

District 'C'ronicle

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Hamilton Masonic District C

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FROM OUR DISTRICT DEPUTY GRAND MASTER

Brethren, as we commence our 2009/10 Masonic year my first priority is to extend to our immediate Past District Deputy Grand Master, R.W. Bro. Tom Marshall and our Past District Secretary, V.W. Bro. Dan Devison, a huge vote of appreciation for the exceptional job that they did in managing the District for 2008/09. The torch that they have passed is

burning bright thanks to the dedicated effort that both these fine Masons expended. We in the District owe them a great debt of gratitude.

I was very pleased to see all of the District C lodges represented at our fall District meeting for it's at such gatherings that the direction of the District is mapped. At this meeting, your lodge has received copies of the District C Trestle Board and many other items of information, which will be shared with you at upcoming Lodge meetings and posted on the District website.

As I read each lodge summons, I am pleased to see the number of degrees to be worked in the District in the upcoming months. The count is 7 E.A., 40 F.C. and 22 M.M. degrees at present. The ritual is the vehicle through which we convey the essence of Freemasonry to our initiates and new members. It embodies the profound meaning of our ancient mysteries, our inheritance to pass on to future generations. The G.M., M.W. Bro. Raymond S. J. Daniels, encourages and strongly recommends 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 customs in the performance of the Work.

**Lodge of Instruction Thursday, Oct. 15, 7:00 p.m. at
Stoney Creek Temple (19 Dawson Ave.)**

I have had occasion to attend five Lodge meetings since my installation and I must say that the cordial and warm welcome that I was accorded most positively reflected the light of the spirit of Freemasonry. I look forward to the many visits I shall be making in the coming months

Yours sincerely and fraternally,

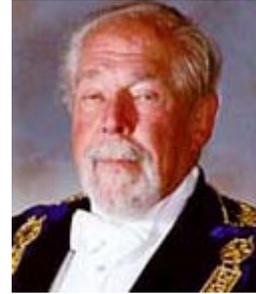
R.W.Bro. Wm. J. MacPherson

When one agrees to accept a Masonic position, it comes with responsibility.



R.W. Brother William MacPherson presents IPDDGM Tom Marshall with his Past District Deputy Pin

FROM THE GRAND MASTER



Brethren, some were privileged to hear our Grand Master give the following address to the brethren attending the Hanover Lodge No. 432 Steak Fry on June 29. He so aptly discussed possibilities for the future of our Craft, and encouraged lodges to raise the bar. Two days later, he had a most serious operation from which he has recovered remarkably, as was displayed at Grand Lodge. He has resumed his Grand Lodge responsibilities and is visiting lodges and participating in ceremonies.

THE MASON

He is a man who is earnestly striving to become a better man.

He recognizes the good that resides in the heart of every brother. He knows that the faults he sees in others reflect his own imperfections, and he does not set himself up as a judge of his brothers.

The Mason is one who has learned of life's struggles, of its difficult paths, its disappointment, the price of holding fast to one's integrity, and yet maintains faith in the ultimate triumph of Good over Evil.

The Mason is a man of generous heart, mind, and hand. He looks upon the opportunity to serve humanity as a joyous privilege.

The Mason is a man who demonstrates his love of country by being a good citizen, by obeying the law of the land, by being true to his country's ideals, and by his undying devotion and loyalty, both in time of peace and of war.

The Mason is a man who, by his acts and deeds, reveals his unswerving trust in the infinite Wisdom, Justice, and Mercy of his Creator.

The Mason is one who maintains a stubborn attachment to duty, and is unyielding in his unceasing efforts to make a better society by making himself a better individual.

By Brother Dewey Wollstein

THE FUTURE FOR FREEMASONRY

RESTORATION AND REFORMATION: Insight and Outlook

By M.W. Bro. Raymond S. J. Daniels
Grand Master of the Grand Lodge of Canada
in the Province of Ontario

Masonry is a university, teaching the liberal arts and sciences of the soul to all who will attend to its words.

Bro. Manly Palmer Hall

Brethren;

It is the greatest honour and privilege to be invited to address the vast company of Brethren at the Hanover Steak Fry, and to join the roster of distinguished speakers that have preceded me. On this occasion a year ago, R.W. Bro. D. Garry Dowling inspired us with an eloquent discourse on the theme RENAISSANCE and RESURGENCE.

This evening, while I cannot hope to match his eloquence or equal his erudition, what follows may be considered as a sequel – picking up and continuing the theme where Bro. Dowling left off.

RESTORATION and REFORMATION – Insight and Outlook / Opportunity and Challenge – Future Vision for Freemasonry.

As Bro. Dowling assured us, we are making a comeback.

INITIATIONS

2001 – 1,106	2002 – 1,133	2003 – 1,136	2004 – 1,138
2005 – 1,313	2006 – 1,380	2007 – 1,262	
TOTAL – 8,468			

In the last seven years, 8,468 men have been initiated in Ontario lodges. Each year the statistics provided by the Grand Secretary show an increase. In many lodges, trestleboards are overflowing, emergent meetings and multiple degrees have become commonplace. However, these are merely statistics, and while a positive indication of revival, we must look closely at the quality and characteristics of the men we are initiating.

One thing is certain; they are not the Freemasons of our fathers' days, and they are not joining simply because their father or grandfather was a Mason. One perceptive observer has noted: "The only demographic group that is applying for membership in significant numbers is composed of young men who are passionately interested in the esoteric mysteries of the Craft." Now, words like 'esoteric' sometimes frighten an older generation of Masons. The word simply means 'within' and is defined as something 'profound, taught to, or understood by, only a select circle.' That, to me, appears to be a fairly accurate description of Freemasonry. But, is that an accurate definition of the Freemasonry we experience and practice in many of our lodges today?

These words of W. L. Wilmshurst, penned more than seventy years ago ring true: "Spiritual quality rather than numbers, ability to understand the Masonic system and reduce its implications into personal experience rather than the perfunctory conferment of its rites, are the desiderata of the Craft today." The Meaning of Masonry, 1927

The young men seeking admission and being accepted into our lodges in increasing numbers are not joining the Craft simply to discover the 'quaint and curious stuff' – passwords, odd gestures, or peculiar handshakes. They seek, expect, and deserve more – much more. They are seeking knowledge of the spiritual value of the rites of Initiation. These are 'the Millennial Masons' that will replace you and me when time passes, and so do we.

It is one of the privileges of my office to have many opportunities to enjoy converse with a significant number of these young modern Masons and benefit from their insights and outlooks. Their quest is for knowledge, wisdom, understanding, learning, culture, and self-improvement. Too often, we confuse Masonic education with Masonic training – emphasizing form over essence. It is important to learn the basics, to deliver the ritual accurately, to perform the choreography of the floor work in strict conformity to our usage and custom. Of even greater importance should be what the symbols embody and the allegories enshrine, and what they mean in contemporary terms. From this perspective, these

modern Masons are leading us back to our very roots when Speculative replaced Operative and Freemasonry emerged as a philosophical and occult science.

Now, lest we become too serious, here is a short story to remind us to keep it simple. Holmes and Watson are on a camping trip. In the middle of the night Holmes wakes up and gives Dr. Watson a nudge. "Watson," he says, "look up in the sky and tell me what you see." "My dear Holmes" he says, "I see millions of stars." "And what do you conclude from that, Watson?" Watson thinks for a moment. "Well," he replies, "astronomically, it tells me that there are millions of galaxies and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately a quarter past three. Meteorologically, I suspect that we will have a beautiful day tomorrow. Theologically, I see that God is all-powerful, and we are small and insignificant. Uh, what does it tell you, Holmes?" "Watson, you idiot! Someone has stolen our tent!"

Yes, Brethren, Sir Arthur Conan Doyle, the creator of Holmes and Watson, was a Mason and the dialogue related above suggests that he sat through too many learned lectures in lodge. We too, must be reminded that while we must take Masonry seriously, we should not take ourselves seriously. Philosophy has been defined as "nothing but common sense in a dress suit." Philosophy is not a subject to be confined in the ivory towers of academia. Every man who asks himself the question 'why' and seeks the answer 'wherefore' is a philosopher. "Whence come you?" and "Whither are you directing your course?" – two profound questions familiar to all Master Masons – form the basis of all philosophical debate.

Freemasonry has long established traditions and fixed Landmarks that we have all solemnly sworn to observe, uphold, and maintain. Just as Freemasonry has the innate capacity to change men, so men have changed Freemasonry by subtly shifting its focus. The most casual reading of history will prove that Freemasonry has evolved from the days of convivial Masonry when the lodges met in taverns and alehouses where rum and tobacco were abundantly provided and freely used, as vividly and accurately portrayed in the performances of the Wellington District Eighteenth-century Degree Team from Guelph. We all know that the first Grand Lodge was formed on June 24th 1717, when four old lodges met in a London tavern, the Goose and Gridiron in St. Paul's Churchyard. Today, our members are more constrained, not only in open lodge, but also at the festive board. Even the most bibulous hospitality room at the Fairmont Royal York cannot compare with the bacchanalian revels enjoyed in the lodges of the early eighteenth century.

Restrained conduct is not the only reformation that has taken place over the last three centuries. The early history of Grand Lodge was marked by the division between the 'Ancients' and the 'Moderns.' Emulation ritual was a result of compromise and reconciliation in 1813. The declaration of independence that resulted in the formation of our Grand

Lodge of Canada in 1855 “to provide for and promote the general welfare of the Craft” is the most obvious example of changing with the times and adapting to circumstances. “True consistency, that of the prudent and the wise, is in the act of conforming with circumstances.” (John C. Colhoun) Mercer Wilson and his brethren understood that precept and acted in accordance with it.

The Ancient Charges read from the Book of Constitution at every Installation remind the Master that he should “promulgate the knowledge of the mystic art.” That phrase, passed over without comment, and, I fear, without much notice, defines the essential difference between a fraternity and a social club. The devoted Freemason, through study, speculation and reflection, contemplation and meditation, is on a life-long personal journey of discovery. More than eighty years ago, Bro. Manly Palmer Hall wrote: “Masonry is a university, teaching the liberal arts and sciences of the soul to all who will attend to its words.” Each and every one of us must search for and achieve understanding of the mystic art and in so doing realize the transforming spiritual potential embodied therein.

In the 21st century, most would agree that the Craft has evolved (some more forthright observers might say degenerated) into a friendly social entity employed mainly for philanthropic purposes – in others words, a service club. The great work that Masons do in the community must always be encouraged, supported and commended, but surely fundraising for worthy causes and projects is a byproduct and extension of our Masonic beliefs, not the primary object or main purpose of our existence.

Let me be very clear. The social virtues are fundamental to our Order – Fraternity, Liberty, Equality. The popularity, success and longevity of this annual ‘must attend’ event in Hanover are proof positive. Sincere fraternal affection is the cement that binds us together. For many, fellowship and social intercourse are the main attraction and principal reward of membership in the lodge. Not everyone is absorbed in the study of the deeper philosophical aspects of the Craft. There are many rooms in the mansion of Freemasonry, and it has the innate capacity to be all things to all men. Every man has his own reason for becoming and continuing a Mason, and each is valid and legitimate. The social Mason is easily satisfied and readily accommodated.

Just being there is often enough. Such men have made an immense contribution during a lifetime of social contacts and civic service. My concern is that we also make room and provide space for those men serious in their quest for the key to the inner chamber of Freemasonry.

In a Masonic lodge good men congregate as equals without regard to class distinction, socio-economic status, educational background, profession or trade, race or creed.

Freemasons, as we know, do not recognize theological or sectarian differences, but rather respect the religious persuasion of the individual. However, a man’s religion, it seems, is based on whom he does or does not recognize: Jews don’t recognize Jesus. Protestants don’t recognize the Pope. Baptists don’t recognize each other in the liquor store. Another way of distinguishing one religious denomination from another is what is considered sinful: For Catholics, it’s missing Mass. For Baptist’s, it’s dancing. For Anglicans, it’s eating your salad with your desert fork.

Every candidate enters the lodge stripped of all money and status. He brings into the lodge only himself – who he is and what he hopes to become. As an initiatory Order we are in the business of transforming men, giving each man instruction in achieving a higher degree of self-awareness.

That is the real meaning of what we promise every candidate by admitting him to “the mysteries and privileges of ancient Freemasonry.”

Earlier this year at the All Canada Conference of Grand and District Grand Lodges, one presenter challenged us: “We must first get our own house in order – Freemasons understanding Freemasonry.” I suggest that those experienced veterans, such as are here assembled, can learn much from these young serious-thinking men now knocking at our doors. As Masons of long standing and wide experience we must continually upgrade, expand, and enhance our knowledge. The admonition given in the Charge to the candidate in the First Degree ‘to make a daily advancement’ is not restricted to the Entered Apprentice. I, for one, consider myself an Apprentice, because I am still learning the secrets of the trade. The author of a recent book on Freemasonry observed that, “Esotericism is all but unknown to 90 per cent of the Brethren.” There is no shortage of books and internet sites available for a refresher course in the deeper meaning of Masonry. Then, when a candidate you have sponsored seeks guidance, or one to whom you have become a Mentor asks a question, you will be able to exchange insights and share opinions, respecting each others point of view. Our greatest asset is curiosity and our greatest blessing is tolerance – intellectual curiosity impels and excites us and tolerance enlightens and enlarges us.

It is a regrettable reality that some of these keen ‘seekers after truth’ feel lonely, alienated – even shunned by their senior Brethren. This is not just a generational gap; it occurs because of discomfiture when engaged in or confronted by unfamiliar realms of thought. There is a fear of what is unknown and a suspicion of what is unfamiliar.

We must learn to listen, and listen to learn.

To counteract this, there are small study groups springing up where in-depth discussions of books and papers on diverse subjects energize those participating. Electronic resources allow these Masons to connect and communicate. ‘Traditional Observance’ lodges are being formed, based on the European

model, where candidates are required to prove intellectual and philosophical proficiency before advancing to the next degree. In Ontario, the Grand Master has recently granted dispensation for the institution of Templum Fidelis Lodge in Frontenac District. The Charter Members are, for the most part, the highly motivated, intellectual, well-educated, widely-read articulate young Masons I have been describing as the new breed. It does not take much prescience to predict the success of this innovative approach in the decades ahead.

Opportunity knocks – and knocks loudly. Perhaps now we can restore our lodge to what it was originally intended to be – a place where like-minded men can enjoy each other’s company, providing a forum where they may openly discuss and freely debate the basic questions of life. Perhaps Freemasonry can again become a gentleman’s learned society where men are able to transform themselves into better men.

The story is told of a man being interviewed on his 100th birthday. He was asked the inevitable question: “To what do you attribute your longevity?” Without hesitation, he replied: “I never smoked, I never drank liquor, I never overate, and I always rise at six in the morning.” The reporter responded: “I had an uncle who did all those things, but he only lived to be eighty. How do you account for that?” “Well,” replied the centenarian, “He didn’t keep at it long enough.”

Through all the changing scenes of life, Freemasonry has remained constant – its teachings permanent and unchanging; its essence steadfast and immovable. Reformation is neither revolution nor rebellion. It is rather the means and process by which to reshape and renew, adapting our timeless principles to the day and age in which we live, move and have our being. I respectfully suggest that the strategy by which this may be accomplished: reclaim our inheritance as a modern mystery school and restore the original idea and ideal of Freemasonry.

The stonemason’s art is three dimensional. So is Speculative Freemasonry – social, instructive and philosophical. Following the example of our ancient operative brethren, and by employing these three tools metaphysically speaking, we have the ability to reform and reshape our beloved Craft – taking the solid stone of its core principles and using all our skill and ability to reveal the beauty within. Ralph Waldo Emerson put it in these words: “What lies behind us and what lies before us are small matters to what lies within us.”

There is no better statement of the Credo of Masonry than that given by M.W. Bro. Lou Copeland, Grand Master 1985-1986, in his Address to Grand Lodge delivered at the Annual Communication in 1987. Thirty years on, it is well worth repeating.

“I believe in people and I especially believe in Masons. I have found in Freemasonry a cause to be championed, a life to be lived, a truth to be shared, and a future bright with promise. I believe in Masonry because I believe in its influence for good and to that influence I would give myself and challenge

each of you to join with me in making our Freemasonry come alive during our allotted time. The future is in our hands - yours and mine. **Let us be sure that those who follow us tomorrow can be forever proud of our achievements in Freemasonry today.”**

GRAND MASTER’S PROJECT 2009 - 2011

To advance the study and understanding of Freemasonry and to encourage research into the significant impact fraternalism in general and Freemasonry in particular have made on society over the last three hundred years, the Grand **Master’s Project (2009–2011)** will establish a fund to create a **Centre for Masonic Studies** in conjunction with a University in Ontario. In an age when Freemasonry has been fictionalized and trivialized in popular culture, to gain credibility in the academic community would restore the true historical perspective of the fraternity.

This proposed partnership between the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario and Brock University, St. Catharines, would honour the name of **R.W. Bro. Charles A. Sankey** (1905-2009). Dr. Sankey served as Chancellor of the University 1969-1974. A renowned Masonic scholar, he was active in all the concordant bodies of Masonry – Ancient & Accepted Scottish Rite (33°), Royal Order of Scotland, Royal Arch Masons. His extensive collection of rare Masonic books and papers is in the Special Collections of the James Gibson Library at Brock, providing a rich resource for research scholars and students. To initiate the project, a series of lectures is planned beginning in the spring of 2010.

All contributions should be made through the **Masonic Foundation of Ontario**, Project Number 2937

Raymond S. J. Daniels

Youth is a gift of nature.....Age is a work of art

BECAUSE I AM A FREEMASON

Because I am a freemason, I believe that freedom of religion is an inalienable human right and tolerance an indispensable trait of human character; therefore, I will stand in my lodge with brothers of all faiths, and respect their beliefs as they respect mine, and I will demonstrate the spirit of brotherhood in all aspects of my life.

I know that education and the rational use of the mind are the keys to facing the problems of humanity; therefore, I will bring my questions and my ideas to my lodge, and strive to advance the growth of my mind alongside my brothers.

I know that the rich tradition of Freemasonry and its framework of ritual are important platforms for growth and

learning; therefore, I vow to stand upon these platforms to improve myself as a human being, and I vow to help in the mission of the Craft to provide tools, atmosphere, challenges and motivation to help each brother do the same.

I know that charity is the distinguishing human virtue, and that personal community service is the best demonstration of one's commitment to humanity; I acknowledge that words without deeds are meaningless, and I vow to work with my lodge to provide service to the community, and to promote charity, friendship, morality, harmony, integrity, fidelity and love.

I know that my obligation to community extends beyond my local sphere and is partly fulfilled in my patriotism: love of my country, obedience to its laws and celebration of the freedoms and opportunities it symbolizes.

I know that leadership is best demonstrated by commitment to serving others; I will therefore participate in, and help work at improving individual leadership skills, and serve the brothers of my lodge to the best of my ability. I know that friendship, fidelity and family are the foundations of a well-lived life; I therefore vow to be a faithful friend to my brethren, as I expect my lodge to respect my personal obligations, and to treat my family as though my family were their own.

I know that the last great lesson of Freemasonry — the value of personal integrity and the sanctity of one's word — is a lesson for all people in all times; I therefore vow to be a man of my word.

I know that Freemasonry's power is best exercised when its light is shared with the world at large; I therefore vow to bring the best of myself to my lodge, in order that my growth might be fostered and nurtured, and to present myself to the world as a working freemason, on the path to building a more perfect temple.

Because I am a freemason, these values and aspirations are guideposts for my progress through life.

From the Empire State Mason

***“MASONRY DOES NOT HAVE TO BE DEFENDED –
BUT IT MUST BE EXPLAINED”***

M.W. Bro. Richard Fletcher, Executive Secretary
Masonic Service Association
<http://www.msana.com>

PARTNERS FOR LIFE CERTIFICATE



Our District Blood Donor Committee is now registered as a Partner for Life in donating blood.

WHERE DID THE SEVEN LIBERAL ARTS GO? (Part 2)

This is the continuation of the SEVEN LIBERAL ARTS AND SCIENCES research article that was first printed in the September Chronicle. Bro. Rafel Etges (rnetges@yahoo.com) and the Masonic Education Committee of Doric Lodge No. 316, Thornhill are to be commended on such excellent work.

Understanding the origins and development of the seven Liberal Arts is one thing, while using this knowledge to our benefit and applying it to our lives is a different matter. Beyond our academic interest in the Liberal Arts, we should understand what they may have to offer to modern society. Our modern educational system is quite different from the classical and medieval systems that were once founded on the seven Liberal Arts. We may tend to think that this difference is the result of a natural evolution over time, and that our knowledge system must be far superior to that of medieval Europe – after all, we are much smarter than a medieval man – aren't we?

In absolute terms this proposition may be correct, as we do hold more information than a medieval man. But let's consider the same picture in relative terms – the amount of data projected at us in mere 24 hours is far superior to that received by a medieval man in his entire lifetime. Information about everything imaginable is received through our senses whatever we like it or not: from the news, text and images on our TV screens; paper publications, magazines and books around us; ads, signs and commercials that compete for our attention everywhere we look in our cities; the music in our cars, homes and personal devices; direct and indirect messages in our cinema and media; Internet and email communications, and so on. Our society has become extremely complex, and information of both good and questionable quality is so easily

produced and disseminated that we get constantly bombarded by it.

The lecture presented by Dorothy Sayers at the University of Oxford in 1947 is relevant here:

“For we let our young men and women go out unarmed, in a day when armor was never so necessary. By teaching them all to read, we have left them at the mercy of the printed word. By the invention of the film and the radio, we have made certain that no aversion to reading shall secure them from the incessant battery of words, words, words. They do not know what the words mean; they do not know how to ward them off or blunt their edge or fling them back; they are a prey to words in their emotions instead of being the masters of them in their intellects. We who were scandalized in 1940 when men were sent to fight armored tanks with rifles, are not scandalized when young men and women are sent into the world to fight massed propaganda with a smattering of "subjects"; and when whole classes and whole nations become hypnotized by the arts of the spell binder, we have the impudence to be astonished.”

In this essay (“The Lost Tools of Learning”), Miss Sayers suggests that we presently teach our children everything but how to learn. She proposes that we adopt a modified version of the medieval curriculum for new education methods. During World War II, she lived in Oxford, and was a member of the “Inklings”, a known literary group that included Oxford poets, philosophers and authors such as C. S. Lewis (“The Chronicles of Narnia”) and J.R.R. Tolkien (“The Lord of the Rings”). By nature and preference, she was a scholar and an expert on the Middle Ages. It is interesting how she is “searching for an ancient treasure of knowledge” that went missing, to save a corrupted society from itself.

Miss Sayers’ grim analysis of the state of education in Europe after W.W.II is nothing compared to the little understood impact of the information revolution (i.e. Internet, computers, online games, social networks, SMS text messages, iPods) on our youth.

Since 1947 the study of grammar has been greatly reduced in public education, and is usually associated with the very basics of the official language of the country we live in. The study of dead languages is not even considered and usually laughed at as a joke, even though the basics of Latin could greatly facilitate and accelerate the learning of all Latin/Romance languages – allowing one to communicate with 800 million people in our planet who use dozens of these closely related languages. Just a rudimentary knowledge of Latin greatly reduces the effort of learning almost any other language, and it is the key to the vocabulary and structure of all the Germanic languages (such as English), as well as to the technical vocabulary of all the sciences and to the literature of the entire Mediterranean civilization, together with all its historical documents.

Rhetoric is usually limited to the writing of academic essays, and communicating meaningful ideas in an elegant manner is insufficiently emphasized on in schools.

Dialectic has become almost entirely detached from the rest of the curriculum, and is usually practiced irregularly and outside school hours.

The results of these phenomena are quite evident today in the communication skills of the average teenager, who goes home after school and is bombarded by sexually oriented pop music, watches “trash-TV shows” and plays commercial video games. A medieval student living in 14th century Europe could enter university at the age of 15 and would leave it knowing several languages and having the ability to name the stars, understand the arithmetic relation between the harmonics, read and write music, use plants to heal, know sacred texts and their meanings, and master several crafts. In spite of (and because of) the massive amount of information being created and projected at us today, one could argue that the old knowledge (and liberation) offered by learning the Liberal Arts has never been so missed as during the 21st century.

APPLYING THE SEVEN LIBERAL ARTS AND SCIENCES TO FREEMASONRY

The following are some passages from Masonic sources that the authors find relevant to this discussion.

Speculative Masonry continues homage to these seven liberal arts and sciences and, they are an important part of the second degree. So when the Fellow Craft is learning of these seven liberal arts and sciences there is a connection between the operative Masons of the Middle Ages and today. Those operative Masons held a laudable ambition to elevate the character of the Craft above the ordinary standard of workmen.

History of Freemasonry
http://www.halpaus.net/public_html/Seven.pdf

The close connection between Operative Freemasons and the Arts and Sciences has long been a puzzle. They considered themselves apart and above the populace, which was illiterate. Even the clergy was mostly uneducated. And among the prelates only a few could read and write. The majority of the kings, princes, and upper nobility knew so little about books or studies that they almost knew nothing; even as late as 1700 Louis XIV of France, the Sun King, the Grand Monarch, could only with great labor sign his name or spell out a few sentences.

The answer to the puzzle is that the Gothic Freemasons who built the cathedrals, priories, abbeys, etc., practiced an art which of itself required an education; and education was an integral part of it. To be such a Freemason was to be an educated man. Thus the connection between Freemasonry and the Arts and Sciences was not a factitious one, but a necessary

one. In a period without schools an education could not be called schooling, college or university; it was called the Liberal Arts and Sciences. Since the Freemasons employed the phrase merely as a name for education, the fact that the classical curriculum had consisted of seven subjects is irrelevant to their history, and has no significance for interpretation of the Ritual.

After the system of Speculative Freemasonry was established in the Eighteenth Century the emphasis on education was not only retained but was magnified, and it was called by its old name. The two pillars were retained; a prominent place was given to the Arts and Sciences in both the Esoteric and the Exoteric portions of the Second Degree. Twentieth Century Freemasons feel by a kind of instinct that education inevitably and naturally is one of their concerns; they take the motto, "Let there be light," with seriousness and earnestness.

This is a striking fact, this continuous emphasis on education by the same Fraternity through eight or nine centuries of time! The memory of that long tradition, the sense of continuing now what has been practiced for so long, is alive in the Masonic consciousness. Masons have seen education persist through social, religious, political revolutions, from one language to another, from one country to another; they are therefore indifferent to the labels by which education is named (else they would substitute "education" for "Liberal Arts and Sciences"). They are likely to believe, as against pedagogic experimentalists and innovators, that the imperishable identity and long-continued practice of education means that at bottom there is the curriculum, not countless possible curricula. [What is "it"?]; it universally consists of the language, as it is written or spoken and its structure, of mathematics, of history, of science, and of literature; an apprentice in life must begin with these; what else he learns in addition is determined by what art, trade, or vocation he is to enter.

The fact that education belongs essentially to the nature of Freemasonry and ever has, possesses a critical importance for the history of the Craft; is one of the facts by which the central problem of that history can be solved. There were hundreds of crafts guilds, fraternities, societies, skilled trades in the Middle Ages; a few of them were larger, more powerful, and far more wealthy than the Mason Craft, and they also had legends, traditions, officers, rules and regulations, possessed charters, took oaths, had ceremonies, admitted "non-operatives" to membership.

Why then did Freemasonry stand aside and apart from the others? Why did it alone survive the others? Why did not they, as well as it, and long after the Middle Ages had passed, flower into worldwide fraternities? What unique secret did Freemasonry possess that they did not? It is because it had in itself, and from the beginning, so much for the mind; so much of the arts and sciences; its members were compelled to think and to learn as well as to use tools.

It possessed what no other Craft possessed, and which can be described by no better name than philosophy, though it is a misnomer, for the Freemasons were not theorizers but found out a whole set of truths in the process of their work; and these truths were not discovered or even guessed at by church, state, or the populace. When after 1717 the Lodges were thrown open to men of every walk and vocation, these lodges discovered in the ancient Craft such a wealth of thought and learning as must ever be inexhaustible; and they have since written some tens of thousands of books about it, and have expounded it among themselves in tens of thousands of speeches and lectures. Furthermore they found that from the beginning of Masonry, education had never been considered by it to be abstract, academic, or detached, a luxury for the few, a privilege for the rich, a necessity only for one or two professions, a monopoly of the learned, and something in books; they found that education belonged to work; this connecting of education with work, this insistence that work involves education, was not dreamed of in Greece and Rome, was not seen in the Middle Ages, and would have aroused a sense of horror if it had been, and even in modern times is only beginning to be seen.

The uniqueness of this discovery explains in part the uniqueness of Freemasonry then and thereafter and relate to specific roles in the Lodge, to make it more relevant for everyone.

Source: Mackey's Encyclopedia of Freemasonry
<http://www.masonicdictionary.com/arts.html>

It is no mere coincidence that, just as there are Seven Liberal Arts and Sciences, there are seven Officers in the Masonic Lodge.

The hierarchy of Masonic consciousness and the seven steps by which a man may progress from Tyler to Worshipful Master of a Lodge by considering each office of a Lodge in the context of one of the seven Liberal Arts and Sciences are: (MacNulty 1991).

The **Tyler**, in his position without the door of the Lodge, is the only officer (indeed, the only member) of the Lodge to have direct contact with the physical world outside of the Lodge. Early 18th century records show that the Tyler was paid a fee to deliver the summonses to Lodge, and that he was often called on to introduce urgent messages into the summonses, relieving the Secretary of that duty. (Jones 1950; Wells 1991). In some cases, it was the duty of the Tyler to give lectures in the degrees as well. (Wells 1991). There is an operative, historical logic, therefore, to the fact that the Tyler is associated with the Art of Grammar, the Art originating in Greece which sets out strict rules for the structuring of ideas in order that they can be communicated and recorded in the physical world (MacNulty 1991; Encyclopaedia Britannica 1963, VIII).

The **Inner Guard** (once known as the Inner Tyler: Jones, 1950) stands as a counterpart to the Tyler within the door of the Lodge. In that position, the Inner Guard is the point of contact for the highly symbolic and more spiritual world within the Lodge and the physical world outside. No wonder then, that the Inner Guard is associated with Logic, the Art that teaches rules for rational analysis. For Logic, as introduced by Aristotle, is an Art which is at once highly structured and extremely philosophical or somewhat removed from the physical world. (Encyclopaedia Britannica 1963, XIV).

The **Junior Deacon**, a messenger between the Senior Warden and Junior Warden, is associated with Rhetoric, the Art which teaches persuasive and impressive writing by involving the feelings of the reader. Our earliest references to Rhetoric as an Art in itself is from Aristotle, once again, who considered it an offshoot from Logic. (Encyclopaedia Britannica 1963, XIX).

In terms of levels of Masonic consciousness, the position represents an awareness near the threshold of ordinary consciousness, which relates to the capacity to recall events from memory. (MacNulty 1991).

The **Senior Deacon** is a messenger between the Worshipful Master and the Senior Warden. He is associated with the Science of Arithmetic, a subject used for training in the manipulation and representation of abstract ideas (MacNulty 1991; Encyclopaedia Britannica 1963, II). The Senior Deacon stands, thereby, at the level of awakening.

The position of **Junior Warden**, the "ostensible Steward of the Lodge," arose from the old practice of having the (Senior) Warden serve for a full year before having been qualified for the chair (Jones 1950). The Junior Warden is associated with the Science of Geometry, a Science whereby we find out the contents of bodies unmeasured by comparing them with those already measured (MacNulty 1991, Encyclopaedia Britannica 1961, VIII). The word, geometry, means literally (from the Greek) "earth-measurement," but the ancients saw earth not as a physical planet, but as the primordial substance out of which man was created (Wilmschurst, 1980). Geometry is, thereby, synonymous with self-knowledge, the understanding of the basic substance of our being or consciousness of the soul.

The **Senior Warden**, second only to the Worshipful Master in both literal and figurative elevation, is associated with the Science of Music, which had a broader and more spiritual meaning of old than it does today (MacNulty 1991). The Greeks defined it as the culture of the mind as distinguished from that of the body (Encyclopaedia Britannica 1963, XVI). Greek Philosophers valued Music both in the ancient, general sense and in our modern, restricted sense as an educational element in the formation of character. In our modern sense, Music is based largely on the proportional arrangement of notes, distinguished by their frequencies, to form a concord of beautiful harmony. In terms of Masonic

consciousness, the Senior Warden can be seen to represent the level of the soul; his association with Music being an allusion to the harmoniousness of the soul.

The **Worshipful Master**, elevated both spiritually and physically above any other Officer of the Lodge, is associated with the Science of Astronomy (MacNulty 1991). In ancient Greek and earlier Egyptian times, Astronomy was largely based on philosophical thinking and was more due to what we know today as astrology than to the Science of Astronomy (Encyclopaedia Britannica 1963, II). Masonically, Astronomy is the Science by which we are taught to read the wisdom, strength and beauty of the Almighty Creator.

The seventh level of Masonic consciousness, represented by the Worshipful Master is in intimate contact with the Spirit, and completes the continuum between the contact with the physical world by the Tyler and contact with the Great Architect of the Universe.

http://www.workingtools.ca/mason/A_and_S.htm

JUMPING FROM COMPLETE IGNORANCE TO THE MODERN QUADRIVIUM or HOW WE ALL BECAME SHORT-SIGHTED SPECIALISTS

After the industrial revolution in the late 18th and early 19th centuries our society has revolved around the values of individual drive, competitiveness and productivity (as they are associated with the generation of wealth)¹³. These values create a tendency towards intellectual specialization - generalists are definitely not in vogue today. Our education curriculum is structured around very specialized fields - Biology, Mathematics, Physics, Law, etc - a modern-day Quadrivium that includes tens of disciplines. Thus, when told about the seven Liberal Arts and Sciences in our Masonic education, we naturally ask the question "why these fields are more important than others?" and "what possible tangible and material benefit can I get from studying Rhetoric or Logic?"

Taken by and large, the great difference rests in where the emphasis is placed within the two education systems. Modern education concentrates on teaching specialized subjects (skip the Trivium and jump to Quadrivium, accelerate specialization and increase productivity), leaving the method of thinking, arguing, and expressing one's conclusions to be picked up by the student as he goes along. Medieval education concentrated on first forging the tools of learning, using whatever subject came handy as a piece of material on which to doodle until the use of the tool became second nature.

Are there any lessons that we can take from this?

Although it is undeniable that a complex and dynamic society demands specialists (after all, we still need neurosurgeons, astrophysicists and PhDs in applied economics), excessive specialization also creates silos. We meet brothers in our lodges who do not work in the same profession as we do, and sometimes that makes initial contact

difficult. Misunderstandings abound in modern communications, when face-to-face contact is a luxury we can hardly afford (how many times have we seen a well intentioned email attempt to clarify a misunderstanding, only to make it worse?).

Most of us are specialists in some field of knowledge. However, being a specialist does not mean to have a closed mind. As Masons and leaders (of our communities, families, businesses) we need to keep looking for what we have in common, as opposed to what makes us unique and different from everybody else. Our competitive society associates the term 'differentiator' with what makes you better than the rest (a concept very often confused with that of 'leadership'). In a collaborative environment (such as a Masonic Lodge – and supposedly human society) we should leave 'differentiators' behind us, and look for 'connectors', or what makes us belong to the same group.

A common denominator between two numbers is always lower than the highest denominator of one of the two¹⁴. That means that to connect with someone else we need to lower our expectations, disarm our defences, stop comparing and judging, and hope that the other person will do the same. These conditions for success have been mathematically proved in the fields of Number Theory, Optimization and Game Theory, which are employed today to develop complex negotiation models used in international trade, politics and diplomacy. Even primitive animals and plants follow these protocols when interacting with others, else they would not survive.

Plato, Socrates, and the scholars of antiquity intuitively knew about the relationships between all sciences, for they were also generalists and could read the "Book of Creation" – Nature. They understood that all sciences communicate how God's creation works, as they all talk about the same fundamental things.

The collaboration/connector way of thinking is critical to establish dialogue and cooperation, and is often forgotten by Masons and non-Masons alike - it is quite hard to forget that we do not have to be better than everybody else, all the time. Human nature is judgmental and defensive. Once we are allowed to leave the status of a mere apprentice and we have spent enough time humbly studying the arts of logic and debate, examination and analysis, we become able to think beyond the small horizon of our current position in our lodges, our day-to-day problems and the tiny self-centric universes we live in. Beyond acquiring deep specializations, we improve our ability to control our emotions with the tools of reason.

The Liberal Arts and Sciences and the Masonic teachings *enlighten the same things*. They communicate the same ancient knowledge and urge their students to better know themselves and the universe around them. As Masons, or 'good men being made better', we find the Liberal Arts and

Sciences to be important tools that help us shape the rough ashlar into the perfect shape.

Authored by Bro. Rafael Etges and Bro. Abiel Klein
Comments are most welcomed and should be sent to:
rnetges@yahoo.com.

¹³ Should these values have been so pervasive when Freemasonry evolved we would probably have witnessed a very different type of fraternity today. In fact, Masonic teachings – such as the study of the Liberal Arts – sometimes sound like distant echoes from the past, which insist in teaching that different values were once upheld by our ancestors – and are still important today.

¹⁴ Unless we have a prime number, in which case the only common denominator is One or "Unity" (a Pythagorean term). One needs to study the liberal science of arithmetic to fully appreciate the divine beauty of these numbers, their mystery still unrevealed to modern science and their rich philosophical implications.

A theme raised but not fully developed during the research of this essay is that of a theoretical society which would (1) have access to all the technological and scientific wealth available today, (2) has its citizens educated using the model similar to that proposed at Oxford in 1947, and (3) be governed by classical values. Such theoretical model would be close to a modern version of that proposed as a perfected society by Plato in his "The Republic", or other utopian societies outlined in literature.

References

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- The Classical Liberal Arts Academy - <http://www.classicalliberalarts.com>
- A Stroll Through The Seven Liberal Arts and Sciences, Essay by Richard D. Marcus - George Washington Lodge # 337 F&AM, Whitefish Bay, Wisconsin
- The Golden Builders, Alchemists, Rosicrucians and the First Freemasons, By Tobias Churton – Weiser books
- Waite's A New Encyclopedia of Freemasonry

Never put both feet in your mouth at the same time. You won't have a leg to stand on!

BEEF AND CORN ROAST AT THE NEW ANCASTER FAIR GROUNDS



This excellent corn roaster was developed specifically for the Ancaster Beef and Corn Roast.



The Beef and Corn Roast was attended by over 600 and realized \$5,500 for the Dr. Wm Malloy research project on Alzheimer's Disease at St.Peter's Hospital

LOGIC IN ANCIENT GREECE

In ancient Greece (469 - 399 BC), Socrates was widely lauded for his wisdom. One day an acquaintance ran up to him excitedly and said, "Socrates, do you know what I just heard about one of your students?" "Wait a moment," Socrates replied, "Before you tell me I'd like you to pass a little test. It's called the **Triple Filter Test**." "Triple filter?" asked the acquaintance.

"That's right," Socrates continued, "Before you talk to me about my student, let's take a moment to filter what you're going to say. The first filter is **Truth**. Have you made absolutely sure that what you are about to tell me is true?" "No," the man said, "Actually I just heard about it." "All right," said Socrates, "So you don't really know if it's true or not. Now let's try the second filter, the filter of **Goodness**. Is what you are about to tell me about my student something good?" "No, on the contrary..." "So," Socrates continued, "You want to tell me something bad about him, even though

you're not certain it's true?" The man shrugged, a little embarrassed. Socrates continued,

"You may still pass the test though, because there is a third filter, the filter of **Usefulness**. Is what you want to tell me about my student going to be useful to me?" "No, not really."

"Well," concluded Socrates, "If what you want to tell me is neither True nor Good nor even Useful, why tell it to me at all?" The man was defeated and ashamed. This is the reason Socrates was a great philosopher and held in such high esteem. It also explains why he never found out that Plato was having an affair with his wife.

VISIT THE DEAD SEA SCROLLS AT DISCOUNT RATES

Thanks to Douglas Gray douggray@rogers.com of Toronto East District, he has made arrangements with the Royal Ontario Museum to for Masons to make an online purchase of tickets at discount group rates.

This is one of the most powerful archaeological finds of the 20th century. Included is:

- The amazing discovery of the Scrolls in the late 1940s
- Their incredible journey from the deserts of the Middle East to Toronto
- The significance of the Scrolls to every aspect of Western culture
- The impact of this landmark exhibition on our community

They were written over a period of about 150 years. The contents of the scrolls include the very foundation of the Jewish and Christian religions and also much of the writings also appear in the Koran, including the stories of Abraham and Moses, therefore forming a base for Islam. The time frame certainly included the life span of Jesus Christ, but none of the content mentions him specifically. The Curator lecture left no doubt that these Scrolls contain "the Words that Changed the World." Perhaps of more importance to our Craft, these words have the potential of hope for continued change. He stated that, these scrolls prove beyond any doubt that there are more similarities in the three major religions than differences. And, he concluded that the challenge today is to look for the similarities, not the differences.

Doug has registered the Toronto East District Masons, as a group. This gives Masons the opportunity for the online purchase of tickets at the discount group rates:

	Std Rate	Group Rate
Adults	\$28.00	\$22.00
Children	\$15.00	\$10.50
Seniors	\$25.00	\$19.00
Students	\$25.00	\$19.00

These are good discount rates for a fabulous exhibit; and now all members of Toronto East District and their Masonic friends can take advantage online at <http://www.rom.on.ca>.

Link to groups and buy tickets now. The tickets for this exhibit are date and time sensitive and you will be able to select a time convenient for you. You can go with family when you want!

Remember your commitment to a “Daily Advancement in Masonic Knowledge” and your commitment to “Look beyond the Limits of Particular institutions”.

Search your soul; and ask the question, does Masonry in your District in general, or your Lodge in particular, really represent the face of our cultural variety in the GTA? Perhaps a visit to this exhibit will help to develop us in many ways!

The code for the Masons is **MASONS**. Below are given step-by-step instructions: -

The code is used through the purchase of on-line tickets only. www.rom.on.ca.

1. When on the ROM site home page, link to groups. Scroll down and hit “buy tickets now”.
2. After selecting “buy tickets” the next page will ask Who Are You? At this point the buyer will select “corporate clients” and click on “buy now”.
3. The next page will ask the buyer to select ticket type.
4. After ticket type is selected the buyer must choose their desired date of visit.
5. Finally, there will be a box to input the promotional code **MASONS**. On this screen the buyer will also select quantity.
6. The next steps involve payments options.

The Dead Sea Scrolls exhibit ends on January 3rd, 2010. The R.O.M. is worth a visit.

A lot of people confuse net worth with self worth!

DISTRICT OFFICERS AND COMMITTEE CHAIRMEN



Front Row, Lt to Rt: Dan Devinson, John Lyness, John Dove, Bill MacPherson, David Wilkinson, John Johnston.
Back Row, Lt to Rt: Devin Tuinstra, Peter Mouriopoulos, Wayne Elgie, Roger Parliament, Tom Marshall, Bill Millar, Bob Doherty, John MacPherson, John Lumsden.

HIGHLIGHTS OF OUR FALL DISTRICT MEETING

held at the Ancaster Masonic Hall on Sat. Sept. 12, 2009

- Among the 36 registered, all 14 lodges were represented.
- All Committee Chairmen present made presentations outlining their programme for the year.
- Copies of the September Chronicle were given to all lodges along with a portfolio from the District Deputy.
- Currently there are 397 subscribers signed up for the Chronicle, and 15 signed up to receive the Obituary notice when posted on the District Website.
- Each Lodge was requested to develop its Lodge History for the Website by the Midterm Meeting.
- Each Lodge to update and keep current the degrees happening in their Lodge, so candidates can visit to see degrees.
- Need for PDDGM’s pictures and Biographies.



- W.Bro. Ed Mallard, past Chairman of Ronald McDonald House Hamilton, one of 11 in Canada, spoke about activities and noted how it relies on public sponsorship. Opened in 1993, with 15 bedrooms, 3 full time staff, 130 volunteers, requires \$500,000 yearly, of which 20% comes from McDonald’s Charities. Very appreciative of the District C Charity support for the Hamilton Ronald McDonald House. Those wishing to make a benevolence donation can forward it to the Masonic Foundation Office, 361 King St. W, Hamilton, L8P 1B4. Note on Cheque, Project No.2384, for income tax receipt.
- The DDGM asked Worshipful Masters to attend Installation Nights as a delegation.
- No photographs in open lodge. Either call off or stage pictures after lodge.
- Lodges were encouraged to develop Lodge Teams for the Masonic Memorial Service.

QUESTIONS AND ANSWERS

Q. Has your lodge banned handshaking over swine flu concerns?

A. It is felt that more attention should be given to this matter. Some lodges have introduced hand sanitizers and some have encouraged their members to wash their hands more often. What are you doing?

Q. I have always been lead to believe that our toasts, conducted properly, are to be done with non-alcoholic beverages. Is that correct?

A. Nowhere in the reference documents, **Meeting the Challenge**, or **The Masonic Manual** is anything mentioned about the type of liquid to be used in toasts. Today, at table lodges, wine, fruit juices and punches are used for the toasts. Actually, it is not what the glass contains, but the concept it offers that is important.

Q. I would like to receive the Chronicle monthly. Can you help me?

A. Go to the District Website, www.hamiltondistrictmasons.org, click on the link button **Newsletter**, scroll to the bottom, and enter your name, email address and answer question and click on submit. Each month you will receive a notice that your Newsletter is available for you.

Q. Is it acceptable to applaud when a brother completes a piece of ritual?

A. It is completely in appropriate and should never occur.

DISTRICT NEWS

IN MEMORIAM: WOR. BRO. JOHN JOSEPH MOLNAR, P.M. of Maple Leaf Lodge No. 600. Passed to the Grand Lodge Above on Saturday, August 29. An active visitor in Hamilton District C., and author of 'Thoughts from a Local Brother' Nov. 08 Chronicle, and 'Masonic Thoughts' March '09 Chronicle. Memorial Service was held at the Scottish Rite, Friday, September 4, 2009.

OCTOBER 3, 2009, FIVE (5) seats remain for the **DETROIT MASONIC TEMPLE TOUR**. Departs from Toys 'R Us Plaza, Upper Wentworth Street at 7:00 am. Passport and \$50 transportation costs. Contact John Johnston, 905-573-1056, or Bill MacPherson 905-648-6771

RESOURCE MANUAL WORKSHOP, Saturday, October 10, 8:30 am, held at the MASONIC CENTRE, HAMILTON.

The Grand Master, MWBro. Raymond S. J. Daniels; the Deputy Grand Master, RWBro. D. Garry Dowling; the Lodge Resources Chairman, RWBro. David R. Dainard and the Lodge Resources Committee are pleased to announce that your district has been selected to take part in the Phase One Implementation of the new lodge recognition initiative known

as the "**CORNERSTONE Project**". A promotion sheet will provide you and your lodges with a brief outline of this new and exciting project via your lodge secretary.

We ask you to ensure that all lodge representatives and district team members that are scheduled to attend the workshop are provided a copy of this information prior to their arrival. It will help them better prepare for the day's activities.

We thank you in advance for your anticipated cooperation in getting the word out about this great opportunity and for ensuring that all lodges in the districts are represented.

The workshop team is looking forward to a great workshop with lots of representation.

For further information contact: **V.W. Bro. Bill Brimer** –
Lodge Resources Team Leader

905-336-5954 or wbrimer@cogeco.ca

Registration: 8:30 am Workshop commences: 9:00 am Break: 10:15 am Adjourn: Noon

Light lunch to follow

**OCTOBER 15, 2009, 7:00 pm STONEY CREEK TEMPLE,
LODGE OF INSTRUCTION.** See DDGM's message.

OCTOBER 18, 2009, 7:00 PM, DISTRICTS' DIVINE SERVICE



HAMILTON MASONIC DISTRICTS' BOARD OF RELIEF DIVINE SERVICE

Sunday, October 18, 2009

Faith Evangelical Lutheran Church

1907 King Street East, Hamilton

Assembly 7:00 p.m. - Service 7:30 p.m.
(Regalia to be worn)

Arrangements on behalf of the Board of Relief
by St. Andrew's Lodge No. 593

Service conducted by

Rev. Bro. Kevin McLeod

PAST MASTERS ASSOCIATION MEETING: on Saturday October 24, 2009. Breakfast Meeting starting at 9:00 a.m. at the Masonic Centre, Hamilton. Let Tom Young know if you are planning to join for breakfast. 905 318-0182, tyoung@mountaincable.net

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.



DISTRICT 'C' BLOOD DONORS CLINICS:
Friday Nov.20, 2009, Paramount Alliance Church, 1035 Paramount Drive, Stoney Creek. 1:30 to 7:30 pm.
Monday Oct. 3, Saturday Oct. 14, and Friday Oct. 27, at McMaster University.

Kind words can be short, but their echoes are truly endless.

