

District 'C' Chronicle



September 2010

Hamilton Masonic District C

Edition No. 25

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FROM OUR DISTRICT DEPUTY GRAND MASTER

Brethren, thank you for electing me District Deputy Grand Master of Hamilton District C. It is an honour and a privilege to serve you and our Grand Master. We have assembled an

outstanding District Team of officers, chairmen and committee members. Thanks to all who have committed to serve the district for the coming year. Please give them your full support as they roll out their programs and carry out their duties through the coming year.

On behalf of District C, I would like to express our gratitude to R.W. Bro. Wm. MacPherson and congratulate him on a very successful year as DDGM. I understand that Grand Lodge has already put him to work on another project.

I would like to congratulate the following brethren of Hamilton District C who received appointments at the Annual Communication in July:

Honorary Member of the Board of General Purposes:
R.W.Bro. Norman G. McCarthy from Landmarks/Doric No. 654

Grand Junior Deacon: V.W. Bro. William G. Lister from Seymour No. 272

Grand Steward: V.W. Bro. John A. Dove from Landmarks/Doric No. 654

William Mercer Wilson Medal: Bro. William Lewis of Hugh Murray Lodge No. 602

The District Project this year is the Mark Preece Family House. It is located on Barton St. near the General Hospital in the former Smart Turner building. When completed, it will provide accommodation and support for families of critical care patients in Hamilton hospitals. Donations can be made through the Masonic Foundation.

The trip to Philadelphia and Washington in October has been cancelled.

Brethren, we have the best Newsletter in our Grand Jurisdiction, so says the Grand Lodge Communications Committee. And I heartily concur. There is much going on in the District and beyond and the best way to stay informed is to read the Chronicle.

We have a MasoniCHIP clinic coming up in September at the Ancaster Fair.

R.W. Bro. Ian Craig

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



A PROJECT OF HOSPITAL FAMILY HOUSES OF ONTARIO

When there is an accident or illness and a loved one is in the hospital, it is a crisis for the whole family-especially if home and friends are far away. The Mark Preece Family House will be a caring place to call home for families of patients in Hamilton hospitals that come from outside the area.

The mission of Mark Preece Family House is to build and sustain a "home away from home" that provides affordable, accessible accommodation in a compassionate environment, for families of patients receiving care in Hamilton hospitals.

The Mark Preece Family House will be on Barton St. close to the Hamilton General Hospital in the former Smart Turner building.

Hamilton is a regional centre serving the medical needs of more than 2.3 million people in southern Ontario as well as many referred from other areas of the province. Hamilton Hospitals provide health care for more than 40,000 acute care patient days each year.

THE QUIET MASONS

"For the most part, the quiet Masons are a neglected, almost forgotten group. Yet they are truly dedicated servants to the Craft. I refer to our Brethren who, for no compensation, more often as volunteer workers, operate our service organizations.

"Theirs is the task of seeing to the needs of sojourners in distress, assisting unemployed brethren in finding work and cooperating with employers to fill job requirements. They perform services for Lodges of other jurisdictions.

"The quiet Masons never boast about their accomplishments. This brief acknowledgment will tell them of our appreciation for their work. I hope many Masters and Secretaries will take a moment to say a word of thanks to them.

"May I observe that among "the quiet Masons" should be included those who visit the sick, those who call on the shut-ins and those who extend the helping hand and perform the act of human kindness as a part of our daily routine."

"The quiet Mason's gift is of the heart, not of the hand. Theirs is the gift that money cannot buy. They are about the nearest thing to real Master Masons that you are likely to find. They don't proclaim what they can do, but where need is they lay hold, and, having accomplished their work, without pretension, retire to anonymity because they did the good deed not for themselves but for the cause of good."

*Submitted in June 1967 by the Grand Secretary of Ohio.
Reprinted by CANMAS 23rd March, 2005.*

THE GRAND MASTER'S CLOSING REMARKS



As we are about to conclude this 255th Annual Communication and close this Grand Lodge, we mark the beginning of a new year in the Masonic calendar. The newly elected, appointed and invested officers of Grand Lodge will now undertake the governance and administration of the Craft in their sphere of influence and field of service. Your loyalty, dedication, and diligence in fulfilling the duties and responsibilities you have assumed will carry us onward and upward. Working together as a team, united in peace, love and harmony,

Speaking personally, at this mid-point in my term as your Grand Master, the words of Chaucer best express my feeling: "*The lyfe so short, the craft so long to learne.*" – which being translated into the vernacular is, "*so much to do, so little time.*"

During these few days spent together, I hope that through formal and informal encounters with your brethren, you have caught something of the excitement of the times. It takes but a little spark to ignite the enthusiasm of the members of your lodge.

It is one thing to invest the future of Freemasonry and entrust the leadership of the Craft to the young men now being admitted, which of necessity we must do, as time passes and so do we. How do we prepare the next generation to assume those leadership roles. Succession planning is the challenging responsibility that rests with every senior officer in this Grand Jurisdiction.

A new world awaits us. Let us go boldly into the future and seize every opportunity to celebrate the Joy of Freemasonry, as we "*endeavour to be happy ourselves and communicate that happiness to others.*" As Freemasons, much has been given to us, and much will be expected of us. As Guardians of the Light revealed to us, we must strive to enlighten the hearts and minds of all those we encounter in the daily round – at home, in the neighbourhood, in the workplace, and in the community – not by words, but by deeds – conscious acts of thoughtfulness and kindness. Our high calling as men and as Masons is to leave our world just a little better than when we found it.

May the Most High, the Source of all and Giver of every good and perfect gift, prosper the work of our hands with Divine guidance, enrich our minds with Divine wisdom, and guide our noble principles with Divine providence.

Raymond S.J. Daniels

*"No one ever says it's only a game
when their team is winning."*

FROM THE DESK OF THE DEPUTY GRAND MASTER

The need for transformation of the management system of our Grand Lodge has been talked about for some time, but at last the leadership of our Grand Lodge led by our Deputy Grand Master has sprung into action. Entitled *Rebuilding the West Gate*, this Grand Lodge Strategy for the Growth and Vitality of Freemasonry in the Province of Ontario 2010 - 2016, is a strategic plan which provides an opportunity to restate the guiding principles, beliefs and values. Such a broad strategic plan is to reaffirm why we exist and it contains identified components to be accomplished in the foreseeable future.

The **Strategic Plan** is built on the following themes:

- To ensure the long-term growth and effectiveness of Freemasonry in Ontario by focusing on the Timeless Vitality of Masonry.
- To reaffirm our experience within the Lodge Room as the centre of Masonic experience
- To build the future vitality of Freemasonry, one man at a time
- To align Freemasonry's timeless value to today's modern culture

It clearly defines a practical approach to managing current challenges, while at the same time achieving Grand Lodge's long-range vision for Freemasonry in Ontario. It is the result of two years of hard work by dedicated brethren from across the jurisdiction and represents a critical link between Freemasonry's proud history and its vital future.

This Strategic Plan is comprised of various organizational components that converge in order to support and facilitate the long-term vision of Grand Lodge. You will be hearing some of the following terms being used as Grand Lodge moves forward with this plan.

Vision: *To ensure the timeless vitality of Freemasonry in Ontario.*

Mission: *Grand Lodge will achieve its vision by providing effective and sustainable leadership in Ontario's Masonic community and by preserving the timeless Masonic Initiatory system as a framework for all good men to transform their lives through the ancient and enduring tenets of brotherly love, relief and truth.*

Centres of Excellence: *A Centre of Excellence is an organizational unit of Grand Lodge. These are accountable for the execution of the strategic plans. Nearly all Committees of Grand Lodge work in one of the Centres of Excellence under a selected leader. The 5 Centres of Excellence are:*

Craft Stewardship, Membership, Communications, Operations and Community Outreach.

We of Hamilton 'C' are most proud to have one of our own, R. W. Bro. Norman McCarthy, being the Chairman of the Communications Centre of Excellence. We wish him well with his new responsibility.

Stay tuned, as each month we plan to unfurl *Rebuilding the West Gate*.

By the Editor



**LODGE OF THE
ANCIENT LANDMARKS
A.F. & A.M. G.R.C. No. 654**
incorporating
DORIC LODGE No. 382
established in 1879
Hamilton, Ontario



On behalf of the Worshipful Master, Philip Shames, the Officers and Members of the Lodge of the Ancient Landmarks A.F. & A.M. No. 654 G.R.C. incorporating Doric Lodge No. 382 established 1879 you are cordially invited to a

Grand Lodge Recognition Evening
attended by the Grand Master
M.W. Bro. Raymond S.J. Daniels
Tuesday September 14th 2010 at 7:30 P.M.
in the Norman E. Byrne Cathedral
at the Masonic Centre Hamilton,
4 Queen Street South

Dinner will be at 6:00 P.M.
Tickets \$20; available from

Mr. R. F. Doherty
547 Sunnyvale Cres. Milton, ON L9T 4N1
Before September 10th.

This will be an opportunity for all the lodges in the 3 Hamilton Districts to join with Landmarks/Doric No. 654 to have their new Grand Lodge Officers for the 2010-2011 Masonic Year presented with their new regalia and fully recognized by the Grand Master and their respective Districts.

Likewise District Charitable Events will be made known, and presentations can be made on this occasion, including the Grand Master's project for the creation of the Sankey Centre for Masonic Studies at Brock University.

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TRULY MASONIC ORNAMENTS

What follows is the speech delivered at the Hanover Steak Fry on June 28, 2010, by R.W. Bro. Paul Todd from Ottawa.

Brethren my question to you is, “Have you recently given any thought to Benevolence, Charity and Masonry as it’s practiced today?” For a few moments I would like to talk about these two ornaments of Masonry.

Benevolence, it could be argued, is a cornerstone or maybe even a Landmark of our gentle fraternity, for some of the following reasons.

In the Lodges of the operative stone masons, from which the speculative masonry found its roots, benevolence was often given a priority, perhaps even higher than the examination of the work by the Master Mason. If we think back to those primitive times, with no health and safety committee to keep watch on the workers, it was the Lodges of the Stone Masons, which if a Brother was injured, made assistance available to the worker and to his family. Those early Masons even had the first return to work on a light duty policy. Imagine how it would be written in a union contract.

They assisted with the needs of the family and they took care of the widow and the children. They extended this concept which we now call benevolence, at a time when other workers in other Guilds knew that to be hurt or down on your luck, might mean you were cast aside. Not the Stone Mason, as the best part of this act of kindness, was part of the philosophy of belonging to a Masons Lodge.

For the next century Benevolence which was handed down from the Operative Lodges was practiced in our speculative Lodges. This philosophy of Benevolence was never more evident than through the Great Depression. A Brother who had lost his job in the thirties and was about to lose his home, might find an envelope of cash given to him at the end of a Lodge meeting.

The Mason who owned a farm and who needed help but couldn’t pay, might go to the field one morning and find a work crew of brother masons prepared to bring in the crops. The Masons always took care of a brother’s widow, making sure she had wood for the winter fires, food on the table, and assisted with the upbringing of the brother’s children.

All this was done without fanfare, because it was what Masons did to help their Brother.

Then our society took a major shift in the sixties and seventies. Governments introduced many social programs and the apparent need for Benevolence dropped off, or did it? Perhaps this perceived drop off occurred then, and now we as Masons no longer feel the need to keep close observation or contact with our brothers. Now it seems that Benevolence in our Lodges is practiced only after a brother has had to identify his need.

We have just gone through the second worst financial down turn in our history and yet the Grand Lodge Committee on Benevolence has been only slightly busier, certainly not in a ratio which would compare to the financial stress created by the market down turn.

Tonight in Bruce District, like in many Districts in Ontario, there may be brethren, your brothers, who are out of a job, losing their homes, and who struggle alone in silence.

You know that our Constitution under section 190 (b) requires that ALL applications for demits be immediately referred to a three person committee to ascertain why the demit is being requested. How many of us have sat in lodge, listened to someone give the following statement, “Well they were behind in their dues, never attend Lodge so there is no need to form the committee”, and then the Master strikes the gavel and issues the demit. Grand Master that might be a shocker, but believe me it sometimes happens.

How do we know that this is not really a need for benevolence? How do we know that the brother who we haven’t seen in lodge in years, doesn’t attend because of financial needs or the embarrassment caused by those needs?

What about the young Mason, who has attended faithfully since being initiated, has taken a junior chair and is very active, then suddenly is not attending Lodge. Are these cases of benevolence and if they are why are we so casual in our observations? Why do we require our brothers to actually take the first step and identify their need?

During my term as Chairman of the Grand Lodge Long Range Planning Committee and doing seminars across Ontario, I found that there are lodges in our jurisdiction who after investigating a demit thoroughly and determining that the brother wants a demit, grant the demit. Then they mail what the modern business world calls an exit questionnaire to the demitted brother to complete, if he wishes, in the privacy of his own home.

The results showed these lodges that first there are several different reasons why the demit was asked for, but in shock these Lodges found the reoccurring theme was financial stress in the family. Perhaps the questionnaire should have been sent out first to give the investigating committee a “heads up” on the reason for the request.

Maybe it is time for you and me to rethink Benevolence! Maybe it is time for our Lodges to start practicing Benevolence by close observation and contact with all our Brothers once or twice a year especially for those who suddenly don’t attend or haven’t attended for a long period of time. Maybe it’s time to do the good deed and put our Brethren and their needs first.

So how then does the ornament Charity apply to Masonry? One of the distinguishing characteristic of a Mason’s life is the practice of Charity. It has been practiced throughout the ages by speculative Masons. It was what I like to call **Silent Charity**.

When Masons across Ontario in the first hundred years of our existence saw a need in their community be it urban, suburban or rural they often did the good deed and then stepped back into the multitude without any type of recognition.

In my small town the local hospital had many of its rooms furnished by the Masons back in the fifties. What recognition did they get for their good deed? Nothing big, just a small brass plate 3 x 6 in a obscure place at the end of the hall on the second floor. **Silent Charity.**

During the two world wars, my Lodge ran a soup kitchen in our banquet room, and made use of the lodge room for our soldiers who laid over waiting for the next train to Montreal and then to the front, by having cots for rest and a pool table for social time. Again **Silent Charity.**

In the forties and fifties, with the restart of the economy after the war, many Masons reached out and did the good deed with little or no recognition by assisting Non-Masons and Masons to find jobs. The minutes of Ontario lodges make little or no outward mention of the good deeds that were being done by the Masons during that time. It wasn't in our make up to brag about our good deeds in the Lodge or outside the Lodge. And you and I know that in our Masonic community today, there are many Masons who practice **Silent Charity** every day without any recognition.

However, then as now, some of the public make negative comments that Masons only take care of Masons. To be a Mason insured success in your public and private avocation. The public was not aware of course of our practice of **Silent Charity.**

The Masonic Foundation of Ontario found its roots in the sixties, formed partly because of a desire to teach Masons to practice charity for the "Cause of Good". It is not my intention this evening to enlighten you on the good work of our Foundation. You have in your midst this evening, the Past President, present Directors and former Directors who have or are willing to educate you in the Foundation's good deeds.

However, I do have one observation, that I must first put before you as a disclaimer, I am a Director of the Masonic Foundation of Ontario and my job is to approve District Projects submitted by the District Deputy Grand Masters of the several Districts. It could be argued, that the District project idea was perhaps created to make the Masons of Ontario aware of the Foundations good work, to raise funds for a recognized charity in your District and to have the benefit of a 10 % top up. It could also be argued that it displays to the public that Masons do practice charity. It gave us publicity, but it also had a downside in my opinion, it began an upward spiral of "one dollar more".

The D.D.G.M.s thought up innovative ways to raise funds for the District projects, such as equipping an occupational therapy gym, defibrillators for community arenas and Lodge Temples, supporting wounded soldiers, prostate cancer, autism, MasoniCh.I.P., Childrens hospitals, to name but a few. All worthy projects, right. So what's the problem...10 or 15

thousand raised over a year...Cheque presentations...perhaps some publicity in the local paper...all good and right.

Yes all good, but here is my concern. Each year the amount of money being raised grows larger. In some Districts, on official visits, the only message delivered is to raise funds for the District Charity. If you raise 25 thousand in your year as D.D.G.M. do I need to raise more than 25 thousand to insure that I had a good year and that I was a good D.D.G.M.? Then after a large amount is raised, some Districts have a very large formal presentation with maximum exposure for the Masons. Great exposure, right, but I sometimes wonder if it confuses the new Mason, sometimes called the Internet Mason who has come through the west gate with great expectations.

He is looking for answers, some would say a philosophy by which to live his life, and is greeted in some instances with fund raising or perhaps he joined believing that we are a service club.

Now many of you in this room are well known Masonic Travelers, making your presence known in many of your District Lodges, and in many of the surrounding Districts. So answer me this. Are there way too many 50-50 draws, legal or otherwise, for District Projects? Do you sometimes feel pressure to buy, or do you work on the premise that you must buy? Does a District project always have to involve the raising of money? Perhaps you might consider volunteering as a project? Perhaps keeping track of how many hours of working as a cancer driver, working as a volunteer in the local hospital, sponsoring and coaching a house league baseball, hockey team, girls ringette would be a District Project. There are Lodges who purchase gift certificates from Chapter Book stores to have teachers distribute to identifiable children.

Am I suggesting that the Masonic Foundation eliminate District projects, absolutely not. What I am suggesting is a more modest project, done strictly on volunteered money donated by a Lodge or District, but not an expected project that serves the community. An example of that attitude would be the present Grand Masters project, not a Jurisdiction wide campaign, just Lodges, Districts and individual Masons contributing to his project.

Finally my Brethren, **has raising money become the focal point of our Fraternity?** What ever happen to **Silent Charity?** Whatever happened to "the man, who without courting applause, will retire into the multitude because he did the good act, not for himself but for the cause of good?"

So my Brethren, leaders of your Lodges, leaders of your Districts, leaders in Grand Lodge, gathered here this evening, I question, have **we crossed that imaginary line between Fraternity and service club?** Good question! In my opinion, if we may have not crossed this line, we are very close. So what ever happened to Masons and their **Silent Charity?**

Once again my Brethren, I ask, have you recently given any thought to Benevolence, Charity and Masonry as it's practiced today? Perhaps it is time we all did!

THE GOLDEN FLEECE or ROMAN EAGLE



“More ancient than the Golden Fleece or Roman Eagle.” Sounds like something we may have learned about in high school, in Greek Mythology from “Homer and the Iliad” with Jason and the Argonauts performing a heroic deed in rescuing the Golden Fleece in 939 B.C. Well, you are right. Mythology holds that the Golden Fleece was supposed by the Greeks to be hidden in a remote land far across the trackless sea. This precious fleece grew upon the back of a ram, the gift of one of their gods. The ram was constantly guarded by bulls that breathed fire and by a dragon that never slept. The promise to the Greeks was (or so the fable went) that if they could find and recover the Golden Fleece and bring it to Greece, wealth and prosperity would abound in that country. The hope of redeeming that promise led to the formation of an order which embraced in its membership many of the most illustrious men of that period, who were called Argonauts from the name of the ship, Argo, on which they sailed. Tradition is replete with the daring deeds and suffering of those men in the cause in which they enlisted.

Somewhat later, in England, Philip, the Duke of Burgundy, founded the Order of the Golden Fleece in 1429 as an Order equal to the English “Star and Garter” as a means to keep alive chivalry, to honor old knights, and as a means to tie this Order to his title, which would in turn extend his heritage. The name of the Order and its badge, a pendant sheep’s fleece made of gold, was a new device for the House of Burgundy and was certainly intended to represent the fleece sought by Jason and the Argonauts, an heroic legend which paralleled the Arthurian origins of the Order of the Garter. The adoption of a pagan image as the badge of a Christian Order led to a protest by the Order’s first Chancellor, Jean Germain, Bishop of Nevers, who preferred that it should recall Gideon’s fleece

(which was neither gold nor a prize for courage). Later in the century, Chancellor Guillaume Filastes added the fleeces of Jacob, Mesa, Job and David to be associated with this image, making six in all and supposedly corresponding to the virtues of magnanimity, justice, prudence, fidelity, patience and clemency. The badge was to be suspended from a Collar adapted from an earlier livery badge.

By Bro. Steve Case, Shelby Lodge No. 662, Waddy, Ky.

PROBLEMS, PROBLEMS, PROBLEMS

Thomas Lodge has a problem. Every Thursday night, our parking lot is full an hour and a half prior to the stated meeting, even now in the summer "darkness" months. Why? You ask?

We provide cipher training for candidates, not only from our lodge, but from surrounding lodges, in district and out. We provide lecture study for officers, both in district and out. We provide floor work practice for all in attendance. We have back-up officers for every seat in the house. We provide Masonic history for everyone interested. We provide ample brotherhood and fraternal love for all in attendance.

We've worked hard over the last 4 years to build this, and, like a bulldozer gathering speed, it keeps multiplying itself, almost out of its own momentum. Success builds success, and the word of mouth keeps new attendees arriving.

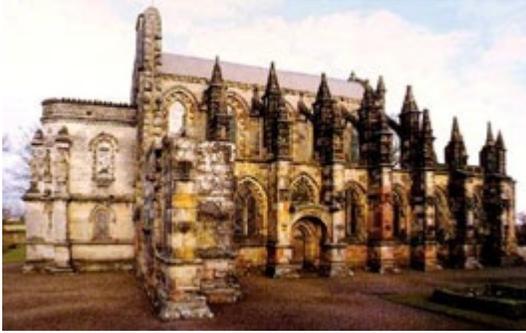
When I was Master, 2006-2007, I swore that Thomas Lodge would be a "fun" and informative lodge to attend. Some of my methods weren't the old "tried-and-true" stuff. We adventured out to other lodges, some out of district, seeing what was available. The Masters since my stepping out of the East have continued that approach, and it works.

Wor. William K. Adams
Past Master, Thomas Lodge, A.F. & A.M.
Palmer, Massachusetts
A Paul Revere Lodge, 1796

I WISH YOU ENOUGH

I wish you enough sun to keep your attitude bright no matter how grey the day may appear.
I wish you enough rain to appreciate the sun even more.
I wish you enough happiness to keep your spirit alive and everlasting.
I wish you enough pain so that even the smallest of joys in life may appear bigger.
I wish you enough gain to satisfy your wanting.
I wish you enough loss to appreciate all that you possess.
I wish you enough hellos to get you through the final good-bye.
I wish you ENOUGH!

WHAT IS ROSSLYN CHAPEL?



Rosslyn Chapel, properly named the **Collegiate Chapel of St Matthew**, was founded on a small hill above Roslin Glen as a [Roman Catholic](#) collegiate church (with between 4 and 6 ordained canons and two boy choristers) in the mid-[15th century](#). Rosslyn Chapel and the nearby [Roslin Castle](#) are located at the village of [Roslin, Midlothian, Scotland](#).

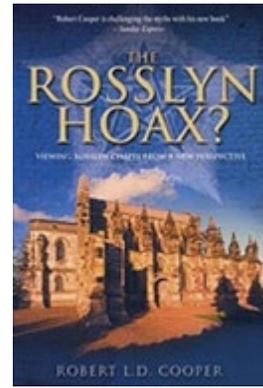
The chapel was founded by [William Sinclair, 1st Earl of Caithness](#) (also spelled "Sainteclair/Saintclair/Sinclair/St. Clair") of the [Sinclair family](#), a noble family descended from [Norman knights](#), using the standard designs the mediaeval architects made available to him. Rosslyn Chapel is the third Sinclair place of worship at Roslin - the first being in Roslin Castle and the second (whose crumbling buttresses can still be seen today) in what is now Roslin Cemetery.

The purpose of the college was to celebrate the [Divine Office](#) throughout the day and night and also to celebrate [Holy Mass](#) for all the faithful departed, including the deceased members of the Sinclair family. During this period the rich heritage of plainsong (a single melodic line) or polyphony (vocal harmony) would be used to enrich the singing of the liturgy. An endowment was made that would pay for the upkeep of the priests and choristers in perpetuity and they also had parochial responsibilities.

After the [Scottish Reformation](#) (1560), Roman Catholic worship in the Chapel was brought to an end, although the Sinclair family continued to be Roman Catholics until the early [18th century](#). From that time the Chapel was closed to public worship until 1861 when it was opened again as a place of worship according to the rites of the [Scottish Episcopal Church](#).

In later years the Chapel has featured in speculative theories regarding [Freemasonry](#) and the [Knights Templar](#)

From Wikipedia.



THE ROSSLYN HOAX

By Robert L. D. Cooper, Curator of the Grand Lodge of Scotland Museum and Library

How many times over the past twenty years have we purchased new books that attempt to rewrite the history of Freemasonry and Scotland? The myth of Freemasonry's Templar origins is as old as the high degrees themselves. But prior to the early eighties a relative few had heard of the Templars or Rosslyn Chapel. The virtual explosion in popular books on these subjects can be traced back to the 1982 publication of the book: *The Holy Blood, The Holy Grail* by British authors Michael Baigent, Richard Leigh and Henry Lincoln.

It was followed by a confusing array of literally hundreds of other publications by an almost equal number of authors all wishing to add their own 'discoveries' to the mix, and each one eager to cash in on the public's increasing thirst for answers to the questions and 'mysteries' unearthed in the previous books.

Today, one can hardly visit the local mega-bookstore, browse the inventory of online booksellers, or turn to a cable television channel, without being confronted with the latest twist on the increasingly entangled and convoluted histories of Freemasonry, the Knights Templar, the Holy Grail, the Shroud of Turin, the mysterious (if non-existent) Priory of Sion, *The Da Vinci Code*, the 'Eye in the Pyramid', etc. And they all seem to lead back to the common ground of Rosslyn Chapel just south of Edinburgh, and the St. Clair family. The authors of these books have written volumes about Freemasonry, especially, Scottish Freemasonry, but too often they simply get it wrong.

It is safe to say that no one would rejoice more at the discovery of real, solid, evidence supporting a Templar/Masonic connection in Scotland as Scottish Rite Masons. The Scottish Rite Supreme Council itself is, in effect, organized as a neo-Templar organization. And a number of our Scottish Rite degrees celebrate the deeds of the medieval Knights Templar. But too often Masonic readers, like the general public, are tempted to eagerly embrace this new genre of pseudo-history without dispassionate consideration and critical analysis.

Robert L. D. Cooper, Curator of the Grand Lodge of Scotland Museum and Library, has spent over twenty years researching for this book. Cooper, during this time he has researched and answered thousands of enquiries from all over the world on subjects as diverse as: The Kirkwall Scroll, famous Freemasons, so-called secret societies, the St. Clair family (he edited the acclaimed Genealogy of the Sainteclaires of Roslin), Scottish Freemasonry and, of course, Rosslyn Chapel. A comparison of the results of his research with the work of popular writers has exposed major differences between how Scottish Freemasons view their history and heritage and that described by those who are not Freemasons.

'I thought that it was time for a Scottish Freemason to contribute to the discussion on Rosslyn Chapel and Freemasonry, with the hope of adding some clarity', says Cooper.

In the conclusion of the book, Cooper answers the question in its title. He writes, 'Yes, everyone has been hoaxed; not only the public but Freemasons themselves have been victims of a sustained attempt to make them out to be something they are not'.

The book, beautifully illustrated, includes 73 illustrations (by the author and his wife, Yvonne), nine appendixes of transcripts of original documents relating to Scottish Freemasonry [it is exceptional that a modern book contains such a wealth of original material].

From the Small Town Texas Mason's E-magazine

COLLAPSE OF SKILLED STONE FIRM HITS ROSSLYN CHAPEL

Repairs to Rosslyn Chapel will be delayed for at least a year following the collapse of the historic chapel's stonemasons. Stonemasons Hunter Clark, which was founded in 1900 by Glasgow masons Thomas Hunter and William Clark, folded last month leaving around 168 people unemployed. The £9 million repair work, which was partly funded by a donation from Da Vinci Code star Tom Hanks following the chapel's appearance in the blockbuster, has been left half finished. The Chapel Trust will now have to fork out more money in administration fees to find a new contractor to complete the job, and costs may rise even further if the new contractors present them with a higher revised estimate for completion.

Rosslyn had hoped to have the repair work fully completed this month (July /10) in time for their peak summer season, but they have been forced to re-tender for the remainder of the work and don't expect to have it finished until at least summer 2011.

However, the good news for the chapel is that work on the roof, which has been hidden under canvas for over a decade, had been completed before Hunter Clark folded and it is set to be fully unveiled later this month. Colin Glynne-Percy, director for the Rosslyn Chapel Trust, said: "The roof has been hidden for around 13 years, well before its profile was raised by The Da Vinci Code so many of the fans of the book will not have seen the chapel in its full glory. "We have also removed the internal scaffolding that was obscuring the ceiling inside in time for the peak summer season."

The intricately-carved ceiling, made up of rectangles and cubes, has confounded historians for generations. Many have claimed that the ceiling contains some kind of message, and more recent research has put forward the theory that it may be a form of musical notation.

However, photos may have to wait as the floor is still half finished. Visitors were banned from taking photos of the chapel's ancient interior after a number of people tripped or fell while gazing up at the ornate carvings on the ceiling. Mr. Glynne-Percy said: "Overall, work on the chapel is about 50 per cent complete. We had hoped to have it finished by now but it looks like it's going to have to wait until next year. "The previous estimate for the job was £9 million, and we hope the final bill won't be much higher than that."

*By MARK McLAUGHLIN, 10 July 2010
Heritage and Culture, Scotsman.com*

"Seatbelts are not as confining as wheelchairs."

CONGRATULATIONS "MR.BASEBALL"!!!

Photo by Kaz Novak, the Hamilton Spectator

Article from the Hamilton Spectator, August 6, 2010



Mark Strongman's "baby" will be delivered today in Ancaster. That's when the 2010 Canadian Little League Championship comes to town and the six participating teams take to the field for their final practices. Strongman, 54, pushed hard to land the prestigious national baseball event five years ago and since then has been a driving force in making the necessary upgrades to Ancaster Little League Park. It's a million-dollar project to which Strongman has devoted countless hours of sweat to make sure it's a success. He has done most of the work with his own hands to construct a new 2,000-square-foot clubhouse on site. "We call Mark 'Mr. Baseball' because he

has meant the world to Ancaster Little League," said Jennifer Miller, project co-ordinator for the championship. "We wouldn't be here without him."

Ancaster Cardinals coach Dave Whalen agrees: "Mark got the ball rolling a number of years ago and has stayed with it. A lot of people have been in and out of the organization, but he's the one guy who has remained constant through it all. His involvement has probably increased in terms of all the hats he wears for the league."

Strongman has been involved in Ancaster Little League for 21 years. He served as president for a few years and, for the Canadian championship, his role is that of tournament chairman. A carpenter by trade, Strongman gathered together the funding, material and labour to construct the new clubhouse along with the dugouts. The City of Hamilton did the major renovations to the field.

During baseball season, Strongman estimates he spends 40 hours a week at the park. But, for the past three or four weeks, his diamond duties have intensified, occasionally stretching from 7 a.m. to 11 p.m.

Mark Strongman is a member of Seymour Lodge No. 272 in Ancaster and is also active with the Scottish Rite Singers. Well done Mark, a true and faithful servant to your community!

The Vancouver-based Little Mountain team defeated Ancaster to claim the Canadian Little League Championship. They represented Canada at the Little League World Series in Williamsport Pa. on August 21st against Panama. Canada was eliminated after their 3rd game. Japan defeated Hawaii 4-1 to win the Little League World Series on August 29th.

700 MAKE THE BEEF AND CORN ROAST ANOTHER SUCCESS



On Wednesday, August 25th, 1400 cobs of super sweet corn began the 14th Annual Beef and Corn Roast, held in the Merritt Hall of the Ancaster Fair Grounds. Chairman Roy Binns extrapolated that number to determine how many were present.

MASONIC CALENDARS

A Masonic calendar is based upon the date of a beginning. Craft Masons and different appendant bodies within Freemasonry utilize different Masonic calendars to celebrate an historical inception date such as the creation of the world or an historical event specific to that Masonic order or body.

These dates are used upon official Freemason documents. The historical dates are symbolic of new beginnings, and should not be misconstrued as Freemasons believing that there was a Masonic lodge in the Garden of Eden. Symbolically, they connect the creation of physical light in the universe with the birth of Masonic spiritual and intellectual light in the candidate.

The only idea intended to be conveyed is that the principles of Freemasonry are as old as the existence of the world. It is the spirit of the institution of Freemasonry which brings a candidate from intellectual darkness to intellectual light.

Each of the "Mason" calendars, below, begin with the word, *Anno*. In the Latin language, *Anno* means *In the Year of*. The English word, *annual*, is derived from the Latin word, *anno*.

C.E. means *Common Era*, (Christians sometimes call it the Christian Era) and B.C.E. or B.C. means *Before Common Era*.

Masonic Calendar Time Line

| Craft Masons | Scottish Rite | Royal & Select Masters | Royal Arch | Knights Templar | Present Day |
|--------------|---------------|------------------------|------------|-----------------|-------------|
| B.C.E. 4000 | B.C.E. 3760 | B.C.E. 1000 | B.C.E. 530 | C.E. 1118 | C.E. 2010 |

Ancient Craft Masons:

Anno Lucis - (A.L. or A.:L.:) In The Year of Light

Anno Lucis is Latin for *In The Year of Light*.

Historical Significance: The *Year of Light* signifies the date of the creation of the world (approximately 4000 years before the Common Era), as we read in the third verse from the Book of Genesis in the King James version of the Bible as well as in the Torah.

- 1:1 - In the beginning, God created the heaven and the earth.
- 1:2 - And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 1:3 - **And God said, Let there be light: and there was light.**
- 1:4 - And God saw the light, that it was good: and God divided the light from the darkness.

Ancient Craft Freemasons in the York and French Rites, residing in Scotland, England, Ireland, France, Germany, and in America (including Canada), use the words, Anno Lucis.

Math: Anno Lucis is found by adding 4000 years (from the creation of the world to the present date) (4000 B.C.E. + 2010 C.E. = 6010 A.L. (Anno Lucis)

Relevance: The Ancient Craft Masonic calendar celebrates the creation of the world, approximately 4000 years before the Common Era, or 6010 years ago. The word, "approximately" must be used, here, because, historically, there were many different calendars in use over the last 6000+ years. This makes precise dates very difficult to ascertain. (Some historians believe it to be 4004 years before the Common Era.)

Scottish Rite:

Anno Mundi - (A.M. or A.:M.:) In The Year of the World

Anno Mundi is Latin for *In the Year of the World*.

Historical Significance: Anno Mundi also begins with the date of the creation of the world, but is based upon the older, Hebraic (Hebrew) calendar, which begins the civil year in September rather than the Gregorian calendar in use by us, today which begins the new year in January.

The Hebrew calendar has several differences from the Gregorian calendar, one of which is that some months in the Hebrew calendar have 29 days and some have 30 days. (See Anno Hebraico, below.)

Math: Anno Mundi is found by adding 3760 years to the current year. (3760 B.C.E. + 2010 C.E.) After September of the current year, add 1 year more.

Therefore, if the current date is July, 2010, add 3760 years = 5770 A.M.

If the current date is September, 2010, add 3761 = 5771 A.M. (Anno Mundi)

Relevance: The Scottish Rite Masonic calendar celebrates the creation of the world, 3761 years before the beginning of the Common Era (C.E.) or 5771 years ago. It is counted using the Hebrew calendar.

York Rite - Knights Templar Chivalric

Anno Ordinis: In The Year of The Order (A.O. or A.:O.:) (1118 C.E.)

Anno Ordinis is Latin for *In The Year of the Order*.

Historical Significance: In the year, 1118 C.E. (Common Era), 9 French knights, followers of King Baldwin, the King

of Jerusalem, and at his behest and in his presence, took vows of poverty, chastity and obedience. With great humility, they assumed the title of the *Poor Fellow Soldiers of Christ*. The job of this brotherhood-in-arms was to protect the pious pilgrims in their passage to the holy city of Jerusalem.

King Baldwin assigned them residence in a part of his palace which stood near the former site of the Temple of Solomon. The Abbot and Canons of the Temple gave them a street between the palace and the Temple in which to store their arms and magazines. Thus, they derived the name of *Templars*.

Math: Anno Ordinis is found by subtracting 1118 from the current date, thus the year, 2010 minus 1118 = 892 A.O. (Anno Ordinis)

Relevance: The date 892 A.O. celebrates the operative and speculative existence of the Knights Templar from its origin in the year, 1118 C.E. over the last 892 years.

Royal Arch Masons: In The Year of the Discovery

Anno Inventionis (A.I. or A.:I.:)(530 B.C.E.)

Anno Inventionis is Latin for *In The Year of the Discovery*.

Historical Significance: King Solomon built the first temple. Zerubbabel built or caused to be built, the Second Temple.

Little is known or written about Zerubbabel except that he was a famous man and that at all events, Zerubbabel was governor of Judah in the second year of Darius Hystaspis' reign in 520 B.C.E..

The Masonic calendar used by Royal Arch Masons dates from the year of the second temple having been caused to be built by Zerubbabel in 530 B.C.E..

Math: Anno Inventionis is found by adding 530 years to the current date, thus 2010 C.E. + 530 B.C.E. = 2540 A.I. (Anno Inventionis)

Relevance: The date 2540 A.I. celebrates the building of the Second Temple, 2540 years ago, believed to be on or very near the site of Solomon's Temple in Jerusalem.

Royal and Select Masters & Cryptic Masons: In The Year of the Deposit

Anno Depositionis (A:Dep:)(approx. 1000 B.C.)

Anno Depositionis is Latin for *In the Year of the Deposit*.

Historical Significance: Anno Depositionis dates from the year in which the Temple of Solomon was completed in 1000 B.C.E..

Math: The Masonic calendar used by Royal and Select Masters is found by adding 1000 to the current year; thus, the current year (as of this writing), 2010 C.E. + 1000 B.C.E. = 3010 A:Dep.: (Anno Depositionis).

Relevance: The Masonic calendar which Royal and Select Masters and Cryptic Masons celebrate is the year in which Solomon's Temple was completed, 3010 years ago.

The Order of the High Priesthood: In the Year of the Blessing

Anno Bonefacio (A:B:.) In The Year of the Blessing

Anno Bonefacio is Latin for *In The Year of the Blessing*.

Historical Significance: This date is used by the brethren of the Order of High Priesthood to signify the elapsed period of time calculated from the year of the blessing of Abraham by the High Priest, Melchizedek as referenced in Genesis 14:18-20.

Math: Add the year of the blessing, 1913 B.C.E. + the current year, 2010 C.E. = 3923 A:B:. (Anno Bonefacio).

Relevance: The Order of High Priesthood celebrates the blessing of Abraham by Melchizedek, 3923 years ago as the beginning of their Masonic calendar.

Other Freemason Rites (degrees) have their own Masonic calendar, but these are the most well known.

With personal permission from Simon Pierce of the Masonic Lodge of Education.

"There are worse things than getting a call for a wrong number at 4:00am... It could be a right number!"

MORALS and DOGMA --- A FREE DOWNLOAD

Scribd (pronounced /'skribd/) is a Web 2.0 based document-sharing website which allows users to post documents of various formats, and embed them into a web page using its iPaper format. Scribd was founded by Trip Adler in 2006. Scribd's major competitors are Docstoc, WePapers, and Issuu.

It appears that one can now download **Pike's complete Morals and Dogma** of the Ancient and Accepted Scottish Rite of Freemasonry, 1871, if you are computer savvy at: <http://www.scribd.com/doc/34818475/Morals-and-Dogma-of-the-Ancient-and-Accepted-Scottish-Rite-of-Freemasonry-by-Albert-Pike-1871>

QUESTIONS AND ANSWERS

Q. What is Rosicrucianism?

A. Rosicrucianism is the theology of a secret society of mystics, said to have been founded in late medieval Germany by Christian Rosenkreuz. It holds a doctrine "built on esoteric truths of the ancient past", which, "concealed from the average man, provide insight into nature, the physical universe and the spiritual realm." It is symbolized by the Rosy Cross.

Rosicrucianism was associated with Protestantism and in particular Lutheranism. According to historian David Stevenson, it was also influential to Freemasonry as it was emerging in Scotland. In later centuries, many esoteric societies have claimed to derive their doctrines, in whole or in part, from the original Rosicrucians. Several modern societies, which date the beginning of the Order to earlier centuries, have been formed for the study of Rosicrucianism and allied subjects.

Q. What makes wisdom?

A. It is more than the sum total of our accumulated knowledge, but a unique mixture of experience, understanding, insight and humanity.

Seldom do we employ our Lodge meeting for that purpose for which it was intended, for "expatiating (elaborate, enlarge) on the mysteries of the Craft."

W.L. Wilmhurst

Masonry is a sacramental system possessing, like all sacraments, an outward and visible side consisting of its ceremonial, its doctrine and its symbols which we can see and hear, and an inward, intellectual, and spiritual side, which is concealed behind the ceremonial, the doctrine and the symbols, and which is available only to the Mason who has learned to use his spiritual imagination and who can appreciate the reality that lies behind the veil of outward symbol.

W.L. Wilmhurst

IN MEMORIAM

IN MEMORIAM: V. WOR. BRO. ROY BROWN, P.M. of Buchanan Lodge No.550, passed to the Grand Lodge Above on Friday, August 6, 2010 in his 71st year. Visitation at Crestmount Funeral Home, 322 Fennell Ave East, on Monday August 9, 2-4 and 7-9 pm. Masonic Memorial Service at 9:00 pm. Funeral Service, Tuesday August 10 at 11:00 pm.

IN MEMORIAM: STANLEY MAURICE (STAN) ROSCOE, member of Seymour Lodge No. 272, and the Scottish Rite, passed to the Grand Lodge Above on August 23, 2010, at St. Joseph's Villa, in his 89th year. Was an architect by profession. A Celebration Service will be held at Marshall Memorial United Church, Fiddler's Green Road, Ancaster at 1:00 pm, on Thursday, August 26, 2010. Reception to follow at the Hamilton Golf and Country Club.

UPCOMING EVENTS

DISTRICT 'C' FALL MEETING: SATURDAY, SEPT. 11th, 2010, at 10:00 am, Hillcrest Masonic Temple, 257 Mohawk Rd. W. Hamilton. All District Brethren welcomed, especially Lodge Officers. Meet your new District Officers, receive the District Trestle Board, and learn the directions for the Masonic year!

SATURDAY, SEPT. 11, 2010 at 10:00 am, The Saturday Morning Java Club of the Grand Lodge Library Committee will be hosting author **Bro. William Mann**, whose topic will be **Knights Templar in the New World**, in the 2nd Floor Grand Lodge Library of the Grand Lodge Memorial Building, 361 King Street West, Hamilton. Enter via the East Door. Refreshments provided.

SATURDAY, SEPT. 11, 2010, noon to dusk, on the Shores of Lake Erie, Hugh Murray Lodge No. 602, **ANNUAL CORN ROAST, and BAR-B-QUE.**

For Brethren, spouses, children and parents. Bring your bathing suits. At 3 Anchor Lane, Fisherville. Contact: Brian Kiernan, 905-387-0468 for details.

TUESDAY, SEPTEMBER 14th, 2010, GRAND LODGE RECOGNITION EVENING. Hosted by Landmarks/Doric No. 654 at the Masonic Centre Hamilton. Dinner at 6:00 p.m., Lodge Programme in Norman E. Byrne Cathedral at 7:30 p.m.. Opportunity for all lodges of the 3 Districts to have their newly appointed Grand Lodge Officers presented to the Grand Master and receive their regalia from their lodge or District. Introduction of Grand Lodge award winners. Only advance reserved banquet tickets, \$20.00. **R.S.V.P. with cheque prior to September 10th 2010 to: Mr. R. F. Doherty, 547 Sunnyvale Cres. Milton, ON L9T4N1.**

MASONIC CHIPS CLINIC, at the **ANCASTER FALL FAIR on Sept. 24th, 25th, and 26th, 2010.** Volunteers will be on hand to further the safety of area children. Chairman David Wilkinson needs volunteers. Contact him at 905-549-0656 or dsw593@gmail.com.

MASTERS AND WARDENS ASSOCIATION presents **Deacons Floor Work and Balloting Workshop, Thursday, September,30th, 2010 at 7:30 p.m.** at the Masonic Centre of Hamilton. Sponsored by Hugh Murray Lodge No. 602.

CANCELLED! OCTOBER 14 – 17, 2010
BUS TRIP to PHILADELPHIA and WASHINGTON D.C.
See summary **notice on Page ..**
Contact person: W. Bro. Damon Allan, 905-561-5444 or damon@maxima.net.

FALL DIVINE SERVICE at NEW WESTMINSTER PRESBYTERIAN CHURCH, 1025 King Street East, Hamilton, (beside Scott Park) **Sun., Oct. 24, 2010, 7:00 pm.** Families and friends. Aprons for Masons. Watch for Board of Relief information card with your summons.

WEBSITES OF INTEREST

Freemasonry Today – www.freemasonrytoday.com
Heritage Lodge No. 730 – heritagelodge730.ca
The Masonic Society – www.themasonicsociety.com
The Philalethes Society – freemasonry.org
The Scottish Rite Research Society – www.scottishrite.org/what/educ/srrs.html
The Quatuor Coronati Lodge No. 2076 – www.quatuorcoronati.com

Editor: R.W. Bro. Wayne Elgie
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Share a hard copy with a member who does not have a computer.

