

District 'C' Chronicle

March 2010

Hamilton Masonic District C

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FROM OUR DISTRICT DEPUTY GRAND MASTER

Brethren;

Recently I have had the pleasure of attending several lodge meetings at which I am pleased to say we have had many brethren attending as visitors.

The habit of freemasons to travel and to visit other lodges is one of the oldest and most widely practiced customs of the Craft. In operative times, well before the emergence of the Speculative Craft as we now know it, masons were itinerant workers who were forced to travel to renew their employment as each building project was completed. This fluid nature of the Operative Craft led to the formation of trade societies,

known as lodges, to protect the professional integrity of their occupation, and to enhance the moral and social practices of their members.

The situation today is that visiting is a privilege-indeed; it is one of the greatest privileges of Masonic membership. It must be immediately stated that a mason has no absolute, prescriptive right to visit a lodge wherein he is not a member. However, with that fact clearly stated, it must be observed that visiting as a privilege is most definitely encouraged and welcomed in every regular jurisdiction. A regular freemason in good standing will always encounter Masonic hospitality and brotherhood in his travels.

A program found in the resource manual CD in the B 2 B - section 4:16 called the Lodge Greeters program is just one means of enhancing this event and well worth a good look.

A visit to Wardrope Lodge No. 555 on Monday March 22 (Masonic Centre Hamilton) would be an excellent opportunity to congratulate a Veteran's Jubilee Medal recipient. The presentation of membership or past master's service pins is always a good reason to visit. A suggested program for such presentations can again be found in the Resource manual CD. Section 8.4.2

In the months ahead, we will also have an opportunity to enjoy our Masonic experiences with our ladies and I encourage you to take advantage of these. Ladies are part of our Masonic Family, and it means so much when they are able to join with us – it makes our evening complete and may explain why when we joined that we would be “out only one night a month”.

Tickets for all these events can be obtained from your lodge secretary.

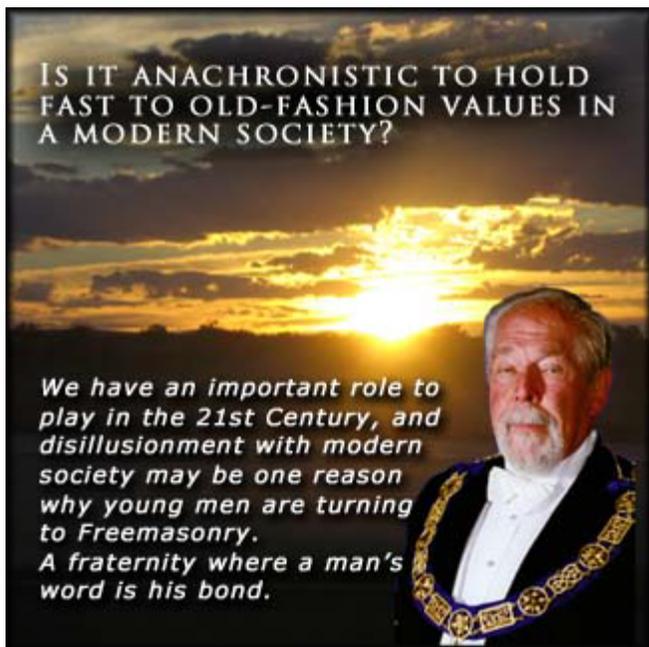
March 5 Master & Wardens Association – Dinner Dance
April 17 Dufferin Warplane Heritage Gala 2– Dinner Dance
April 23 Past Masters Association – G.M.'s banquet.

Fraternally
Bill MacPherson
DDGM – Ham. C

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' Chronicle are those of the writers and therefore do not necessarily reflect the opinion of Grand Lodge. The editor reserves the right to edit submissions.

FROM THE GRAND MASTER



A wise observer of the human condition has said that *"we are not aging, but evolving."* It is the journey, not the destination that is important. We have now crossed over the threshold into the second decade of the twenty-first century. Throughout our long history, originating in 'time immemorial,' men have voluntarily joined a lodge to work together seeking opportunities to improve themselves, to serve and care for their fellows, and to build a better world community based on tolerance, respect, and understanding.

During an interview with the press I gave last fall, after briefly outlining our moral standards and ethical principles based on mutual respect, the journalist asked, *"Do you not feel that Freemasonry, holding fast to such old-fashioned values is anachronistic, and passé in modern society?"* Given the headlines and news-making frequency of corruption in politics, betrayal of trust by teachers, clergy, and sports icons through unacceptable social behaviour, fraudulent business practices, and blatant misuse of high profile positions of authority, I had to agree that perhaps our gentle Craft was 'out-of-sync' with society. However, that is precisely why we have an important role to play in the 21st Century, and disillusionment with modern society may be one reason why young men are turning to Freemasonry in search of that stability, security, and trust that comes from our timeless principles – a fraternity where a man's word is his bond. What the journalist, who was not a Freemason, did not and could not understand was that the man initiated into the ancient mysteries of Freemasonry views life in a new light, and plays out the game of life according to different rules. As Freemasons, much has been given to us and, therefore, much will be expected of us.

John F. Kennedy, the 35th President of the United States said: *"One person can make a difference, and every person must*

try." How can we, as individual Freemasons 'make a difference?' Simply stated, by living and acting as good men, true and trusty, according to those timeless principles upon which our beloved Craft is based.

On the occasion of the 100th Anniversary of our Grand Lodge in 1955, the Grand Master, M.W. Bro. William Lockridge Wright, challenged the brethren to *"Press Forward"* stating that *"It is on the local Masonic level that Masonry stands or falls."* Now, in 2010, some 55 years later, his challenge is worth repeating, timely and valid: *"I ask all Districts and individual Lodges to 'Press Forward' in three specific ways.*

- 1) Be punctual in your meetings and carry out your work with precision, intelligence and dignity.*
- 2) Evince a true Masonic fellowship amongst all the brethren, especially the newly initiated.*
- 3) So conduct yourselves that all those outside our ranks will revere and respect our Fraternity."*

Now, as then, in the words of M.W. Bro. Wright, *"A new era opens before us."* It falls to each generation of Freemasons to perpetuate the legacy for a season, to build upon and strengthen the foundation laid by the generations that have preceded ours in order to provide a goodly inheritance for those that will follow. To merely perpetuate the status quo as caretakers of the past, is to fail our destiny as stewards of that inheritance. Destiny is something to be achieved not awaited. Henry David Thoreau, the American author, reminds us that, *"It is not enough to be busy. So are the ants. The question is: What are we busy about?"* The constituent Lodge always has been and always will be the integral unit in Freemasonry. When our work in every Lodge is well and truly laid, then and only then can true and lasting progress be achieved. Sir William Osler gave this simple formula for success: *"The best preparation for tomorrow is to do today's work superbly well"*

Raymond S.J. Daniels, Grand Master

The Grand Master's Coffee for the Troops was a resounding success!! He thanks all for their support.

FROM THE DEPUTY GRAND MASTER

On January 09, 2010, all the DDGMs met in Scarborough for their mid-term session to share successes and concerns. One similar thread shared was that Lodges and Districts are utilizing the support of Grand Lodge programs, and those are the successful ones.

On January 30th, the Chairmen of Grand Lodge Committees held their mid-term meeting.

A report card was presented for the first 6 months of activity which illustrated achieving goals in some areas, while at the same time, it pointed out several areas that have slipped and need attention in the coming months. Adjustments are being made, where necessary, to formulate changes for future plans. Some highlights were:

Audit and Finance: Investments are rebounding nicely, finances are in good shape, and income and expenditures are within budget guidelines

Blood Donor issues around reporting appear to have been corrected.

Condition of Masonry continues to analyse DDGM reports, and forwards concerns to the appropriate Committee Chairmen for action.

Library, Museum and Archives has extended hours to allow members to utilize the facilities.

Lodge Resources has completed the fall rollout sessions; significant concerns with being able to reach the target audience. (all lodge officers)

Management Committee The Committee of Excellence Model continues to unfold. Now has open discussion on a visionary topic at each meeting.

Masonic Education: Education Manuals for EA and FC are now available. July amendment to make DDGMs Correspondence Course compulsory.

MasoniC.h.i.p 62 Clinics in 28 Districts processed over 7,000 children.

Public Awareness: Approved Grand Lodge participation at St. Thomas Plowing Match in September 2010.

Deputy Grand Master
D. Garry Dowling.

**HELP US GIVE SICK KIDS THE ONE THING THEY
NEED THE MOST .. THEIR FAMILIES**



HAMILTON MASONIC DISTRICT 'C' CHARITY

- R.M.H is owned and operated by the Kids Care Oncology Central West Ontario, a charitable organization with a Board of Directors consisting of volunteer members from business, medical and community backgrounds.
- The Hamilton House is located next to McMaster Children's Hospital, an internationally recognized hospital for its treatment of neo-natal health cases and juvenile cancer cases
- The Hamilton House serves communities within a wide radius. Some of these areas include: Niagara, Waterloo, Wellington, Halton and Peel Regions, as well as northern Ontario, out of province and even out of the country.
- Each family enjoys a private room and has access to a large fully equipped kitchen and no-charge laundry facilities. Lounges and playrooms provide an environment where families are able to meet and share their concerns and feelings with others in similar situations.
- The 15 room facility is host to over 565 families each year.
- While McDonalds and their charity, Ronald McDonald House Charities, is a long-term committed partner to our facility, we have a significant need to fundraise in the community. R.M.H.C. contributes approximately 20% of

the Hamilton House's operating cost. The remaining amount of our operating budget is raised through individual and corporate donations.

- It costs Kids Care Oncology about \$75 per night to accommodate one family. Families, however, are only asked to contribute \$10 per night towards this expense.
- R.M.H. (Hamilton) depends on the support of more than 130 volunteers to perform the many services that the House offers to families.

YOUR BENEVOLENCE DONATION CAN BE
FORWARDED TO THE
MASONIC FOUNDATION OFFICE
361 KING ST.W.
HAMILTON, ON.

PROJECT # 2384
(please note the project number on your donation)

Sincerely & Fraternaly,
R.W. Bro. Wm. J. MacPherson D.D.G.M.

'The only thing that overcomes hard luck is hard work.'
Harry Golden

FREEMASONRY AND THE ROMAN SENATE

by Bro. Christopher Miller

When I started in Freemasonry I of course had very little idea of what it was all about. My grandfather was a Freemason, but he told me nothing, even when asked. When I did begin to do some reading upon plunging into the application process, I found that the topic of the origins of the distinguished Order has been for centuries and remains one of great interest to many in the Craft and even to those outside it. The link to King Solomon, who was born around 1000 B.C. and reigned over Israel from 970 to 928 B.C. is the obvious and very most ancient one. His kingdom was one of the most prosperous, stable, intellectual and well run in the world at his time. In fact, surrounding civilizations were experiencing a "Dark Age" at this time. His reign predates Classical Greece and Rome by four hundred years, and the culture of his part of the world, including the world's first alphabet: a unique Palestinian creation, had yet to spread outside the Levant, through the citizens of Tyre and Sidon, to the rest of the Mediterranean. We still use the Phoenician alphabet today, with vowels added by Greeks. That Phoenicia gave Greece her cultural and intellectual start was universally recognized by the Greeks themselves, who even claimed Phoenician origins for many of their great cities. Thus, looking to the era of Solomon for something of the origins of all Western Civilization, is hardly senseless. In fact, recognition of this cultural precedence facilitated the spread of Christianity and Judaism in Roman Imperial times. That masons were operative under Solomon and his ally Hiram King of Tyre, whose skilfully wrought stone sarcophagus can still be seen in

the National Museum in Beirut, Lebanon, is well attested from 1 Kings in the Hebrew Scriptures. That the arts of civilization, including masonry, spread from Phoenicia to Greece, from Greece to Rome and from Rome to the Rest of Europe and then the New World is common knowledge and has always been so. Thus, there are to be certain direct links, if even only through the working tools themselves, to the Masons of Solomon's day. However, Jewish and later Christian Masons too, were well aware of the contents of 1 Kings and other parts of the Scriptures such as the book of Nehemiah which describe in detail the work of Masons and its moral and allegorical significance. As an aside, the scriptures dealing with Solomon are 1 Kings 1-11, Proverbs, Ecclesiastes and Song of Solomon. Thus, masonry as a system combining the operative work of masons with its moral lessons has been a continuously living tradition ever since those ancient days. Also, the form of organization we have: a kind of republican council, is known to have been in place in ancient Phoenicia, and later spread to Greece and Rome. Therefore, the elements of Freemasonry were all present in Western culture as early as 1000 B.C. As for whether they were combined together at that early point in time, we do not know. Whether or not masons met in lodges and elected officers back then is not attested in any written literature or in any archaeological discoveries. We will have to look to Roman times, which have left us much more evidence. To sum up our earliest origins, therefore, we can be sure that not a little of what we do does most truly go back all the way to the time of King Solomon's reign. How proud we can all feel of being part of a living tradition going back to the beginnings of civilization itself!

Speculations about origins in Druidic rites, Eleusinian mysteries, Mithraic and Solar rituals, Egyptian magic, Templar crusader knights, aliens and so on have abounded since very near the founding of the Grand Lodge on June 24th 1717 in London, England. Interest in other streams of culture flowing into Freemasonry besides those of the Ancient Levant has not diminished since then. It is well documented that there was not initially a 3rd Degree in 1717. This degree and the other two with it evolved incrementally and eventually became somewhat standardized. Many of us are aware of the broad history of Freemasonry after this point in time. Modern Freemasonry from its very inception, however, has been concerned with understanding and thereby reclaiming its ancient origins. Let us therefore work backwards, as an archaeologist digs in the earth, uncovering earlier and earlier layers of knowledge and meaning.

That aspects of what we do go back into the Middle Ages is clear. We have the Regius Manuscript, written around 1390 A.D. that sets out in verse form the history and duties of Masonry, and kindly included by Christopher Hodapp as Appendix A in "Freemasons for Dummies". Moral uprightness is stressed, as is geometry. That Masons were in guilds is quite clear also. Being the craftsmen skilled and organized who were the only ones able to properly build Castles, Churches and City Walls, they were very important to the king and other high-ranking notables. In fact, I find it

quite interesting that the Regius Manuscript dates to the Century when the English kings were subduing Celtic Wales with an enormous castle-building programme. There is no doubt that modern Speculative Freemasonry is a specifically British development; it did not start in Continental lodges, thus justifying our focus on developments in Britain. The 'kick start' to the creation of a strong tradition of pride, of organization and even of power regarding the Order may very well have been this enormous royal castle-building adventure in Wales. Once an institution develops strong traditions, pride in itself and an important social function by being a strong association of friends and allies, it dies hard. Masons seem to have included non-masons in their ranks from this early period to the mutual benefit of both parties, and this is the origin of Free or Speculative Masonry which eventually replaced Operative Masonry, and led to what we are today: Free Masons.

There were many other guilds in the Middle Ages and afterwards. Masonry was organized as other guilds were. Thus, understanding what guilds were will unlock some mysteries surrounding our origins. The term "Guild" means "Gold" in Old English. In essence it refers to a group of people who contribute gold pieces or other cash to a common fund, to be used as seen fit by the group. Since life in the Middle Ages and Antiquity could be rough, due to disease, violence, death and so on, belonging to a group or to several of them was almost a necessity. Not only did the guild spend its common money as a kind of insurance for its members, but the members could provide their time and efforts too for the common good. There were quite a variety of guilds: trade guilds, craft guilds, mutual defence guilds, religious guilds, educational guilds (which are what educational colleges began as) and even party guilds. An example of a party guild is the Canadian one of the "Order of Good Cheer" instituted by Samuel de Champlain at his settlement at Port Royal, Nova Scotia. Guilds were in most cases voluntary organizations, so they had to please their members in how they were organized. That officials were elected and that votes were taken on various occasions for determining courses of action were part and parcel of what guilds were all about. People would not choose to volunteer time and money if they felt that the set up were unfair to them. The exact constitution of a Guild was its own affair, but the characteristics given above were quite common. It is a travesty of our children's education about the Middle Ages that they learn about the feudal system of knights, ladies and the Church hierarchy, but hear next to nothing about guilds, which were just as important in Medieval life. The House of Lords and Commons were modelled on the Guildhall, as were city councils and thus, our modern democracy begins with guilds. If you spot a similarity between our lodge rooms and our Houses of Parliament, this is not by any coincidence. Guilds were a feature of town and city life and were subject to state control in that many municipal governors and city councils demanded registration for guilds. The registered guild was granted a "Charter", meaning "document", to prove its legality. To be sure, guilds registered as being one thing could also very well use their

common efforts for other things, thus the usual demand for secrecy and brotherhood from the members. The Latin and French term for guild is “corporation”, and this term was often applied legally to British guilds, including the city councils, which as we have already pointed out, were guilds in structure and concept. Legally, corporations were associations of people, which took on what we call a “legal personality”. That is, the group is treated as a particular individual and responsible to the state through its elected officials. A corporation is still this under Canadian law to this day. As such, a corporation was said to be “con-legium”, that is, “together as a group, a legal person”. The term “college” is thus a synonym for corporation. Academic colleges provided instruction for pay and conferred degrees in the way that trade guilds gave out licenses to work in its particular field. For example, Law is a trade, and an academic college, acting just like a trade guild, would grant a practicing license in Law called a Bachelor’s Degree: meaning the grantee is given a license to practice law. A licence to teach was styled a “Master’s” Degree, as it was in every trade. The “Master” could now take on students of his own. The authority of the Church guaranteed the legitimacy of the academic licenses. Also in the Church, the College of Cardinals elected a pope as its ‘guild master’ from amongst its members. Guilds, Corporations and Colleges, all the same thing in meaning, were a major part of life in the Middle Ages and appear to have been distinctly Western and European institutions. Such social groupings, which allowed votes and elections, were not such a widespread staple of life in the other contemporary societies that we as historians are aware of. Nothing of the sort seems to have existed at the time in China, India or anywhere else, not at least to anywhere near the extent it did in Europe. It was a terrifically unique form of social organization. Elsewhere civilized peoples were organized in all aspects of life under strict hierarchies. In Europe, the hierarchies existed in the feudal structure of Church and State, but not in the social and business lives of towns and cities. As pointed out, many towns and cities were even able to secure guild-structured municipal government from kings. They achieved this right of rule-by-council through the documents known as Charters. Our lodges still proudly display their charters. Some council-governed republican City-states such as Venice and Florence grew to become terrifically powerful in the Medieval era. Of course, the continuing uniquely quasi-democratic nature of Western life for the past several millennia is today forgotten in the popular culture; the story of democracy being told rather in dramatic terms through tales of struggle, revolt, revolution and assassination; the Middle Ages being described also in dramatic terms as a period of relative ignorance, tyranny and superstition between the brilliance of the Classical Age and the glories of the Renaissance. Of course, this fairy-tale rendering of history is little more than nonsense. There never was a “Dark Age”, as modern scholarship has been able to demonstrate.

That Britain was hugely influenced in Medieval times by France is clear in that our language is predominately of French derivation, and that Norman French rulers reigned in

England for several hundred years. In fact, large parts of France were joined as part of the British realm through most of the period, this being suppressed only with the victories of Joan of Arc in the 15th Century. The French city of Calais was still part of Britain in King Henry the VIII’s day in the 16th Century. When we look at the difference in population between the two nations, we will see even more clearly why France was so influential over Britain: France sustained a population of around 20 million throughout the pre-modern era, whereas Britain only around 2 million. In our day the populations of both are in the 50-60 million range, so we often assume that in Medieval times they were also neck in neck in terms of people, but this was not so. Britain was a cultural satellite of its enormous neighbour France. France having provided us with much written documentation which has survived from the Early Middle Ages, it is easy to see the survival of Roman civic culture in its cities. Archaeology has shown continuity in the civic culture in Britain too, but not so much from literature, in spite of some fascinating works of history such as Gildas’ and Bede’s. It should be pointed out though that an early form of the English language, and not a Celtic tongue, greeted Julius Caesar when he landed on Britain’s southern shores in the First Century B.C., as he himself describes the inhabitants as being Belgic (*De Bello Gallico* v.xii), and the Belgae he relates are a Germanic, not Celtic people (*De Bello Gallico* ii.iv). Recent genetic and linguistic scholarship has validated this assessment. This is of course not to suggest that the Belgae were the only linguistic group on the island. Regardless, we can assume a great degree of continuity in culture from the Roman period through the Middle Ages in Britain.

The Romans had been in Gaul, which we now call France, from 120 B.C. Their Roman Province in the South of France is still called “Provence” to this day. Its major city was the Ancient Greek city of Massilia, which was founded in the 7th Century B.C. Thus the classical Greco-Roman tradition in France goes back very far. This tradition was not lost with the fragmentation of the Western Roman Empire in the 5th Century A.D. into various smaller states. The Senatorial aristocracy remained in power in Southern France, and cooperated with the Germanic Frankish aristocracy of Northern France, and Romanizing them to the extent of convincing their king Clovis to join the Roman Church, and over time too spreading the Latin language to Northern France. The very detailed and complex Roman law of the Theodosian Code and later additions, often known as the Breviary of Alaric by modern scholars although only as “Roman Law” at the time, was still fully in effect in Provence and Aquitaine, and of course Italy and Spain, throughout the Early Middle Ages, and upon the discovery of the more streamlined Justinian Code in Italy in the 12th Century, Roman law was enthusiastically adopted throughout Europe. The Senate is referred to frequently in both the Justinian and Theodosian Codes. For a sense of these references, here is a translated excerpt:

“A Decree of the Senate is what the Senate orders and establishes, for since the Roman people have increased in numbers to such an extent that it is difficult for them to be convoked in an assembly for the purpose of adopting a law, it has seemed advisable for the Senate to be consulted instead of the people.” (Codex Justinianus I.II.5)

Lawyers and judges thus came across constant references to the Senate in their daily work.

Latin was spoken in France until around 1000 A.D. at which time it was beginning to develop into what is recognizably French. However, modern French is still extremely close to the original Latin, especially since Latin spelling and grammatical conventions, preserved as the official legal language of France from ancient times, were applied to the standardization of modern French. This standardization of modern French began when it replaced Latin as the official legal language there as late as the 16th Century A.D. There are some references in early medieval documents from France and Italy to guilds, and interestingly for us, some to guilds of “stone cutters”. Roman civic culture in Britain never completely died either, as we know from the historical and archaeological records. Thus there is no good reason to believe that the guild-concept ever died out during the Early Middle Ages in the cities. Thus we are left with a direct continuity between our own Craft and the Guilds of the Roman Empire.

Guilds are referred to often in Roman literature. As corporations with *con-legium*, i.e. a legal personality, they had been a regular feature of Roman law as far back as written memory permitted. It might be wondered why such a quasi-democratic and therefore potentially politically subversive concept came about to begin with, and why it survived or was allowed to survive under the emperors. But we must keep in mind that the Romans attained dominance over their surrounding world as a republic; as a combined effort of Senate and People. This is why *SPQR* was and remained the identifying acronym of Rome, adorning monuments everywhere and topping the golden eagles of the legions. *Senatus Populusque Romanus*: the Senate and People of Rome. The Romans believed that their greatness lay in their governmental institutions, based on a ruling council of 300 (or at times many more) senators, whose power is checked by voting groups of the people, known as assemblies, and through the various public magistracies. As Vergil wrote in the national epic of Rome the *Aeneid*, the identifying feature of Roman-ness was not primarily cultural or artistic, as no Roman traced his or her culture to anywhere other than to Greece, but rather institutional: living according to Roman governmental structures. This means that the institutions of the Senate, assemblies and magistracies were at the heart of what it meant to be Roman. The Romans found their form of government most expedient and effective, and even the emperors, their military dictators, did. By deliberating in council and voting by voice, show of hands and division of the house, the Senators, the wealthiest and often most educated

and literate men in the Empire, could share ideas, cooperate with one another, and continually deal with the various problems of government that might not always trouble, affect or interest the emperor. The emperor as military chief was often outside of Rome fighting external enemies or putting down rebellions. The Senate remained very much the governing centre of the Empire, of course being careful not to do anything it thought would offend the emperor in the least, but remaining extremely important to Roman government all the same. As the Emperors were able to appoint, dismiss and execute senators at will, and to grant them lands or take them away, the Emperors found it not only a very useful but normally a wholly loyal institution as well, it being an absolute folly to consider abolishing it due to all the important work it did keeping the Empire running smoothly. Even the 5th and 6th Century A.D. Gothic kings of Italy after their taking over the reigns of Roman government retained the Senate as the main governing institution. Certainly one other thing keeping the Senate useful to the emperor was that it kept the most wealthy and powerful individuals in the empire in one place, under the watchful vigilance of the emperor’s informers, preventing them from fomenting inklings of revolt. A similar quasi-hostage system can be seen in feudal Japan where the daimyo nobility had to spend half the year in the capital city Kyoto under the supervision of the Shogun. A great amount of the Roman literature we have was written by senators, showing their key position in not only government but also in culture as well. Many of our greatest Latin works were written by senators. The quasi-democratic nature of the Senate was also a great tool of propaganda, as it helped the common folk to believe, in fact in some ways quite correctly, that the Empire was being run by a voting council of worthy elders rather than entirely on the whims of a single man. Also, because of the Senate doing much of the work of governing, the death of an emperor did not necessitate a complete upheaval in the empire, and there were many periods between emperors where things were able to go on quite smoothly without a new Emperor yet being declared. Senators remained very much in the public eye, with some being honoured with statues, and others providing public entertainments, even though meetings of the Senate were held behind closed doors. Senators were of course given front row seats for everything and pride of place everywhere. Even in the provinces, which were governed by Senators, a solid understanding of the Senate was universal, starting as early as elementary school where Julius Caesar’s books were studied, both for their clarity and easy of reading and for their propaganda value as promoting loyalty to the office of Emperor; Caesar was at once the actual first Emperor of Rome, and also a senator, and his books, written in clear and easy Latin, are chock-full of references to the Senate and republican institutions. His books remained basic reading and study for elementary students right through the Middle Ages and into the 20th Century, and through these the memory of the Senate remained fresh in the minds of Europeans with every generation throughout. This is, by the way, partly why he is considered to be one of the very most influential people in all of history - something we have lost sight of with a drop of interest in Latin in our culture in recent times. (If you want to

get a good insight into the thinking of educated Westerners prior to the 20th century, you ought to read Caesar's books, as they influenced all the educated folks at a young, impressionable age.) Livy's works of history, in particular those ten books 21-30 dealing with the famous war with Hannibal were also continually read. The references to the Roman constitution are found in almost every paragraph. It would be impossible to read Livy without gaining a perfect understanding of the Roman system of government. Advanced Latin study from ancient Roman times right through the Middle Ages and beyond concerned itself to a great degree with Cicero's very many speeches to the Senate, being the epitome of excellent Latin style, guaranteeing that the highly educated in the West, including of course the clergy, were intimately familiar with the Roman Senate, it being the arena where all of Cicero's speeches take place. The convening of Church councils also owes much to the model of the Roman Senate. Vergil's Aeneid, the national epic of Rome, remained a best seller and universal reading for all who could read continuously through the Roman Empire, Middle Ages and Renaissance. Thousands of manuscripts of it remain from the Middle Ages, and it was translated into all the vernacular tongues of Europe and performed everywhere. All of Europe traced its origins to heroes of the Aeneid. It was even used as an oracle by opening it at random and seeing what phrase first jumped out at the eye. It, in a very special way, preserved knowledge of Roman forms of government. Declaiming such literature from memory with the appropriate pauses, emphases and so on was a major part of education, and embedded these tomes in the memory of all students. Our work, which of course involves a great amount of declamation, is part and parcel of this educational tradition. The cultural and literary legacy of the Senate in Western civilization is enormous.

It was a Senator who translated Euclid's Geometry from Greek into Latin in the 6th Century A.D. when there was a loss of interest in learning Greek in Western Europe. His name is Boethius. Under the otherwise apparently humane and wise king Theodoric the Goth, and having provided a lifetime of excellent service to Italy, he was put to death for a seemingly clear betrayal of his country to the Eastern Emperor. His protests that the two letters produced to prove his treason were forged may likely be true, but the fact that the Eastern Emperor was a relative of his, and that he shared the Catholic religion with him whereas Theodoric was of the Arian Christian faith, which considers the Son of lesser stature than the Father, landed him in far too much suspicion to escape. At the age of 71 he was imprisoned and was later brutally killed. Being a philosopher, Senator and a geometrician, he felt compelled to work out an explanation for his fall from the heights of power and riches to public disgrace and a death sentence. He wrote five books on this subject while awaiting execution, titled "The Consolation of Philosophy". He could not entirely complete his work since he was executed before he could finish it. His books were not burned, but instead were copied and became instant best sellers all over Western Europe. Theodoric later regretted killing him, and his torn-down statues were put up again at state expense. Kings paid

homage to him, and some, like King Alfred the Great of England, translated them and promoted them as reading for their subjects. This book's popularity also helped ensure the continued memory of the Roman Senate throughout the Middle Ages even after the political fragmentation of the Roman Empire in the West. In the work, he makes many references to the Senate, including some procedural references. He describes, for example, the ritual of inducting his sons into the two offices of consuls. So not only in classical times, but throughout the Middle Ages too, the example of the Roman Senate was kept in front of the eyes of almost everyone literate, and therefore exercised a powerful influence over concepts of corporate organization of every kind. It might be noted too that Boethius invented the metaphor of the Wheel of Fortune, familiar to us not only through the game show.

As for the cities of the Empire, they too had their senates modelled on the central one in Rome. There were senates in lands neighbouring Rome's territories even before Roman expansion into them. The tradition is exceedingly old. The guilds, as they are described in our sources, modelled themselves too on the Roman Senate, with similarly titled officials such as "consuls" and so forth, and often calling their meetinghouse the "curia" after the name of the Senate's official house in Rome. The Senate's curia, by the way, still exists. It is a longitudinally shaped building, a parallelipedon, with stair-like seating for the Senators along both side-walls and with a raised dais at one end for the presiding magistrate, who was typically one of the two consuls, to sit on. Senators were the only people allowed to wear a broad 13 cm wide purple stripe on their togas' right shoulder and wear maroon leather shoes. Upon taking on the duties of a magistracy, they were given a crescent-shaped buckle to place on their shoes and a toga with a purple border around the fringes of its entirety. Offices were stepped on a set course called the "cursus honorum", through which senators were given increasingly important and complex duties, eventually progressing to consul and beyond. This *cursus honorum* was one of the glories of the Roman system, as it ensured that Rome's leaders received on the job training progressing from small things to large. Senators were also the only people allowed to wear official senatorial rings, in early days of iron, but later often of gold. Those who had served as consuls were given the special designation "Ex Consul", like our Past Masters, and received special respect, and authority in proceedings including precedence in speaking. Written records of proceedings and debates were kept, although were difficult for the public to access. The doors of the Senate were closed while in session and non-senators barred from entering. Much of this of course sounds intimately familiar to us.

If you think about it, the set-up of Freemasonry, with its Senate-chamber-like lodge lay-out, elective offices, path through ascending offices, membership rings, minute-keeping and so on still does retain much of the old Roman archetype. Is there a direct link to the days of the Roman Empire, and therefore to the guilds modelled on the Senate? Yes. We

know of guilds in existence in the Early Middle Ages, including stonecutters' guilds as already mentioned. Is there also a secondary, indirect link through the conscious use and adoption of Roman Senatorial forms from Latin books due to the continual study of Roman literature describing the workings of the Senate in detail? Yes to this too. We are not in any way a civic governing body, but the Romans themselves organized their guilds, social clubs, often given legal sanction as "burial clubs", and even religious societies, taking the model of the Roman Senate for granted as the epitome of group or club structure. Thus the Senate-inspired structure for a social club of any type was a sign of Roman-ness, not of any pretensions to being a civic body. It was thus part of Roman culture, and for many, part of everyday life, to be part of one or more Senate-structured social or business groups modelled on the Senate. The more prevalent social organization at the time is called the patron-client system, which is where powerful individuals were gathered-around every morning by clingers-on to offer their services for the patron and thereby also be privileged with his or her help, "patronage", in return. It also happens to be the root of the later feudal system of Medieval Europe, when the Roman Empire began to weaken in the 3rd Century A.D. and people called "coloni" gathered around powerful landowners, without the daily meetings apparently, giving up many of their rights to become serfs in exchange for economic and military protection. The only direct form of the true Roman patron-client system to survive until today is that of the Church, where parishioners were encouraged to gather for their morning meeting in God's hall, this being ritualized in the Mass, with the priest taking the place of the patron, God. The guild system was the only alternative to the patron-client system for those wanting the organized protection of other human beings. Sometimes the two systems combined into one with a wealthy patron cooperating with a guild for mutual benefit.

As we know from the study of 17th Century British history, Roman-style republican government by council became such a favoured arrangement amongst many in the educated and landed classes, due no doubt to their Classical Roman Latin education, that a Civil War was waged to establish it. When creating colonies in North America under republican government in that same century, they too were styled 'republics', directly on the Roman model. Governor and Council are both Roman terms, from Gubernator and Concilium. Republicanism, which we must keep in mind is the concept of rule by council, from the Roman Senatorial model, led to the Presbyterian movement in religious circles in 17th Century Britain. Presbyterianism is the concept of the council of elders of each church being the ultimate source of authority and the pastor being chosen and answerable to them, rather than the hierarchical model of the traditional Church construct where priest is chosen by and answerable to the bishop of the diocese, who in turn is answerable to the archbishop of the arch-diocese and then to the Pope. Diocese, by the way, is the name given by the Roman emperor Diocletian to his divisions of the empire into more manageable

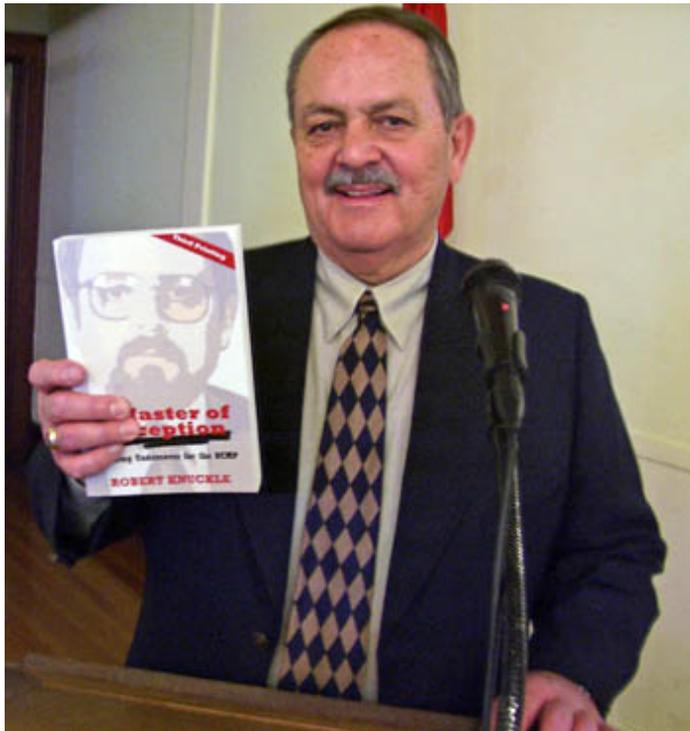
metropolitan-based mini-provinces styled by him "Dioceses" after himself; the Church becoming an arm of government in the late Roman Empire; it retained the boundaries and the term for them.

In terms of politics, the Roman Senate provided the House of Lords with a model. It is only in 1689, after the "Glorious Revolution" of the year before, that the House of Lords finally took the reins of government from the king and began to sit regularly; prior to that century the House of Lords as well as the weaker Commons only sat when called together by the monarch, which was very rarely and normally only for the raising of funds. That this Roman-inspired, 17th Century British culture of government by council influenced the origins of modern Freemasonry is quite clear. By this time in Britain, many realms of life had become governed by councils, be they Church or State. That Freemasonry appealed to the sensibilities of the time-period due to its republican nature, can be assumed. That Freemasonry preserved and reinforced republican forms and sentiments is also a certainty, as can be seen in the political effects many Freemasons had upon history in the 18th and 19th Centuries: note that the French, American and South American republican revolutions had many notable leaders, such as Simon Bolivar and George Washington who were Freemasons. The word republic is of course a Roman term "res-publica" often translated into English as "Commonwealth", since that is its meaning in English, but more often left in its purer form "republic".

So, it can be established that modern Freemasonry has an ancient pedigree in its links through its procedures and structure to the Senate and Senate-modelled guilds of the Roman Empire. However, whereas its organization is Senatorial, its main function is educational, both through the content of the work and through its action. Albeit, public speaking was the main activity of the Roman Senate too! However, the purpose of speaking in the Senate was often to persuade others on a particular course of action through debate, whereas the purpose of our Work is always to edify ourselves and our brethren; to cooperate and work together, not to debate. Other studies could trace the origins and development of philosophical and many other concepts found in our Craft, including symbolism and allegory, and many of them too are likely traceable to antique sources. This study has only looked at the origins of the physical and conceptual structure of Freemasonry, originating with the Roman Senate, and we can now appreciate that dating from over two thousand years ago, our origins are really, very old in one sense. But, dating as they do to the early years of Western civilization, they are consequently at the same time rather fresh and youthful in another sense.

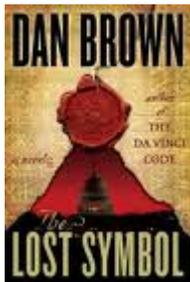
This paper was prepared by Bro. Chris Miller, Senior Steward in the Lodge of the Ancient Landmarks/Doric No. 654 and presented as Masonic Education to his Lodge.

“A MASTER OF DECEPTION”



Brother Carl MacLeod of Hugh Murray Lodge No. 602, was the speaker at the Past Masters' Meeting on Saturday February 20th, where he spoke about his recent book, “**A Master of Deception**” which describes his RCMP experiences in the battle against drug cartels around the world. He answered all the questions of the brethren with most intriguing stories. Thanks, Bro. MacLeod.

ANNOUNCING ANOTHER MOVIE



Columbia pictures has hired Scriptwriter Steven Knight to pen the screenplay of the *Lost Symbol* adaptation, the third movie in the *Da Vinci Code* movie series. The film will be based on Dan Brown's “**Lost Symbol**” in which Robert Langdon, who is in Washington, D.C, gets involved in a story linked to Freemasonry.

The official release date of the **Lost Symbol** hasn't been announced yet, but we heard that Colombia Pictures is scheduling a 2012 release.

“In **The Lost Symbol**, Robert Langdon (Tom Hanks) goes to Washington to give a lecture at the request of his old mentor, Peter Solomon. When he arrives at the US Capitol for his lecture, he instead finds Peter's severed hand mounted on a wooden base, fingers pointing skyward to the Rotunda ceiling fresco of George Washington ascending to heaven. This is the first in a line of clues where Langdon must decode the symbols of the Freemasons in order to stop a villain known as Mal'akh, a steroid-swollen, fantastically tattooed madman, who wants to locate a portal into the long-lost world of esoteric wisdom.

SIR ALLAN NAPIER MACNAB (1798 – 1862)

Allan MacNab was born in Newark (Niagara-on-the-Lake) on February 19, 1798. A few years later the family moved to York (Toronto). Following the War of 1812, he studied law, and was called to the bar in 1826, and set up practice as Hamilton's first lawyer.

He acquired large tracts of land in Hamilton, including the property on which he built Dundurn as his 40 room private residence in 1835. This property he purchased from Richard Beasley for £2500.00 in 1833. Thanks to a 1967 Centennial Restoration Project, Dundurn stands open for public tours, in a state of condition just as it was 150 years ago.

MacNab was one of the leaders in suppressing the Upper Canada Rebellion of 1837-1838, led by William Lyon Mackenzie. One exploit in the Niagara River was his cutting adrift the *Caroline*, which sent the boat over the Falls, and help end the Rebellion. This earned him his knighthood.

Sir Allan was initiated into Masonry in St. Andrew's Lodge, Toronto, on December 14, 1841, and passed to the Second degree in Barton Lodge, Hamilton on January 12, 1842. While still a Fellowcraft, he was named the Provincial Grand Master of Canada under the Scottish Constitution. He was finally raised to the sublime degree of a Master Mason in St. Andrew's Lodge on December 29, 1842. Subsequently he received his patent from the Grand Lodge of England as Provincial Grand Master for Canada West in 1844.



Oil Painting on Loan to Dundurn Castle from the Grand Lodge of Canada in the Province of Ontario.

His first election to public office in 1828 marked the beginning of a long career in public service. MacNab had served as Speaker of the Legislative Assembly of Upper Canada from 1837 to 1841, and was Speaker of the Parliament of the United Canada from 1844 to 1848. In 1854 he became Prime Minister

of Canada, and was invested the following year as baronet by letters patent from Queen Victoria. Because of his poor health he resigned as Prime Minister in April of 1856 and as a private member in October 1857.

MacNab served at Provincial Grand Master until September 9th, 1857, when the next day he was installed Grand Master of the newly formed Ancient Grand Lodge of Canada. On July 14, 1858 he took part in the amalgamation of his group with the Grand Lodge of Canada lead by Grand Master William Mercer Wilson. After that date he never entered a lodge again.

MacNab was elected to the Legislative Council again in 1860 and was chosen Speaker in 1862. He soon returned to Dundurn in ill health and died August 8, 1862. Sir Allan was of the Anglican faith, and had a reserved pew at Christ Church Cathedral, on James Street North, just a mile east of Dundurn. Many prominent Masons from Canada came by boat, train and stage to attend what they felt would be a most significant and memorable funeral for a Past Grand Master. However they were shocked to learn that on his deathbed, with the assistance of his former wife's sister, he was said to have become a convert to Roman Catholicism, and was not being buried an Anglican. Their response was an immediate return from whence they came, including the Hamilton brethren. MacNab's body was interred in *Inchbuie*, the family plot on the Dundurn property.

In general, MacNab seems to have risen to the top by being a manipulator and a trimmer, with few scruples. One historian sums him up in these chilly words: "Inept at planning and organization but a promoter and enthusiast in many commercial, military and political schemes, MacNab cultivated an image at the expense of substance and his triumphs had about them a hollow ring." He appeared to have no particular affection for Masonry, except as yet another vehicle for preferment. His appointment as Provincial Grand Master was due to political influence. His attendance at lodge communications was sporadic and his knowledge of the Craft shallow.

On May 17, 1909, the bodies of MacNab and his family members were disinterred from Inchbuie. Those of Protestant faith were reinterred in the Hamilton Cemetery across from Dundurn, remaining forgotten and unmarked until May 15, 2004 when the Head-of-the-Lake Historical Society erected a headstone marking their location.



MacNab, his second wife Mary Stuart, Mary's sister Sophia, and other Roman Catholic members of the family were reinterred in the Holy Sepulchre Cemetery Burlington, about 2.5 miles from Dundurn. The plot remained unmarked until 1967 when as a Centennial project, the Canadian Club of Hamilton placed a marker on MacNab's final resting place.



excerpted from Whence Come We: Freemasonry in Ontario 1764-1980, edited by R.W. Bro. Wallace McLeod for Grand Lodge in 1980, and the 2004 Dedication pamphlet.

DANNY THOMAS (1912-1991)



Many remember Danny Thomas, as a great entertainer when you were able to first watch him as you sat in front of the old black and white TVs. For years he made you laugh with 'good clean family comedy'. Some of you know that he founded the St. Jude's Children's Research Hospital in Memphis, TN in 1962.

But how many of you have ever heard of Brother Danny Thomas, 33° and a Shriner. If you wish to read an inspirational story from someone who joined Masonry and the Shrine for the 'right reasons', read the following article by the late Brother Danny Thomas.

It's Great To Be A Freemason by Danny Thomas, 33°

Years found me an admirer of the great works the Masonic Order has been doing in making this world a better place for all of us to live. I have, for a long time, desired to be one of you and rejoice that now I can proudly boast of my membership in one of the world's greatest fraternal associations. I am grateful for those individuals who have in quiet ways motivated me in my work on behalf of unfortunate children. I am grateful for the high moment in my life when the doors of Freemasonry were opened to me. Since then I have had many pleasant times of fraternal fellowship and even opportunities for service in the work of many branches of Freemasonry.

Our Order, for now I can say, "our order," teaches, "the brotherhood of man under the fatherhood of God" and this is great! The world needs so desperately to discover the value of this great truth in human relationships and world affairs. It is also a truth that will motivate men and women to continue to explore avenues of service and areas of common concerns in order to restore a measure of sanity to the madness of our day and to enrich the quality of life for all people everywhere. Now I join hands and heart with you in all your endeavours of philanthropy and say we must not slacken our efforts "to do good to all," especially those with needs that will not be met if we fail in our common task of service to humanity.

On stage, screen, platform, and in private life I have always sought to bring a smile to the face of others and put a little joy in their lives. I am grateful now for the larger opportunity which is mine, to adopt the tenets of Freemasonry as my own and hopefully be able to have a small part in spreading Masonry's message of love and caring to a larger audience, for wherever I go, I will be proud to tell others of my work and concern on behalf of all that you are doing, unselfishly, for others.

Someone once asked me, "why did I want to be a Mason," and my reply was: "Because Masons care for those who cannot care for themselves." The Shriners have always been a

favourite of mine because of their work for crippled and burned children. Also I am excited about efforts proposed at the recent Conference of Grand Masters in regard to drug abuse among young people. It is great to be a Freemason! I am proud of what we are doing. I shall assist in every way I can our work of mercy, and it doesn't hurt to be a Brother with a "big mouth and lots of television cameras" to help get the message across. Masons are people of goodwill who want to "keep our kids alive" and we are doing this throughout the world. Our purpose is noble and humanitarian. Our labours will be crowned with success, for as Freemasons we will bring to our mission the best we have, regardless of what it demands from us in the way of sacrifice and service. We will make sure that in the tomorrows, life will be better for those who suffer today.

I was a Freemason in my heart long before I was accepted as a member in this great Fraternity. I was an outsider but now I am one of you, and the remaining years of my life will be spent in seeking in some small way to say to all: "Thank you for making me a Freemason." I want always to make you laugh but I trust that I will also make you care and that now, together, we will put melody in the heart of the world that will sing of a better life for all people. The task challenges us to larger efforts and higher goals that will demand from all of us the best we have to make a better life for others. My promise to Freemasons everywhere is that I will give the task my best!

Excerpted from the October 1990 Fresno Scottish Rite Bulletin.

Utopia Found?

There is a place that you can find
Where everyone is always kind,
Where everything is harmony,
Where every man is always free.

No politics are spoken there,
No arguments to rend the air,
Where smiles glow bright on every face,
A joyful and a friendly place.

A place where men can do good deeds
And share their lot with those with needs,
But still have fun in all they do
While being good and firm and true.

A place where God is still revered
And tyranny is never feared,
A place where virtues still are taught,
Where goodness is not sold or bought.

"A Shangri La?" you say to me,
"Why such a place can never be!"
Untrue, my friend, there's one I know,

A place where good men often go.

And not just one, but many more,
Both here at home, on distant shore,
Thousands and thousands, I would guess;
There might be more, but never less.

They've been around hundreds of years,
These places where men need have no fears,
So now you ask, "Where do I go?"
All right, my friend, I'll let you know.

Look for a sign with compasses and square,
Easily found, they're most everywhere,
Just note the number and the street
To know where Masons go to meet.

Anon

Its choice not chance that determines your destiny

FEBRUARY 8th -- A BUSY NIGHT AT THE OFFICIAL VISIT OF VALLEY LODGE NO. 100



L. to R. R.W. Bro. Wm. MacPherson, DDGM; Bro. Rich Elmer on his initiation; Bro. Jackson Frosch, received his 50 year pin; W.M. Bro. Errol MacKenzie.

QUESTIONS AND ANSWERS

Q. What is the difference between a Craft Lodge and a Blue Lodge?

A. Craft Lodges and Blue Lodges, refer to the lodges that work the first three Masonic degrees, rather than the appendant Masonic orders such as York Rite and Scottish Rite. The term "Craft Lodge" is used in Ontario and Canada, while The Blue Lodge refers to the traditional colour of regalia in Lodges derived from English or Irish Freemasonry. Although the term was originally frowned upon, it has gained widespread and mainstream usage in United States in recent times.

Q. What is meant by the term "Regularity"?

A. Regularity is a constitutional mechanism whereby Grand Lodges give one another mutual recognition. This recognition allows formal interaction at the Grand Lodge level, and gives individual Freemasons the opportunity to attend Lodge meetings in other recognised jurisdictions. Grand Lodges that afford mutual recognition and allow intervisitation are said to be in amity. The term "irregular" it applied to various self created bodies that call themselves Masonic, but are not recognized by the Grand Lodge.

Q. What is an "Irregular" Lodge?

A. An "irregular lodge" is a lodge that does have a charter from a Grand lodge, but its Grand lodge is not recognized by regular Grand Lodges.

Q. What is a "Clandestine" Lodge?

A. A "clandestine lodge" is one that does not hold a proper charter from any Grand lodge.

Q. What is a funeral?

A. Funerals are sacred occasions at which loved ones do three things: they offer thanks for the life of the departed one; pray that he/she be 'held safe' in the eternal love of the Creator; and offer strength to each other by a community of faith together. A Masonic Memorial Service memorializes our brother by the members of his Masonic community.

Q. What is a Lodge Greeters Program?

A. This program developed by the B2B Lodge Resource Team, simply amplifies what you would do when anyone visits your home. You welcome them at the door when entering your home and you walk them to the door when they are leaving, and you bid them goodbye and a safe journey home. It is common courtesy, that should be prevalent in every lodge in Ontario.

Q. When is the next Chip Clinic at the Ancaster Fall Fair?

A. District 'C' will be sponsoring a Clinic on Friday, Saturday and Sunday, Sept 24, 25 and 26 from 5 to 8 on Friday evening; 9 to 5 on Saturday and Sunday. For further information contact David Wilkinson at 905-549-0656 or dsw593@gmail.com.

THE MASONIC FUNERAL

A new Worshipful Master in a small Georgia town spent the first four days making personal visits to each of the members, inviting them to come to his first Lodge meeting. The following Thursday the Lodge was all but empty.

Accordingly, the Worshipful Master placed a notice in the local newspapers, stating that, because the Lodge was dead, it was everyone's duty to give it a decent Masonic burial. The funeral would be held the following Monday afternoon, the notice said.

Morbidly curious, a large crowd turned out for the "funeral." In front of the Altar, they saw a closed coffin, smothered in flowers.

After the Chaplain delivered the eulogy, he opened the coffin and invited his Brethren to come forward and pay their final respects to their dead Lodge. Filled with curiosity as to what would represent the corpse of a "Dead Lodge." All the Brethren eagerly lined up to look in the coffin.

Each "mourner" peeped into the coffin then quickly turned away with a guilty, sheepish look.

In the coffin, tilted at the correct angle, was a large mirror.

Thanks to W.Bro. David Wilkinson for this meaningful article.

DISTRICT EVENTS

DDGMs RECEPTION: Friday March 5th 2010, hosted by the Masters and Wardens Association. **Reception at 6 pm, Dinner at 7:00 pm**, at the **Masonic Centre Hamilton**. Tickets are \$35 and are available from the District Secretary, John Dove, 905-945-6651 or distsec654@gmail.com (note this date change)

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

FIRST SANKEY LECTURE at Brock University, **Saturday, April 17th, 3:00 pm**. Dr. Andreas Onnerfors from Sheffield University, England. *"PERCEPTIONS OF FREEMASONRY FROM THE EIGHTEENTH CENTURY TO THE INTERNET"* Tickets free, with an income tax donation to the Masonic Foundation, Project No. 2937, in lieu of a charge. Contact Brock Centre for the Arts Office, 905 688-5550 ext 3257 or boxoffice@brocku.ca for tickets

2nd ANNUAL DUFFERIN WARPLANE GALA:

Saturday, April 17th, Doors open at 6pm, Dinner at 7pm for all masons, friends and family. This year marks the second year of this event. A buffet dinner, dance, live band, and tours of the museum are included in the event that will be held at the **Canadian Warplane Heritage Museum at Mount Hope**.

Some lodges in the district have used this event as their ladies night. Why not make it yours as well and join in the fun? Half of the proceeds from this event will be donated to our DDGM's charity of choice, the **Ronald McDonald House**. Tickets are \$50 per person. We'll also be selling raffle tickets at the event to win one of 6 flights for 2, in a DC-3 warplane. A total of 12 guests from this event will be flying in the aircraft after the event at a date later in the year.

For more information contact: Devin Tuinstra

Phone: (905) 627-3908 Email: devin@floatpoint.com

GRAND MASTER'S RECEPTION & BANQUET: Friday

April 23rd, at the Masonic Centre. Reception at **6:00 pm**; Dinner at **7:00 pm**; Tickets \$40.00 per person **before April 5, 2010** by contacting your District C Chairman,

John Dove.....905 945-6651 distsec654@gmail.com.

General Ticket Chairman, R.W. Bro. Robert Kerr

Phone: 905-945-0132, Email: bobkerr@sympatico.ca

SPRING DIVINE SERVICE AT CHRIST CHURCH

CATHEDRAL, 252 James Street North Hamilton, Sunday April 25, 2010. 7.00 pm. Families and friends. Aprons for Masons.

PAST MASTERS' ANNUAL MEETING, Friday May 28,

2010 at the Scottish Rite Club, 4 Queen Street S. Dinner 6:00 pm (\$15.00 per person) **Meeting 7:30 pm**. General Business and Introduction of Candidates for Grand Lodge Office. This is a joint meeting with the **Masters and Wardens' Association**.



Editor: R.W. Bro. Wayne Elgie

Webmaster: Bro. Devin Tuinstra

"Share a hard copy with a member who does not have a computer"