pair were lifelong members of St. Andrew’s Church.

“Whenever anybody asked how old he was, my dad always said 21,” recalled James. “He had that young spirit throughout his life and a great sense of humour. He was a solid father and always there to give a helping hand.”

McNiven Road used to be a laneway to the family farm, and became a public thoroughfare in the late 1970s. In regards to the urban sprawl, which edged closer and closer to the McNiven patch of paradise, James said his father accepted the changes life brought. “My dad, he was the kind of person, he never criticized, as far as the transition of the town. He pretty much accepted it. He didn’t let it bother him.”

Glen McNiven, as an active Freemason, attained the high point of the fraternity, namely, to endeavour to be happy himself and communicate that happiness to others.

Abridged article from the Ancaster News, thanks to R. W. Bro. Frank Fordham

QUESTIONS AND ANSWERS

Q. If a Brother is (1) a Warden in one District and (2) a member in another District, is he qualified to vote for the DDGM in (2)?

A. A Warden may only vote in the District where he is a Warden. (See Sec 65. (a) of the Book of Constitution.) Sec. 56(c) allows a Past Master, who is a member of more than one Lodge, to choose the District in which he votes.

Q. Where are the Landmarks listed in our Jurisdiction?

A. Our Grand Lodge has never listed the landmarks as such. Some Grand Lodges have done so, and there is an excellent article in “The Freemason at Work” by Bro. Harry Carr, where he expounds on this subject. We, in our jurisdiction, rely on the definitions and admonitions contained in the Book of Constitution and the Ritual.

Q. Which is correct – compass or compasses?

A. In the knowledge that in some areas the words are interchangeably, a compass is a directional instrument, while a pair of compasses is a two-legged measuring instrument. Our ritual clearly specifies “compasses”. (See page 88 in the Book of the Work.)

Better to understand a little than to misunderstand a lot.

IN MEMORIAM: V.W. BRO. EDWARD CHARLES STEPHENS, P.M. of Meridian Lodge No. 687, long standing member of Mercer Lodge No.347 in Fergus, and a 32° member of the three Scottish Rite bodies. Passed to the Grand Lodge Above on Tuesday August 18th peacefully at Shalom Village in Hamilton in his 90th year. Served as Hamilton District C. Secretary in 1991. Ed was a recipient of the Order of Niagara, an award for the laity of the Diocese of Niagara. A Masonic Memorial Service was held in his honour at St. James Anglican Church at 137 Melville Street, Dundas on Monday August 24th, at 10:00 a.m. followed by a Church Service.

“STORIES IN THE STONES”: Have you ever wondered about the stories behind some of our Masonic brethren in Hamilton Cemetery? Well the “Stories in the Stones” **Masonic Cemetery Tour takes place on Sat. September 5, 2009, 11:00 am**. Meet at the entrance to the Hamilton Cemetery, 777 York Boulevard (across from Dundurn Castle). Tour begins at 11:00 am and lasts about two hours. There is very limited parking on site but FREE 2 hour parking (enforced) is available at Dundurn Castle across York Blvd. This tour is open to all friends and family.

This "lively" and informative guided tour of selected gravesites of brethren who have returned to the Creator will enrich both your knowledge of the Craft and local history. Tour takes place rain or shine over uneven terrain. Be sure to bring the necessary food, clothing needs and comfortable walking shoes. Although tour is free, a minimum donation of \$5.00 per household is requested to help our Guide defray costs of conducting the Tour.

Please email Bro. Mike Cuberovic, Chaplain, Hugh Murray Lodge #602 at cuberovicm@hotmail.com if you are planning to attend. He requires the number of those attending.

DISTRICT ‘C’ FALL MEETING: Saturday Sept. 12, 2009, 10:00 am, Ancaster Masonic Temple, 419 Wilson St. Ancaster. All District Brethren welcome, especially Lodge Officers. Meet the new District Officers, and learn the DDGM’s designs for this coming Masonic Year. Receive the District Trestleboard and a copy of the Chronicle.

THE MAGIC FLUTE – MOZART’S MASONIC OPERA:

Monday September 14, 2009 A performance of ‘*The Magic Flute*’ Mozart’s Masonic Opera by Opera Lyra at the National Arts Centre, Ottawa. The conductor will be the world renowned Pinchas Zukerman. Grand Master, R.W. Bro. Raymond S. J. Daniels has been designated Honorary Patron and will be in attendance, as will the Grand Master of the Grand Lodge of Quebec, M.W. Bro. Donald Ross. This will be a unique opportunity to enjoy the musical genius of our Bro. Wolfgang Amadeus Mozart and promote Freemasonry in the artistic community.

Location: Southam Hall, Natural Arts Centre, Ottawa
Contact: Bob Conrad at masonic.opera.tour@gmail.com or 613.757.7461, or Paul Todd at fireplug@sympatico.ca

The publisher **Random House**, has announced that Dan Brown's latest novel, **THE LOST SYMBOL** will be released on **September 15th, 2009**. Some of his other bestsellers are *The Da Vinci Code*, *Deception Point*, *Angels and Demons* and *Digital Fortress*.



DISTRICT 'C' BLOOD DONORS CLINIC:
Friday Sept. 18, 2009, Paramount Alliance Church, 1035 Paramount Drive, Stoney Creek. 1:30 to 7:30 pm. **Friday Sept. 11, 2009** at McMaster University.



DISTRICT 'C' MASONIC CHIP CLINIC:
Taking place at **THE ANCASTER FALL FAIR** on **Sept. 25th, 26th, and 27th,**

2009. Hamilton Masons will be on hand to further the safety of area children. Chairman David Wilkinson needs volunteers. Contact him at 905.549-0656 or dsw593@gmail.com

HAMILTON MASONIC DISTRICT 'C' TOUR OF THE DETROIT MASONIC TEMPLE SATURDAY, OCTOBER 3rd, 2009



Some facts about this Temple:
Largest Masonic Temple in the World,
1037 Rooms, 14 stories, and a 1600 Capacity Cathedral

A limited number of seats are available for this tour. Reserve your bus seat now by forwarding a cheque (\$50 Cdn.) payable to Hamilton Masonic District 'C' and a photocopy from your current passport to:
W. Bro. John Johnston
44 Glen Valley Dr.
Hamilton ON. L8K 5W5
905-573-1056
jjohnston@mountaincable.net
Please include your email address & phone number so a confirmation and other details can be returned
Lunch and Dinner in Windsor.
We need your support on this first District Trip.

THE GRAND LODGE RESOURCES COMMITTEE presents a LODGE RESOURCES CHAIRMAN WORKSHOP: Saturday, October 10th, 2009 at the Masonic Centre of Hamilton, in the Round Room, 4 Queen Street South for all lodges in all the Hamilton Districts. Registration at 8:30 am, workshop 9:00 to noon, light lunch follows. **Specifically targets District and Lodge Resources Chairmen, or Lodge Representatives to receive the Lodge Resources Manual.** For further information, contact V.W.Bro. Bill Brimer, Team Leader, wbrimer@cogeco.ca or 905. 336-5954

GRAND LODGE OF INSTRUCTION: Thursday, October 15th, 2009, 7:00 pm. at the Stoney Creek Temple, hosted by Frank Granville of Beach Lodge No. 639 for all Hamilton Districts Lodges.

Brethren;

The aim and object of the Lodge of Instruction under the direction of the Custodian of the Work was stated by the first Grand Master, W. Bro. William Mercer Wilson in 1867: "an admirable exemplification of correct working."

The Ritual is the vehicle through which we convey the essence of Freemasonry to our initiates. It embodies the profound meaning of our ancient mysteries, our inheritance to pass on to future generations. It is Ritual that defines our Order and distinguishes it from every other society.

From its inception in 1855, the Grand Lodge of Canada has considered the Ritual to be of the utmost importance. Mercer Wilson cautioned: "A system which has come down to us from our ancient brethren, hallowed, mellowed, and approved by our fathers in the mystic art, is not to be rashly interfered or tampered with."

I encourage and strongly recommend that the Worshipful Masters, the Officers of the Lodges and all Master Masons attend the Lodge of Instruction to observe and learn the correct usage and custom in the performance of the work.

It is one thing to memorize the Ritual – is is another to learn it by heart."

*Raymond S.J. Daniels
Grand Master*

DISTRICTS' FALL DIVINE SERVICE:

Sunday, October 18, 2009 at Faith Evangelical Lutheran Church, 1907 King St. E., Hamilton. Assembly 7:00 pm, Service 7:30 pm.

THE ELECTRIC LODGE 100th ANNIVERSARY GALA DINNER & DANCE: Saturday October 24, 2009. The Grand Olympia Banquet Hall, 660 Barton Street, Stoney Creek (at Fruitland Road). Reception at 5:00 pm, Dinner at 6:00 pm, Dance to follow. \$50/person.