

Dear Brethren,

Enclosed please find the *The Electronic Beacon: Lighting the Way !!!*, Volume Nineteen, Issue 03 (Whole Number 188), Saturday, 01 November 2025.

This issue contains 115 pages.

The monthly calendar in *The Electronic Beacon: Lighting the Way !!!* newsletter allows the Brethren to see, at a glance, the work being done in the District for that month. Thus, if you're interested in attending a particular Degree, look at page 08 to see where one is being conducted in the District.

Each month also provides an inspirational message from the D.D.G.M. as well as the monthly *Grand Lodge Communiqué* from the Grand Master, and the Deputy Grand Master.

Definitions of Masonic terms are also included in each issue along with various aphoristic * "*Masonic Points to Ponder*", designed to be used for that short piece of Masonic Education that should be a part of every Lodge meeting, a longer piece of Masonic Education, excerpts from Mackey's *Encyclopaedia of Freemasonry* and excerpts from Grand Lodge's publication by R.W. Bro. Wallace E. McLeod, *Whence Come We ? Freemasonry in Ontario: 1764 - 1980*.

Please don't hesitate to forward it on to anyone who might find its contents of interest. I would be very pleased to include the e-mail addresses of the Brethren in your Lodge in my distribution list if sent to me. By the same token, send me an e-mail if you would not like to receive further issues of *The Electronic Beacon: Lighting the Way !!!* newsletter and your name will be immediately removed from its circulation list.

Sincerely and fraternally yours,

R.W. Bro. Bob McBride

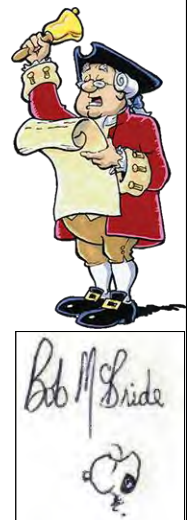
[* An aphoristic style means a compact, condensed or epigrammatic
{ a concise, clever, and sometimes paradoxical statement or line of verse } style of writing.]



R.W. Bro. Robert Collins McBride [Bob]



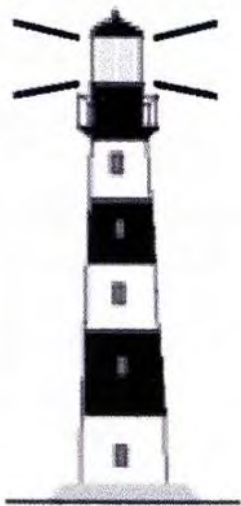
- Past Peterborough District Deputy Grand Master, 2007 - 2008
- Editor of the monthly *The Electronic Beacon: Lighting the Way !!!* 2007 - 2026
- Peterborough District Historian, 2001 - 2026
- Peterborough District Communications Chairman, 2002 - 2021
- Past Master, Keene Lodge A.F. & A.M. No. 374 G.R.C., January 2002 - May 2004, May 2022 - April 2024
- Past Master, William James Dunlop Lodge A.F. & A.M. No. 675 G.R.C., 2010, 2017, 2018, 2019
- Director, The Masonic Foundation of Ontario, 2009 - 2015
- Former Editor of the quarterly 60-page *Reflections: The Newsletter of the Committee on Masonic Education*, The Grand Lodge of Canada in the Province of Ontario, Member: July 2006 - July 2008, Editor: July 2008 - July 2010, Advisor: July 2010 - July 2011
- Past Editor of *The Ontario Mason Magazine*, The Grand Lodge of Canada in the Province of Ontario, Member: July 2003 - July 2007, Assistant Editor: July 2008 - July 2010, Editor July 2010 - July 2011



Because I Am A Freemason

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





The Electronic Beacon: Lighting the Way !!!

Teamwork
Encourages
Active
Masons

Recipient of the Grand Lodge Award of Merit: 2012 Grand Lodge Award for the Best District Newsletter: 2009

Began in September 1995 as the *Peterborough District Masonic Newsletter*
with two hard-copy issues per year.

Editors: 1995 - 1998: R.W. Bro. Frank E. Lucas

1998 - 2001: V.W. Bro. Thomas J. King

2001 - present: R.W. Bro. Robert C. McBride

Recipient of the Grand Lodge Award: 2002, 2003, Award of Merit: 2004, 2005, 2006
Became the *Peterborough District's Electronic Beacon* in July 2007.



Volume Nineteen, Issue 03

Whole Number 188

Saturday, 01 November 2025

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R.W. Bro. James J. Dunn
District Deputy Grand Master

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W. Bro. Brian Lalande
District Secretary

Hastings, ON
705-977-5295
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Grand Lodge of A.F. & A.M. of Canada
in the Province of Ontario
Peterborough District



Greetings Brethren,
I hope this message finds you well.
I would like to begin by expressing my heartfelt thanks to all the Lodges for the warm welcome I have received during my fraternal visits, and especially during my first Official Visit of the year to Village Lodge No. 145.

The Brethren of the Peterborough District should feel very proud of the fine work being done, both in the mechanics of the ritual and in its heartfelt delivery. It is evident that much preparation and dedication have gone into your work, and it truly shows.

I wish to acknowledge and thank our Grand Stewards, V.W. Bro. Mitchell and V.W. Bro. Castle, as well as our Immediate Past D.D.G.M., R.W. Bro. Maini, and our District Secretary, W. Bro. Lalande, for their steadfast support this year and for accompanying me on my visits within and beyond our District.

I also had the pleasure of travelling with the Brethren of Village Lodge No. 145 on their annual fraternal visit to Orono Lodge No. 325, Ontario District.

It was a wonderful evening and an honour to sit in the East with R.W. Bro. Stephenson as he made his own fraternal visit.

As Remembrance Day approaches, I encourage all Brethren to take the opportunity to attend a ceremony in their community to honour the men and women who sacrificed so much

for the freedoms we enjoy today.

I look forward to seeing each of you in the coming months.

Fraternally,

R.W. Bro. James J. Dunn

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W. Bro. Brian Lalande
Peterborough District Secretary.
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Ontario Masons



R.E.M.: Ritual, Education, Mentoring.

R.W. Bro. James J. Dunn
District Deputy Grand Master

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Grand Lodge of A.F. & A.M. of Canada
in the Province of Ontario
Peterborough District

On Wednesday, 08 October 2025, R.W. Bro. James J.M. Dunn, Peterborough District Deputy Grand Master 2025 - 2026, made his first Official Visit of this Masonic Year. Village Lodge A.F. & A.M. No. 145 G.R.C. held a banquet at 6:30 p.m. followed by Lodge opening at 7:30 p.m. when Bro. Bradley Clarke was Passed to the Second Degree.



Photo by V.W. Bro. David Rosefield, Otonabee Lodge No. 101.

At the banquet preceding the Official Visit, R.W. Bro. Dunn gave the following talk:

Good evening, Brethren.

It is truly an honour to be here with you tonight on my first Official Visit. I want to thank you all for the warm welcome and the outstanding hospitality you've shown me. It's always encouraging to see such a vibrant and welcoming Lodge, and tonight is no exception.

As I travel and visit Lodges across our District, I've been sharing my theme for the year — “Back to Basics”. This idea isn't about simplifying what we do. On the contrary, it's about returning to the core values and practices that make Freemasonry meaningful, effective, and enduring.

It also aligns closely with our Grand Master's theme of ritual, education, and mentoring, which I believe are three of the most essential ingredients for the long-term health and success of our Lodges.

Let's talk about ritual for a moment. Over the years, we've seen a shift — and not always for the better. In many cases, we hand new Candidates a book or a guide and ask them to memorize the material on their own. But that's not how many of us learned. And it's certainly not how our predecessors learned.

If we go back — before printed books were easily available — the work was taught mouth to ear. Mentorship wasn't optional; it was expected. Officers and seasoned Members took the time to sit with Candidates, walk them through the work, explain the symbolism, and ensure that the lessons were truly understood — not just memorized.

That kind of personal investment built stronger Masons, stronger Lodges, and stronger bonds among the Brethren. And that's what we need to get back to.

When we take a hands-on approach to mentoring, we do more than just help a Candidate learn his work — we form real connections. We build trust. We open the door for deeper conversations about the meaning behind the ritual, the relevance of our obligations, and how these lessons apply to our daily lives.

And mentorship shouldn't stop at Initiation. As Officers progress through the chairs, each one should be mentoring the Brother who follows in his footsteps. It's about passing down the practical mechanics of the work — yes — but also about passing down confidence, expectations, and a deeper understanding of the duties of leadership.

Think of what that does for a Lodge. By the time a Brother is ready to sit in the East — in the Chair of King Solomon — he is not only prepared, he is capable. He's had the benefit of guidance, experience, and the support of the line that came before him. That's how you build leadership succession — and that's how you build a healthy Lodge.

Now, let's talk about the new Members. One of the best things we can do is involve our newer Brethren early. Too often we wait until they've been around for a while to ask them to participate in ritual or serve on committees. But when we give them small roles in ritual — even just a line or two — they start to feel like part of something bigger. They begin to take ownership.

And here's where our long-standing Members come in. By stepping in as mentors, guides, or even just supporters on the sidelines, they remain engaged and active too. It keeps the flame alive in our senior Members while nurturing the spark in our newer ones.

And it's not just about ritual. Committees are another great way to help a Brother get involved. Whether it's organizing events, helping with fundraising, managing finances, or leading education programs — every Member has a skill set that can benefit the Lodge. We just have to ask them to use it.

I've had the pleasure of witnessing some of your newer Members participating in ritual work, and I want to commend you for that. It's clear that you are making a conscious effort to involve all your Brethren, and it shows. This kind of culture doesn't happen by accident — it happens through intention and leadership.

And beyond the work inside the Lodge, I would also like to commend you for the role you play within your community. When Lodges are visible and active in their towns and cities — when we support local causes, show up at events, and lend a helping hand — people take notice.

They see that Masonry is not just a private club but a force for good. And that's what attracts like-minded men — men who are seeking something greater than themselves. Men who are drawn to our values because they see us living them out in the real world.

Everything we do — from how we treat a new Candidate, to how we engage with our community — sends a message about who we are and what we stand for.

In closing, I believe that if we as Masons can commit to going back to the basics — to focusing on quality mentorship, meaningful education, and genuine involvement — our Lodges will not only survive, they will thrive.

We will see stronger relationships, improved ritual work, and a renewed sense of purpose within our ranks. Our meetings will become something our Members look forward to, not feel obligated to attend. And that positive spirit will radiate outwards — bringing light not only to our Lodges but to the communities we serve.

Brethren, I thank you again for your hospitality, your attention, and your continued commitment to the Craft. I look forward to walking this path with you — as we build upon the solid foundation of our traditions and carry them forward for future generations.

Thank you, and may the Great Architect continue to guide our work.



R.E.M.: Ritual, Education, Mentoring.



From The Editor:

This electronic *The Electronic Beacon: Lighting the Way !!!* is a means of communicating with Brethren who have e-mail addresses. Please copy any information contained in this newsletter and forward it to Brethren who do not have access to e-mail. I look forward to receiving feedback about this form of communication. It does not replace any other forms of communication but, hopefully, will provide a forum for rapid communication.



I have purposely not included a listing of the Brethren on the circulation list for privacy reasons. If you know of other Brethren who would like to receive a copy, please let me know.

The first issue of *The Electronic Beacon* was sent on 30 July 2007.
A big thanks to everyone who contributes to this newsletter.
Your continued input and feedback is most appreciated.

Sincerely and fraternally yours,

R.W. Bro. Robert Collins McBride [Bob].

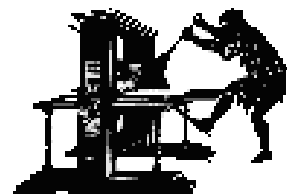
- Editor, *The Electronic Beacon: Lighting the Way !!!*
- Peterborough District Historian,
- Past Peterborough District Deputy Grand Master (2007 - 2008).



**Masonic Licence Plates
Available now through
the Service Ontario office
- a Maple Leaf, Square and Compasses
graphic licence plate.**



Price: \$ 82.15 lundT.I.P. (Tax In Price)





Here are some Masonic
(in blue with white lettering)
and non-Masonic
activities for you !!!



Welcome November!



Ontario Masons

NOVEMBER 2025 !!!

November is a month
full of reflection,
remembrance,
and awareness.

November 2025

MOVEMBER

1stSun	Mon	Tue	Wed	Thu	Fri	Sat
 Daylight-Saving Time Ends					 All Saints' Day	1 All Saints Day !!!
2 Daylight Savings Ends 2:00 a.m. All Souls' Day	 ALL SOULS' DAY	4 Clementi 313 Elections & Masonic Education	5 Percy 161 1st: Mr. James Hutton	6	7 Cancer Awareness Day !!!	8
9	10 Golden Rule 126 Official Visit 1st: Matthew Brown	11 Remembrance Day !!!	12 Village 145 2nd: Bro. Allan Clarke		14 World Diabetes Day !!!	15
16	17 Wing Nite at "The Wing House" 7:30 p.m. Peterborough Square	18 Peterborough 155 3rd :	19 Otonabee 101 Firefighters' Degree Team: Exemplification 3rd	20 World Philosophy Day !!!		22 Percy 161 Fish Fry 4:00 - 7:00 p.m.
23	24 Havelock 435 Official Visit Bro. James Harley prove himself in 3rd.	25	26	27 Family Health History Day !!!		29 Golden Rule 126 Spaghetti Supper 6:30 p.m.
30						

R.E.M: Ritual, Education, Mentoring.

GRAND LODGE OFFICERS

2025 - 2026

GRAND MASTER

M.W. Bro. Jamie R. Ireland

DEPUTY GRAND MASTER

R.W. Bro. Arthur Michael Di Cecco

GRAND SECRETARY

R.W. Bro. Louis M. Domjan
363 King St. W., Hamilton ON L8O 18P
Tel: 905-528-8644 - Fax: 905-528-6997
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GRAND SENIOR WARDEN

R.W. Bro. Hector Miguel Medina Avila

GRAND JUNIOR WARDEN

R.W. Bro. Andrew Allen McDowell

GRAND REGISTRAR

R.W. Bro. Allison Frederick Gowling

GRAND TREASURER

R.W. Bro. Sydney Schatzker

GRAND STEWARD

V.W. Bro. William L. Mitchell
Clementi No. 313

V.W. Bro. Larry R. Castle
Clementi No. 313



Ontario Masons



The Grand Master's Project



presents:



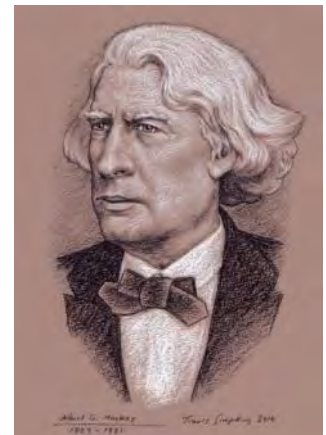
Charity No. 2477



Freemasonry is a science of symbols, in which, by their proper study, a search is instituted after truth, that truth consisting in the knowledge of the divine and human nature of God and the human Soul.

Albert Mackey

www.azquotes.com/quotes/topics/masonic.htm



DISTRICT LEADERS & COMMITTEE
CHAIRMEN

DISTRICT PROJECT

W.Bro. John Muise; jmuise@live.ca

GRAND MASTER'S PROJECT

R.W. Bro. Bharat Maini; bharatmaini2024@gmail.com

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EDUCATION COMMITTEE

R.W. Bro. Bob Keay; bobkeay1@gmail.com

MENTORSHIP TEAM CHAIRMAN

V.W. Bro. Dave Rosefield; drosefie@gmail.com

SPECIAL EVENTS

R.W. Bro. Al Baswick; al.baswick@gmail.com

DISTRICT EVENTS RECORDER

R.W. Bro Gary Ballard; mason.1164@gmail.com

DISTRICT HISTORIAN

R.W. Bro. Robert Collins McBride; ddgm2007@nexicom.net

NEW MEMBERS LIAISON

V.W.Bro. Larry Castle; lrcastle53@gmail.com



It might be time for a new apron and office to be added. As more Lodges try to navigate this new world of technology-based meetings, we may need the Tech Support apron.

COMMUNICATION

COMMUNICATION DISTRICT SECRETARY

W. Bro. Brian LaLonde
(Percy No. 161)



BEACON (*electronic newsletter*)

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(Village No. 145/Otonabee No. 101)

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(Havelock No. 435)



TRESTLE BOARD

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(Peterborough No. 155)

P.D.D.G.M. ADVISORS

R. W. Bro. Harold Grills

R.W. Bro. Andy Henderson

R.W. Bro. John Morton

R.W. Bro. Frank Groves



Travelling Square

Wednesday, October 01, 2025
Clementi No. 313 to Percy No. 161

Monday, April 27, 2026
Percy No. 161 to Havelock No. 435



PDMA MEETINGS

EXECUTIVE MEETING

Thursday September 25th, 2025

SEMI-ANNUAL EXECUTIVE MEETING

Thursday October 23rd, 2025

EXECUTIVE MEETING

Thursday April 23rd, 2026

ANNUAL GENERAL MEETING

Thursday May 28th, 2026

Meetings scheduled to begin at 7:30 pm at Peterborough Temple

PDMA DEGREE TEAMS

MASTERS DEGREE TEAM

Tuesday October 7th, 2025
Clementi Lodge No. 313
W. Bro. Jason Wraight

SENIOR WARDENS DEGREE TEAM

Wednesday March 18th, 2026
Otonabee Lodge No. 101
W. Bro. John Fraser

JUNIOR WARDENS DEGREE TEAM

Monday April 13th, 2026
Golden Rule No. 126
W. Bro. Ian Thompson

Peterborough Coffee Club

Lodge Building: 415 Rubidge St. Peterborough K9H 4E2

All Masons and guests are welcome to attend this opportunity for quality fraternity.

Weekly Wednesday morning 9:00 a.m. to 11:00 a.m. EXCEPT the 3rd Wed. of July.

Hosted by V.W. Bro. Roger Morton, W. Bro. Stephen Hedgecock and company since 2011.





OFFICIAL VISITS

VILLAGE No. 145	Wed. Oct. 08, 2025	Millbrook
GOLDEN RULE No. 126	Mon. Nov. 10, 2025	Campbellford
HAVELOCK No. 435	Mon. Nov. 24, 2025	Havelock
OTONABEE No. 101	Wed. Feb. 19, 2026	Peterborough
CLEMENTI No. 313	Tue. Mar. 03, 2026	Peterborough
PERCY No. 161	Wed. Apr. 01, 2026	Warkworth
PETERBOROUGH No. 155	Tue. Mar. 17, 2026	Peterborough

When scheduled, banquets will begin at 6:30 pm.

INSTALLATIONS

CLEMENTI No. 313	Tue. Dec. 02, 2025	Peterborough
PETERBOROUGH No. 155	Tue. Dec. 16, 2025	Peterborough
VILLAGE No. 145	Wed. May 13, 2026	Millbrook
OTONABEE No. 101	Wed. May 20, 2026	Peterborough
HAVELOCK No. 435	Mon. May 25, 2026	Havelock
PERCY No. 161	Wed. Jun. 03, 2026	Warkworth
GOLDEN RULE No. 126	Mon. Jun. 08, 2026	Campbellford

When scheduled, banquets will begin at 6:30.

PETERBOROUGH DISTRICT LODGE MEETINGS

<i>Name of Lodge</i>	<i>Location</i>	<i>Regular Meetings</i>
OTONABEE No. 101	Peterborough	3rd Wednesday
GOLDEN RULE No. 126	Campbellford	2nd Monday
VILLAGE No. 145	Millbrook	2nd Wednesday
PETERBOROUGH No. 155	Peterborough	3rd Tuesday
PERCY No. 161	Warkworth	1st Wednesday
CLEMENTI No. 313	Peterborough	1st Tuesday
HAVELOCK No. 435	Havelock	4th Monday

(Meetings begin at 7:30 pm)

PETERBOROUGH DISTRICT LODGE GENERAL PURPOSE MEETINGS

<i>Name of Lodge</i>	<i>Location</i>	<i>G.P. Meeting</i>
OTONABEE No. 101	Peterborough	2nd Tuesday
GOLDEN RULE No. 126	Campbellford	4th Thursday
VILLAGE No. 145	"Wing House"	3rd Monday
PETERBOROUGH No. 155	Peterborough	1st Friday
PERCY No. 161	Warkworth	4th Wednesday
CLEMENTI No. 313	Peterborough	4th Tuesday
HAVELOCK No. 435	Havelock	4th Sunday

(Meetings begin at 7:00 pm)



P.D.M.A. EXECUTIVE

CHAIRMAN

W. Bro. John Fraser

1st VICE-CHARMAN

W. Bro. Ian Tompson

2nd VICE-CHAIRMAN

W. Bro Jason Wraight

SECRETARY-TREASURER

Bro. Ed Spence

HONNORARY CHAIRMAN

R.W. Bro. James J. Dunn

MEMBER EX-OFFICIO

R. W. Bro. Bharat Maini



DDGM'S THEME

' Getting back to the basics. '



DISTRICT PROJECT

'Hospice Peterborough/Norwood/Warkworth'

... (taken from the Hospice Resident Handbook)

"Hospice care is not about bricks and mortar, it's about creating a welcoming, safe, peaceful place to live, die and to grieve.

It is their mission to enhance the comfort, dignity and quality of life of individuals and families living with or affected by life-threatening illness or grief.

As well, all programs and services provided by Hospice are offered at no cost to you or your family."

Peterborough District's

TRAVELLING SQUARE

Created by R.W. Bro. W.R. Morris (DDGM 1927-1928), who wrote,
*"The purpose and significance of the Travelling Square is to promote
and encourage fraternal visits among the Lodges in the District."*

The wooden box was hand-made in 1994 by W. Bro. David Montgomery
and W. Bro. Reg Nelson, Members of Norwood Lodge No. 223.

The visiting Worshipful Master will take with him a full complement
of his Officers to perform the Degree work of the evening,
planning the Masonic Work of the evening with the host Worshipful Master.

By continuing to choose the months of October and April
(other than in the cases of Otonabee, Keene, and Havelock Lodges,
who hold their Elections in April), good travelling weather should be assured.



Travelling Square Schedule

The schedule is made to bring back the Lodges into a logical rotation.

YEAR	D.D.G.M	FROM	TO	DATE
2025 - 2026	J.J. Dunn	Clementi	Percy	October 2025
		Percy	Havelock	April 2026
2026 - 2027		Havelock	Peterborough	October 2026
		Peterborough	Otonabee	April 2027
2027 - 2028		Otonabee	Golden Rule	October 2027
		Golden Rule	Village	April 2028
2028 - 2029		Village	Percy	October 2028
		Percy	Clementi	April 2029
2029 - 2030		Clementi	Havelock	October 2029
		Havelock	Peterborough	April 2030
2030 - 2031		Peterborough	Otonabee	October 2030
		Otonabee	Golden Rule	April 2031



Ontario Masons



Brethren

As Chairman of the Lodge of Instruction Committee, I would like the opportunity, if invited, to visit each Lodge at their regular practice meeting(s), or at a regular Lodge meeting if they are short of work.

My hope is that, in this way, I can be of service to more Brethren of the District.

I look forward to working together with the Lodge Officers and to provide some instruction and information in a framework of fun and fellowship.

S&F

R.W. Bro. Andy Henderson

Chairman, Lodge of Instruction Committee.





R.W. Bro. Bob Keay, as this year's District Education Chairman, will include a short piece of Masonic Education in each month's issue of *The Electronic Beacon: Lighting the Way !!!* newsletter.

As the District Education Chair I will try and bring some education to *The Electronic Beacon: Lighting the Way !!!* each month that is informative, but not tedious to read.

THE IMPORTANCE OF THE MASONIC SERVICE

by R.W. Bro. Bob Keay, Education Chairman, Peterborough District

The greatest honour we can pay to a Brother is to assist in his send-off to the Great Architect of the Universe, by way of his Memorial Service.

It is a small act, but so very important to us as Masons, and to the Craft in general. Even if we were not dear friends, close comrades or even fully acquainted, we are Brothers and we have that duty to perform for every Brother where and when we are able to do so. It's also the appropriate time to thank the Brother's family for having allowed him to share his time on Earth with our Fraternity.

In my lifetime I will attend more Masonic Services than I ever will funerals for close non-Masonic friends, or even family. Our Brotherhood is quite substantial and we become close friends with many Masons from many Masonic branches, so when we experience the loss of a Brother, we want to have the opportunity to show the family the strength of our Masonic bonds.

The importance of the Masonic Memorial Service lies in its role of providing comfort to the family, honoring the deceased's memory, and publicly demonstrating Masonic principles like brotherly love. It is a public ceremony where Freemasons wear their regalia to perform rituals, and it often serves as an opportunity for the community to witness Masonic traditions. For the family, it offers a profound sense of solace and shows that they are part of the larger Masonic family. For the fraternity, it reinforces the lessons of life, death, and legacy through its rituals and symbolism.

Besides noticing our aprons and the jewels we wear, the first thing any non-Mason will observe is the size of the turnout. If it is small, they could conclude that the Masonic Community did not hold the deceased Brother in very high esteem. Or, even worse, that Masons are much too busy with their own private lives and interests to practise the tenets of Charity and Brotherly Love of which we so loudly boast. In other words, they might conclude that we don't practice what we preach. If the turnout is large, the non-Mason is likely to come away with a very different impression of both the Fraternity and the deceased Brother.

Conducting Masonic Funeral Services is as old as our Fraternity itself. In the days of Operative Masonry, stonemasons buried their own with great solemnity and reverence. The deceased Brother was a man they had worked with side-by-side for years – perhaps a lifetime. They extolled his virtues and the contributions he had made to the work of the Craft. The entire guild turned out in force to mourn their Brother's passing, and to express their sympathies to the Brother's family. This tradition has been carried forward for centuries to our present-day Speculative Masonry.

Attending these services are, in many ways, just as important as attending Lodge meetings. Perhaps, even more so, because it offers each of us an opportunity to reflect upon our own mortality, and to reaffirm our individual faith in the Great Architect.

Brethren, when you receive word from your Lodge of a Masonic funeral, take the time out of your busy lives to make this final act of respect and tribute. No, you may not have personally known the Brother, but he was your Brother, and that alone is enough to justify making the effort to attend and to demonstrate to the world that we Freemasons do, in fact, sincerely care about each other -- both in life and in death.

One day, and we know not when, each one of us will be that Brother who has passed to the Grand Lodge Above. One day, each one of us will have ended our journey through the Craft.

After spending years in the Masonic Fraternity, how would you feel if most of your Lodge Brothers were too occupied with their own self-interests to attend your Masonic Funeral Service? How will your loved ones feel about the organization you belonged to that cannot muster more than a handful of Members to stand around your casket?



This is one obligation and commitment that each of us should earnestly strive to fulfill even if we can't always attend Lodge meetings. Let's demonstrate to the world that we are indeed men who practise Brotherly Love - all the way to the edge of the grave.

If you want to know more about our Masonic Ritual or any other educational topic of interest to you and your Lodge, please contact me.



As your District Education Chairman, I am charged with preparing and delivering presentations on a great many topics to help your Members gain more from their Masonic experience. I will come to your Lodge and deliver formal presentations in the Lodge Room, talks at the banquet hour, or small group discussions on topics of your choosing. All I ask is that you allow sufficient time for me to conduct research and be properly prepared to make the delivery fulfilling for you and your Lodge.

R.W. Bro. Bob Keay – Peterborough District Education Chairman

< bobkeay1@gmail.com >
(705) 930-3476



Ontario Masons

District Deputy Grand Master's Theme

‘ Getting back to the basics. ’

*Is the District Deputy Grand Master
automatically
a Member of each Lodge in the District
during his term of office?*



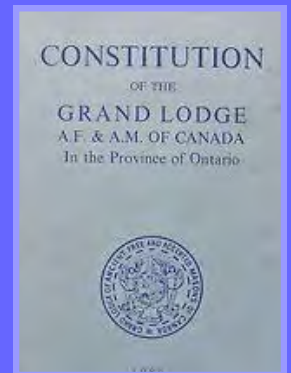
The District Deputy Grand Master is authorized to preside, and only those with this authority are presented, received under the wands, accorded the Grand Honours and given the gavel.

Each Lodge in the District is required to send a copy of every Summons to the District Deputy; however he is not a Member of every Lodge in the District, and is certainly not entitled to vote or ballot. (See the Book of Constitution Sec. 96, 239 and 344).

Book of Constitution-Sec. 96-*The District Deputy Grand Master shall have authority, unless the Grand Master or the Deputy Grand Master be present, to preside at any Lodge Meeting within his District and to direct the business thereof during his visit thereto.*

Book of Constitution-Sec. 239-*The Master shall cause the Secretary to send a copy of every Summons to the Members of the Lodge, the District Deputy Grand Master of the District in which the Lodge is situated, the Grand Secretary and the Grand Master.*

Book of Constitution-Sec. 344-*All Members of the Lodge present when the Ballot is taken must Ballot.*



The Peterborough District Deputy Grand Master's Project presents:

DISTRICT PROJECT

‘Hospice Peterborough/Norwood/Warkworth’

... (taken from the Hospice Resident Handbook)



***“Hospice care is not about bricks and mortar,
it's about creating a welcoming, safe,
peaceful place
to live, die and to grieve.***

***It is their mission to enhance the comfort,
dignity and quality of life of individuals
and families living with or affected by
life-threatening illness or grief.***

***As well, all programs and services provided by Hospice
are offered at no cost to you or your family.”***

2025/2026 District Project Number 2535



2025/2026 DISTRICT PROJECT NUMBER 2535



Brethren,

This year's District Project is focused on Hospice, specifically those in Peterborough, Norwood and Warkworth. Most of us know someone who has lost someone close to them.

In my case, it's personal, as my wife died in hospice Peterborough last Thanksgiving.

I saw, firsthand, the love and compassion that they have, not only for the person dying, but for the family as well.

What most people don't realize, is how much is done for the family as a whole. Volunteers visit families in their homes, allowing the spouse to go out for a few hours, even if it's only to get a coffee with a friend or buy groceries.

From the moment a patient is diagnosed with a terminal illness, Hospice doctors or nurses will visit on a regular basis, making sure that their pain is controlled. The cost of all medications is fully covered.

There are also grief sessions available at no cost to anyone who has lost a loved one, even children.

While some of these costs are covered by the government, a large portion isn't, and that's where donations come in.

At the Charity Lecture, we are asked "*Would you give if it were in your power?*" We all answered "yes".

Please support this project to the best of your ability.

We never know when we, or someone we love, might need the love and care that Hospice gives.

W. Bro. John Muise

Peterborough District Project Chair



San Bernardino
HOSPICE CARE

GONE TOO SOON

By: W. Bro. John Muise

I'm sitting at the computer, but my mind goes back to where I was only an hour or so ago. With a sprig of "acacia" in my hand, I walked forward towards the urn of a man I was proud to call my Masonic Brother, placed it before the urn, pointed towards the sky, and reflected on just how fragile life can seem.

A short 14 months ago, he was sitting next to me in a van, and we were on our way to a four-day Masonic convention in Montreal. It was an adventure I had been looking forward to for awhile and, other than bad weather, and a Lodge room that was too hot for comfort, it was a weekend that was filled with good friends, good food and good memories.

Each night, I phoned my wife to see how she was doing, let her know how my day went, and just to hear her voice. One month later she was diagnosed with terminal cancer, and a short four weeks later, she died.

Gone too soon.

A few months passed and my Masonic Brother was also diagnosed with terminal cancer. He passed to the Grand Lodge Above just a few short days ago – and exactly one year and one day after I lost my wife.

Gone too soon.

There is a lesson here for all of us to learn: not one of us knows when our time on this earth might end. Make use of the time you are given. Look out for those in need and make a habit of doing "*small acts of kindness*" – because things that might seem small to you can mean so much to those receiving them.

Do the things that you have wanted to do but keep putting off.

Tell those who are important to you how you feel about them.

We've all heard the phrase that Masonry "*makes good men better*".

Isn't it time that we put that philosophy to good use.

After all, when it is our turn to face the GAOTU, and our Brethren are lining up to place that sprig of evergreen by our urn, wouldn't we like to think that they are saying:

"He was gone too soon".



Peterborough District Project 2025 - 2026

This year's District Project is focused on Hospice,
specifically those in
Peterborough, Norwood and Warkworth.

Peterborough District Project Number 2535



We will accept e-transfers.



Please include a note
to identify the individual
donating
and the project number

E-Transfers can be made directly
to the Masonic Foundation
at donations@tmfo.ca

If donating by cheque, please make it out to:
"The Masonic Foundation of Ontario"
as well as noting
"Project 2535"
on the memo line.

Please give your cheque to either of:
Peterborough DDGM, R.W. Bro. James J. M. Dunn,
or District Chairman, W. Bro. John Muise.

Or mail it directly to:

The Masonic Foundation of Ontario,
361 King Street West, Hamilton, ON, L8P 1B4.

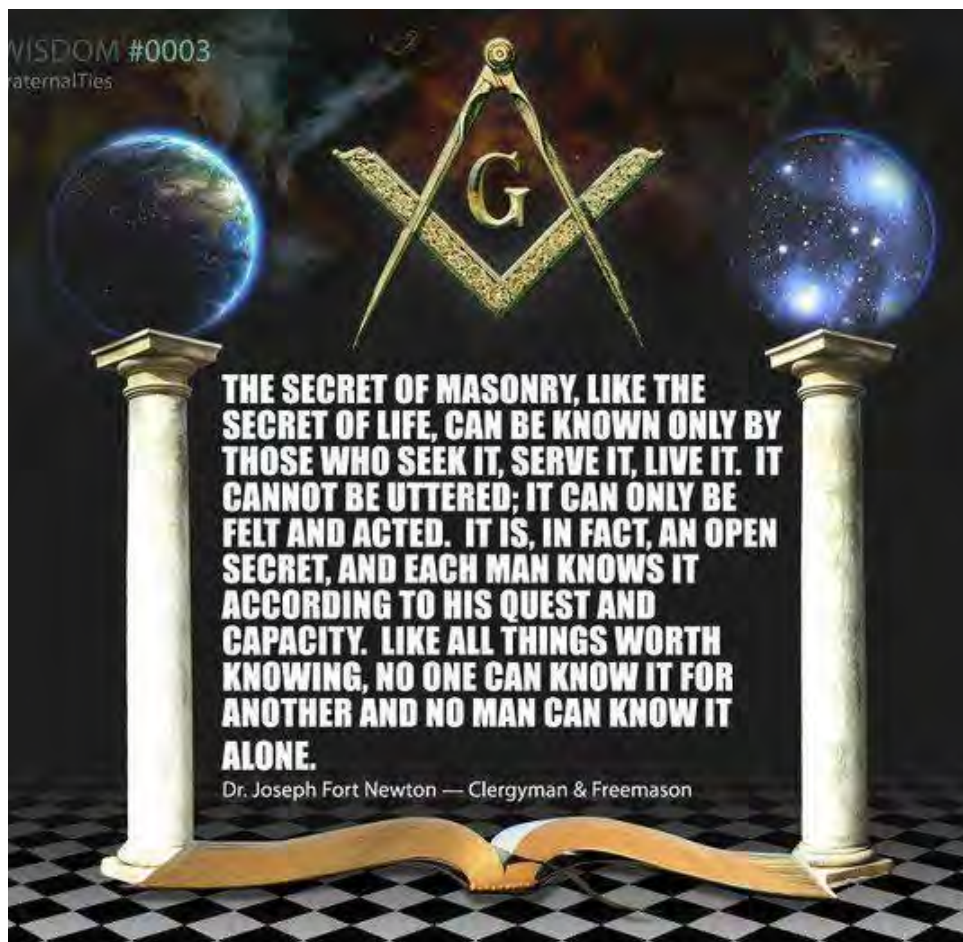
Tax receipts will be issued by the MFO.

You will be apprised of our monthly project progress.

So far we have raised \$ 2,555 !!!



HOSPICE CARE



FUN FACTS ABOUT NOVEMBER

November is often referred to as a transitional month. In the southern hemisphere spring gives way to summer and in the northern hemisphere, say goodbye to fall, because winter is coming!

Novem is the Latin word for 9.

But wait, isn't November the 11th month?

Interestingly, before January and February were added to the calendar, November was the 9th month. Instead of changing November to *Unidecimber* (Latin for 11), they kept the name.

In Finland, the word for November is *Marraskuu*, meaning the month of the dead. Now this may sound ominous, but the reason for the name is because all the seasonal trees and plants lose their leaves or die in the month of November. It is always a relief in November when the clocks turn back and we all get an extra hour of sleep.

Remembrance Day a very important day that happens each year on November 11th. This day is special because it marks the end of World War I. The fighting stopped on the 11th hour of the 11th day of the 11th month in 1918. That's when an agreement, or armistice, was signed to end the war. On this day many people around the world remember this day and honour those who fought in the war.

AROUND AND ABOUT PETERBOROUGH DISTRICT:



Clementi Lodge A.F. & A.M. No. 313 G.R.C. took the Peterborough District's Travelling Square to Percy Lodge A.F. & A.M. No. 161 G.R.C. on Wednesday, 01 October 2025, when Bro. Mark Lockhart was Initiated into the Mysteries and Privileges of Ancient Free and Accepted Freemasonry.



Photo by W. Bro. Jeremy Mahoney, Immediate Past Master, Percy Lodge No. 161

Then, on Tuesday, 07 October, the Peterborough District's Masters' Degree Team Passed Bro. Graeme Caughill, Member of Clementi Lodge A.F. & A.M. No. 313 G.R.C., to the Second Degree.



Photo by V.W. Bro. David Rosefield, Otonabee Lodge No. 101.

On Wednesday, 08 October 2025, R.W. Bro. James J.M. Dunn, Peterborough District Deputy Grand Master 2025 - 2026, made his first Official Visit of this Masonic Year. Village Lodge A.F. & A.M. No. 145 G.R.C. held a banquet at 6:30 p.m. followed by Lodge opening at 7:30 p.m. when Bro. Bradley Clarke was Passed to the Second Degree.



Photo by V.W. Bro. David Rosefield, Otonabee Lodge No. 101.

On Thursday, 09 October, Members of Village Lodge A.F. & A.M. No. 145 G.R.C. made their annual pilgrimage to Orono Lodge A.F. & A.M. No. 325, Ontario District. It marked the 75th anniversary since Orono Lodge and Keene Lodge A.F. & A.M. No. 374 G.R.C. began their annual exchange programme. R.W. Bro. Blain Moffat, Past D.D.G.M. of Ontario District, brought the Orono Lodge Summons from June 5th, 1951, where the W. Master, W. Bro. Norman Allin, wrote:

“FRATERNAL VISIT

The W.M. has accepted an invitation to visit Keene Lodge, No. 374, Keene, Ont., on Thursday evening, June 21st. Final arrangements of transportation will be made at our regular meeting, June 14th.”

PAST MASTERS		PAST MASTERS	
* G. R. Clare	1917 and 1918	* W. T. Lockhart	1875
* J. J. Gilfillan	1919	* W. S. Griffin	1876
* J. J. Gilfillan	1920	* A. J. Lockhart	1877
* R. Z. Hall	1921	* Wm. Thompson	1878 and 1879
* E. J. Hamm	1922	* James Linton	1880
* E. J. Osborne	1923	* Jas. Rutherford	1881
* T. Smith	1924	* Wm. Thompson	1882 and 1883
John W. Berry	1925	* G. H. Linton	1884
G. M. Linton	1926	* John Davey	1885
§ G. M. Linton	1927	* T. Smith	1886
E. G. Power	1928	* Wm. Thompson	1887
S. E. Allin	1929	* A. J. Lockhart	1888
* A. Henry	1930	* T. Smith	1889
Harry A. Millson	1931	* Wm. Thompson	1890
§ O. W. Rolph	1932	* R. Z. Hall	1891
E. E. Patterson	1933	* S. Cuttall	1892
Carl W. Billings	1934	* Jas. Hunter	1893
R. R. Waddell	1935	* John Waddell	1894
J. C. Gamey	1936	* M. M. Tucker	1895 and 1896
x Norman Winter	1937	* J. W. Cornish	1897
x Lawrence Allin	1938	* J. S. Robertson	1898 and 1899
F. B. Whyte	1939	* § G. H. Linton	1900
E. J. Hamm	1940	* R. C. McCullagh	1901
Jas. C. Tamblyn	1941	* T. W. Leggett	1902
x R. C. Rosborough	1942	* Neil Colville	1903
R. M. Stutt	1943	* J. J. Gilfillan	1904 and 1905
§ C. B. Tyrrell	1944	* Joseph Henry	1906
C. S. McLaren	1945	* Neil Colville	1907
G. W. Hawke	1946	* T. W. Jackson	1908
A. F. McKenzie	1947	* S. Cuttall	1909
W. W. Sherwin	1948	* W. G. Rundle	1910 and 1911
F. E. Lycett	1949	* H. H. Reid	1912 and 1913
† R. E. Logan	Affiliated Past Master	* W. G. McCulloch	1914 and 1915
L. W. Bourne	Affiliated Past Master	* S. Cuttall	1916
* Deceased	† Very Wor.		
§ Rt. Wor.	x Demit		

ORONO LODGE

A. F. & A. M.

No. 325, G. R. C.



1875 — 1951

ORONO, ONTARIO

Regular Meeting Second Thursday
of Each Month

Visiting Brethren Always Welcome

ORONO LODGE

A.F. & A.M. No. 325, G.R.C.

M. W. Bro. J. P. Maher, Toronto, G. M.
R.W. Bro. W. Gordon Bunker, Oshawa
D.D.G.M., Ontario District
W. Bro. N. E. Allin, W.M., Orono Lodge

June 5th, 1951

Dear Sir and Brother:

I am directed by the Worshipful Master to request your attendance at the regular meeting of Orono Lodge, No. 325, G.R.C., to be held in the Masonic Temple, Centre Street, on Thursday, June 14th at 7.30 p.m., for the transaction of business, receiving dues, Applications and Petitions.

Sincerely and fraternally,
I. W. BOURNE,
Secretary.

FRATERNAL VISIT

The W.M. has accepted an invitation to visit Keene Lodge, No. 374, Keene Ont. on Thursday evening, June 21st. Final arrangements of transportation will be made at our regular meeting, June 14th.

DUES

There are still a few outstanding dues which your Worshipful Master would like to see cleaned up before he relinquishes his office.

AGENDA (Opening 7.30)

Reading Minutes, Receiving Petitions, General Business and Installation and Investiture of Officers.

FROM THE EAST

Brethren;

As our Masonic year draws to a close, I would like to take this opportunity of expressing my appreciation of the co-operation I have received from the brethren.

The continued good attendance of the brethren during the year was an inspiration to me and I would here like to thank them. I am also grateful to the Past Masters of Orono Lodge for their work in the Lodge, their wise counsel, and active interest in all our meetings. Congratulations are also due to Bro. J. Warden, Percy Chapman, for his splendid work in providing the brethren with the much enjoyed hour of refreshment.

For my successor I would bespeak from all your continued loyalty. I know him to be of great skill. True and Trustworthy and a lover of the fraternity whosoever dispersed over the face of the earth

Installation and Investiture Of Officers 1951 - 1952

The attention of the Brethren is directed to this very important meeting when we are to be hosts to Cedar Lodge of Oshawa and their Installing Board, under the very capable direction of Wor. Bro. C. M. Wallace, Installing Master

Bro. J. Hartwell Lowery will be installed in the chair of King Solomon and the newly elected and appointed officers will be invested and placed in their respective chairs.

A good attendance is requested.

OFFICERS 1950-1951

W.M.	W. Bro. Norman Allin
I.P.M.	W. Bro. Fred Lycett
S.W.	Bro. Hartwell Lowery
J.W.	Bro. Perc. Chapman
Chap.	Rev. Bro. Andrew Eustace
Treas.	R. W. Bro. O. W. Rolph
Sec.	W. Bro. Len. Bourne
D. of C.	W. Bro. Carl Billings
Organist	Bro. Neil Stewart
S.D.	Bro. Perc. Lunn
J.D.	Bro. Roy Berry
I.G.	Bro. Joe Walker
S.S.	Bro. Gordon Moffatt
J.S.	Bro. Les. Coombes
Tyler	Bro. Herb. Duvail

COMMITTEES

General Purpose—All Past Masters and Officers. Chairman, Bro. Hart. Lowery, S.W.

Visiting—Bros. E. White, G. Moffatt, O. Falls, H. E. Millson, W. Rennie, W. Bro. C. Billings.

Entertainment—Bros. P. Chapman, P. Lunn, G. Moffatt, C. Tamblin, N. Stewart.

Assistant Stewards—Bros. H. Barlow, R. Goode, I. Tamblin, A. Hall, W. Reid.

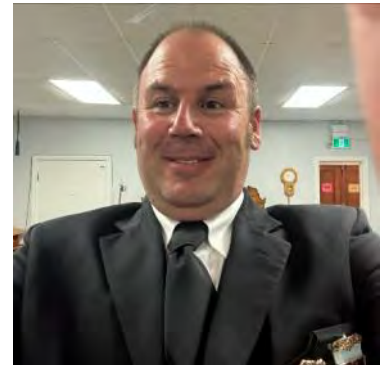
Trustees—V.W. Bro. R. E. Logan, R.W. Bro. O. W. Rolph, W. Bro. C. Billings.

Attendance and Transportation—Bros. C. H. Froste, A. Dobsen, C. Tennant, G. W. Hawke.

Masonic Education—Bros. H. Lowery, D. Haman, W. Bro. F. Lycett.



Photos by W. Bro. Scott Woods, W. Master,
Mount Zion Lodge No. 39,
Brooklin, Ontario District.



The annual exchange began when (V.W.) Bro. Fred Nelson attended a summer picnic in 1949 in Orono and met (V.W.) Bro. Norm R. Allin, both realizing that they would be the W. Masters of their respective Lodges that fall.

The *History of Keene Lodge A.F. & A.M. No. 374 G.R.C.* indicates:

“Our Members have enjoyed visiting other Lodges in the District and we have always welcomed visiting Brethren warmly at our Regular Meetings. One such social gathering resulted in a lasting Inter-Lodge friendship. It was recorded in our 1950 Minutes that Orono Lodge No. 325 of Ontario District had invited us to attend their Regular Meeting on June 12th. This visit took place and was a result of making the acquaintance of some of the Orono Members the year before at a picnic Members of our Lodge had attended in Orono. We have visited each other’s Lodge on alternate years since then and have put on a Degree for the host Lodge’s Candidate.”

R.W. Bro. Frank E. Lucas, January 1979

In those days, there was no Highway 115 or Highway 401 East. Instead, for the Members of Keene Lodge to get to Orono Lodge, they would have had to go south down the then-quite-windy Highway 28 to Port Hope, west across Highway 2 to Newcastle and Highway 35, and then north to Orono.

*V.W. Bro. Norman Allin
and V.W. Bro. Fred Nelson
at the annual exchange
between Orono and Keene Lodges
on 15 June 1995.*

Orono Lodge A.F. & A.M. No. 325 G.R.C. is also marking its 150th Anniversary as a Lodge. Everyone who stayed after the meeting on 09 October 2025 enjoyed refreshments, including some of the Lodge’s 150th Anniversary cake.



On Wednesday, 15 October, Otonabee Lodge A.F. & A.M. No. 101 G.R.C. Opened and Closed in all three Degrees, providing the grip and password in each Degree and received Masonic Education in each of the three Degrees: from W. Bro. John Wilson in the Third Degree, Bro. Natham Patrick in the Second Degree, and R.W. Bro. Bob Keay in the First Degree.



Photo by V.W. Bro. Phil Lake, Otonabee Lodge No. 101.



NOV. 11
REMEMBRANCE DAY

*lest we
forget*



Peterborough District *Lighthouse Trophy*

In 2007 - 2008, Peterborough District Deputy Grand Master, R.W. Bro. Robert Collins McBride [Bob] donated an Attendance Trophy, "*Teamwork Encourages Active Masons*", in order to promote travelling in Peterborough District.

The theme of this trophy is a lighthouse that imparts knowledge to the ships at sea that helps them to navigate dangerous waters and reach a safe harbour, which is a good thing for the communities that they service.

The lighthouse also has many Masonic symbols within it, ranging from those words that the Candidate in the First Degree hears, "*Let there be light*", to its winding staircase, its column shape, and the fact that it can steer Brethren in the proper direction.

Sincerely and fraternally yours,

R.W. Bro. Bob McBride

(Creator of the Peterborough District's *Lighthouse Trophy*.)

As I have been asked to take on this role for 2023 - 2024 and 2024 - 2025, I have requested that every Lodge Secretary in Peterborough District send me a list of their Visitors after each meeting so that I can keep you all up-to-date !!!

I will announce each month's statistics as they become available to me from each Lodge Secretary in the Peterborough District.

Cheers, Bob McBride,

Creator of *The Lighthouse Trophy*.

The Lighthouse Trophy results for 2024 - 2025:



	Sept 24	Oct 24	Nov 24	Dec 24	Jan 25	Feb 25	March 25	April 25	May 25	June 25	Total
Otonabee 101	5	30	22	3	1	14	14	2	13	10	114
Golden Rule 126	3	2	6	0	3	6	8	0	4	0	32
Village 145	3	19	10	0	2	8	2	2	2	0	83
Peterborough 155	1	1	1	0	0	1	2	0	5	0	11
Percy 161	2	5	1	0	2	6	1	0	5	4	26
Clementi 313	20	16	14	2	13	16	27	9	19	5	141
Havelock 435	1	2	2	1	1	3	1	2	1	4	16



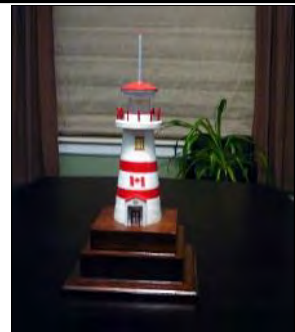
Ontario Masons

The winner of *The Lighthouse Trophy* for 2024 – 2025 was Clementi No. 313 with 141 visits to other Lodges in the District.

As the creator of the Peterborough District's Lighthouse Trophy in 2007, I have decided to give the trophy a break for awhile, perhaps resuming it sometime soon in the future.

A BIG THANK YOU TO EVERYONE WHO PARTICIPATED THROUGH THESE 18 YEARS !!!

Bob McBride



STAND UP AND BE COUNTED

NOT ALL HEROES WEAR CAPES...
...SOME WEAR APRONS



SPECIAL DINNER!



OSHAWA AND DISTRICT SHRINE CLUB INVITES YOU TO A

HALLOWEEN DINNER DANCE!

PRIZES!

SOCIAL TIME STARTS AT 5:30PM
DINNER IS AT 6:15PM

MUSIC!

SATURDAY, NOVEMBER 1ST

COSTUMES!

\$80.00 Couple

SPOT DANCES!

JOIN US FOR A SPECIAL NIGHT.

COSTUMES ARE OPTIONAL BUT PRIZES WILL BE AWARDED
FOR BEST MALE AND BEST FEMALE COSTUMES, SO DRESS FOR FUN!

MUSIC BY THE BRIDGENORTH BOYS

50'S, 60'S, AND 70'S CLASSIC ROCK AND COUNTRY

1626 SIMCOE ST N, OSHAWA

JOHN DEACON, PRESIDENT, 905-259-2786

ALL PROCEEDS GO TO SUPPORT THE OSHAWA AND DISTRICT SHRINE CLUB AND ARE NOT TAX DEDUCTIBLE

W. Bro. Tim Lucas, Secretary of Village Lodge A.F. & A.M. No. 145 G.R.C., sent this message:

Brethren, Sisters and Brothers:

Come on out and join us for our monthly social gathering at "*The Wing House*" at Peterborough Square, 320 Water St., Peterborough, every third Monday at 7:00 pm. Kind of like the Wednesday Coffee Club but with optional wings and beer. A great time to meet people. Area Masons, spouses, friends and just plain people are invited. Come on out!

W. Bro. Tim Lucas, Secretary, Village Lodge A.F. & A.M. No. 145 G.R.C.

Editor's Note: Hope to see you there !!! CGP meeting at 6:30 p.m.

A promotional image for 'Wing Night' featuring a wooden table with several plates of food. The plates contain fried chicken wings, green celery sticks, and small metal cups of white dipping sauce. The background is a dark wooden surface.

WING NIGHT

Location: Wing House
320 Water St, Peterborough, ON K9J 3C7

Time: 7:00 p.m.

**COME OUT FOR A NIGHT OF FELLOWSHIP
AND GOOD FOOD. WE WILL BE PASSING THE
HAT FOR THE DISTRICT PROJECT.**

EVERYONE IS WELCOME

FISH FRY



November 22nd

4:00pm - 7:00pm

Adults \$20

15 and under \$10

10 and under FREE

Hosted By:

Percy Masonic Lodge

Everyone Welcome !!!

13944 County Road 29, Warkworth



Ontario Masons

Peterborough District Divine Service



You are hereby invited to join us on

Sunday, January 11, 2026

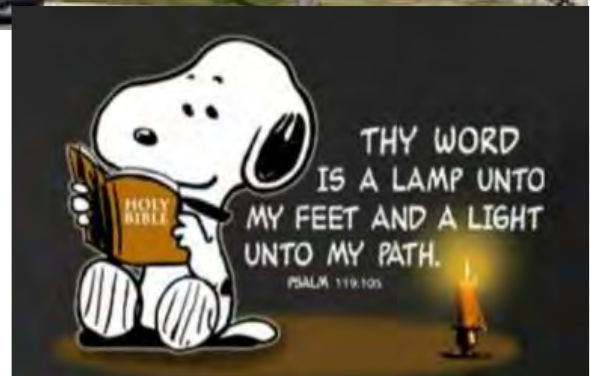
**St. John the Evangelist Anglican Church
1 George Street East, Havelock, Ontario**



Service begins at 11:00 a.m.

Arrive 10:30 - 10:45

Family is most welcome to attend !!!

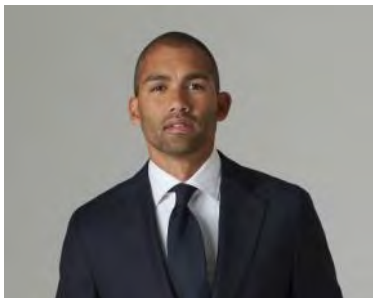


Apron room in the lower level.

**Dress code:
suit or jacket and tie.**

No tuxedos.

Wear apron and jewels.



**Take a seat anywhere
in the congregation
when you arrive.**

No procession.



**Light luncheon
to follow downstairs.**





**I'm putting on a raffle to raise funds
for the Peterborough Regional Health Centre
neonatal intensive care unit.**

**Thank you,
Trevor Donnelly**



RAFFLE TIME TRY YOUR LUCK!

**For your chance to win
A Beautiful Shriner Cigar Ash Tray
with Silver Inlay**



**6 Inches in
Diameter**



**Sterling Silver On
Crystal!**

Disclaimer: The Peterborough Regional Health Centre & PRHC Foundation are not affiliated with this raffle.

*All Proceeds of Tickets benefiting
The PRHC Foundation Neonatal
Intensive Care Unit*

*Tickets Are \$5 Each
More tickets = More
chances to win!!*

*E-Transfer to
Tdonnelly03@hotmail.com
Auto Deposit, leave name &
number of tickets, or buy from
Trevor Donnelly in person.*

Draw to be Held

**MONDAY
MARCH,
9TH, 2026**

**AT
53 FRONT ST S
CAMPBELLFORD
ONTARIO
9:30 PM**

**DON'T MISS OUT
GET YOUR TICKETS NOW!**

Thank You!!

For information text or call at 705-927-4530

Email: Tdonnelly03@hotmail.com



**The Peterborough District Masonic Association
is looking for
any Grand Lodge regalia
from Past Grand Lodge Officers
to refurbish and present to incoming**

**Peterborough District Deputy Grand Masters
and Peterborough District Grand Stewards.**

**If you have any of this regalia,
or know of any individuals who have some,
and would like to donate the regalia,**

Please contact

**Peterborough District
Masonic Association Chairman**

**W. Bro. John Fraser
(Otonabee 101)**



**Do you need a walker,
wheel chair, crutches ???**

**If so, contact
V.W. Bro. John Hewitt
705-742-8067
E-mail: bjhewitt@sympatico.ca**



**Defend the
poor and
fatherless:
do justice
to the afflicted
and needy.**

**John can get these items
for you or your spouse,
free of charge,
from the
London Scottish Rite.**



**BECAUSE I HAVE A
BROTHER
I ALWAYS HAVE A
FRIEND**



Scottish Rite Valley of Peterborough

The Ancient and Accepted
Scottish Rite of Freemasonry of Canada
represents a fulfilling and comprehensive
system of further instruction



for Master Masons seeking further Masonic light.

Each of its thirty-two degrees features explanations in addition to dramatic ritual
which make a meaningful impact upon the observer.



The Peterborough Valley of the Scottish Rite affords an opportunity
for those Master Masons in the Masonic Districts of Ontario,
Victoria, Prince Edward and Peterborough to take advantage
of the opportunity to further a life-long advancement
in Masonic knowledge.

The Valley conducts spring and fall reunions in both
its Lodge of Perfection and Chapter of Rose Croix.

The www.scottishritecanada.ca website provides
the interested person with very useful information,
including a membership video and instructions on how to apply
to join the Scottish Rite. In addition, the Peterborough Valley
can be contacted by emailing peterboroughvalley@gmail.com
or by calling (705)-879-8658.



Lodge of Perfection



This Body confers the Degrees from 4th to 14th. They exemplify the legend
of the Master Mason Degree and the story of the building
of King Solomon's Temple. These Degrees are designed to build on
the teachings of the first Three Degrees given in the Craft Lodge.

Unlike the Craft Lodge, Candidates are not required to do memory work
in any of the Scottish Rite Degrees.

Upon completion of the 14th degree, the new Scottish Rite member is entitled to wear
the distinguished Scottish Rite ring that has retained its design for over 200 years.
An inscription inside the ring reads: "*Virtus Junxit Mors Non Separabit*" that is to say,
"*Virtue has joined, death shall not separate*", or "*Whom virtue unites, death will not separate*".

Chapter Rose Croix

After completion of the 14th Degree, the Masonic educational journey continues
with the Degrees of the Rose Croix. The 15th and 16th Degrees related to the rebuilding
of the Second Temple by Zerubbabel. The Second Temple Degrees portray the never-ending
struggle against the adversaries of Truth and Light: a struggle that is still going on today.

In these Degrees important moral and spiritual precepts of value to Masons of all ages
are proclaimed.

The 17th Degree is an approach to, and the 18th Degree a recognition of, the religious ethics
in universal terms: thus assisting in the building in our hearts of the Third Temple not made
with hands. The 18th Degree culminates with the Degree of the Knight Rose Croix.

Coffee Club

MORNING COFFEE CLUB
Downstairs Wednesday mornings
8:00 a.m. - 11:00 a.m.
at the Peterborough Masonic Temple
on Rubidge Street, Peterborough.

Come on out !!!
Bring your non-Masonic friends and relatives.
Coffee and donuts will be served,
casual dress.
Donations will be accepted
and applied to the District Project
as well as to supply
the Lodges in the Peterborough Temple
with pop, water and other items as needed.



Founders: Steve Hedgcock,
Mike Gallimore, Roger Morton



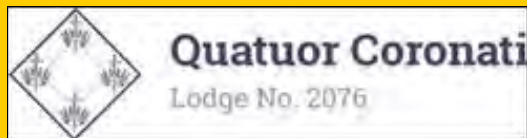
You deserve good things.



At the Peterborough District's
Wednesday Morning Coffee Club
in the Peterborough Temple
on 29 November, Coffee Manager,
V.W. Bro. Roger Morton,
and W. Bro. John Muise,
prepared the morning's coffee
and treats for visitors.

Photo by Peterborough District
Digital Archivist / Photographer,
Bro. Danny McLaughlin.





Dear Sir and R.W. Bro. Bob McBride:

I am the local Secretary for Quatuor Coronati Correspondence Circle (QCCC) for Quatuor Coronati Lodge No. 2076, the premier Research Lodge in the world.

We have put together a one page advertisement with the sole purpose of informing the membership in Ontario of the benefits to joining QCCC, that are as follows:

Correspondence Circle members enjoy the following benefits:

1. To receive on joining a complimentary copy of a recent volume of AQC.
2. To receive annually the latest volume of AQC.
3. To receive a newsletter with Masonic information including the activities of Quatuor Coronati Lodge. This will usually include a "questions and answers" section largely inspired by queries that have been sent in by Circle members;
4. On payment of a small fee, to receive in advance, in .pdf format, only a copy of the paper due to be read in Lodge, and to comment upon it in writing;
5. (If qualified by membership of a Lodge under the UGLE or under a Grand Lodge recognized by the UGLE) to attend all meetings of Quatuor Coronati Lodge; to participate personally in the discussion of papers after their delivery; and to dine with members of the Lodge after the meeting [see note on dining arrangements below].
6. To attend public presentations of papers delivered under the auspices of the Lodge, and to dine with members of the Lodge after the meeting [see note on dining arrangements below].
7. To submit to the Editor
 - (a) comments on papers published in AQC and
 - (b) questions relating to Freemasonry (to which considered answers will be given as speedily as possible - an important and rare service, drawing upon extensive scholarship).
8. To offer letters, reviews, information, photographs, and works of original research for possible publication within AQC;

For other elements of Masonic advantage, please consult www.quatuorcoronati.com.

Dining

Notice of intention to dine must be given to the office of Q.C. Correspondence Circle Limited at least 48 hours prior to the date of the meeting. Correspondence Circle members and other visitors are asked to help defray the cost of the meal, and their contribution will be collected at the table.

Corporate Membership

The Secretary of the Lodge (or the equivalent) receives only one copy of *Ars Quatuor Coronatorum* per year and one copy of each newsletter. The volume circulates but slowly, if at all.

It can thus be seen that there are weighty advantages of individual membership in the Correspondence Circle.

Material for Lodge Meetings

There are now more than one hundred and thirty volumes of the Lodge's transactions, AQC, both printed and on CD, and in them can be found papers, notes, answers to questions, etc., that can be read at Lodge meetings.

The Editor will be happy to assist a Lodge for which such a meeting is being planned.

How to Join the Correspondence Circle

Download the application from www.quatuorcoronati.com.

Thank you!!!

Sincerely & Fraternally,

R.W. Bro. Robert Kliaman, P.G.S.W. (Hon.),
Canada Lodge No. 532



Tel: (905) 707-6886
Fax: (905) 707-6884
Email: rkliaman@cpa-ca.com

*The Brotherhood of Man
begins with
the Manhood of the Brother.*





Quatuor Coronati
Lodge No. 2076



*The Most High Priest and
Hon. Bro. Duke of Richmond
Earl of March and Darnley*

Quatuor Coronati Lodge - 'QC', the world's premier research lodge, shares its research publications and provides support to Masonic scholars and researchers nationally and internationally through 'QCCC' - the QC Correspondence Circle.

And they have access to research support and online reference material at quatuorcoronati.com



BLOOD DONOR CLINIC

Tuesday 3pm-7pm
 Wednesday 10am-2pm
 Thursday 3pm-7pm
 Friday 8am-12noon
 2nd & 4th Saturday
 8am -12noon
 NEW DONORS NEEDED

Book your appointment at blood.ca



 Canadian Blood Services
 it's in you to give

Sow a word of praise today,
 Plant a kindness-seed,
 Listen to a troubled friend,
 Help someone in need.



THERE IS AN IMMEDIATE NEED FOR DONORS

There is an immediate need for donors from all communities to keep appointments and help restore the low supply of blood for patients. Inventory of several blood types are at concerning levels. Right now, patients across Canada need donors more than ever. Please, only cancel your appointment if necessary.

People with which blood type tend to misspell things?
 TypO

Here is a short story about blood type:

I knew a lady who had lost her husband,
 and she told me her sad story ...

*"Well, he needed a blood transfusion,
 but his blood type was not on record,
 so the doctors asked me if I knew what it was,
 as they urgently needed to know,
 in order to save my Norman's life."*

*"Tragically, I've never known his blood type,
 so I could only sit by his side and say goodbye.
 I'll never forget how supportive my Norman was.
 Even as he was fading away,
 he kept on whispering to me,*

'Be positive, be positive !!!'

That was my Norman! Always encouraging others !!!"



WHAT MADE
ME SMILE
TODAY



For awhile, I received a *Daily Smile* from V.W. Bro. Eric Lakien, Assistant Grand Chaplain, 2012 - 2013, and thought that I would share this one with you.

If you would like to receive the *Daily Smiles* from V.W. Bro. Lakien, please contact him at: Eric Lakien <eric@lakien.com>

Enjoy this *Daily Smile*. Stay safe. Best Regards ... Eric.

The Hunter Moon marks a turning point. It marks the end of the harvest season and the beginning of the turn towards winter.

In 2025, the Hunter's Moon falls in November and follows October's Harvest Moon.



SUPER MOON



The "Hunter's Supermoon" has arrived ...



and Krispy Kreme
has a special Doughnut for It .. !!!

It's filled with cookies & cream filling,
then dipped in yellow icing
& swirls of chocolate cookie pieces.



All you need to do
is try to
spot the man
on the moon
before
you take a bite





OCTOBER 2025

THE Ontario Masons MAGAZINE

THE BROTHERHOOD ISSUE





Grand Master's Communiqué October 2025

Welcome to the October Edition of the OMM. I hope you are all enjoying the new format of this magazine. I think it's great. Thank you to V.W. Bro. Dan Dignard and his team for the excellent work that you're doing. If anyone wants to contribute to the Ontario Masons Magazine, please do so. Dan will welcome your help and submissions. This is our vehicle to get information out to this Jurisdiction, to be seen and promoted. Let's see what our Ontario Masons are doing so that we can all be proud members of our communities.

Speaking of Ontario Masons, I am happy to say that our Grand Lodge Official Branding is spreading. I've said that I would like to see "*Ontario Masons*" on everything that we do, whether it is on Lodge happenings, community functions and especially on Lodge buildings. I believe that people need to see Ontario Masons on those buildings that they drive by every day and never knew what was going on there. I am pleased to say that it's happening, the Masonic buildings in Elliot Lake, Dryden, Cambridge, Thornhill and the Office in Hamilton are all sporting our Official Branding, with many more working on doing the same. What a great sight to see when you are driving by the Lodge and there it is, the symbol and wordmark of Ontario Masons. If there are more buildings with it showing up on, please feel free to let me know. I can't wait to see all of our Masonic Buildings proudly displaying "*Ontario Masons*".

As we are now moving into October, the Grand Lodge technology, Grand View, is gaining functionality. It's pretty impressive so far, with more capabilities to be added as time marches on. The update from the Grand Secretary on the progress to date will impress you, inform you and inspire you. Grand Lodge has turned the corner from an expensive haphazard attempt at technology in the past, to an up-to-date, modern, cost-effective solution



that will serve us well into the future, with ease. Even though the implementation was slower than some would've liked, I'm pleased and proud of the plan that Grand Lodge took to put Grand View into motion. Thank you, Brethren for your patience and understanding, and your enthusiasm to move forward with Grand View.

Again, I want to Congratulate all of the newly elected and appointed Grand Lodge Officers. Hopefully you are all settled into your roles, offices and committees. If anyone needs help or has questions or comments, please feel free to get a message to me and I will assist in any way possible.

One of my Grand Lodge initiatives was to have meetings with other Masonic Bodies in Ontario, and I am proud to say that it is not only a great thing to do but it's working.

These meetings bring everyone together around the same table, everyone has a voice, and we are seeing that our discussions are paying off. Yes, concordant bodies in Ontario are not only on board with Grand Lodge, but we are sharing ideas of collaboration on a joint front. As an example, Rameses Shriners have produced a business-style information card that they can hand out to potential members. These cards now have our Official Ontario Masons Branding on them. Almost everyone knows the good things that Shriners do, but a lot of people don't realize that you must be a Mason to be a Shriner. Now, with the help of these cards, they will be able to make the connection. This is a huge step forward for us and I am forever grateful to the members of Rameses Shriners for this recognition. As our concordant body meetings continue, there will be more great news to report.

On a somber note, I want to thank everyone who took the time to attend the Tribute to M.W. Bro. Ronald E. Groshaw on Sunday, September 28, 2025, at the Scottish Rite Centre in Hamilton. It was well attended for a well-respected Brother. M.W. Bro. Groshaw joined Freemasonry in 1959 in Conestoga Lodge No.295 and he then rose to the highest office in Ontario, elected Grand Master, 1983 to 1985. Ron was a mentor to all of us, his stories, his humour, his knowledge and his smile drove all that knew him to be better Masons. Our Grand Lodge gained so much from the mentoring contributions that M.W. Bro. Groshaw made, and we will be forever grateful to have known him.

His memory will live on as the Masonic building in Brampton was renamed after him. That is one of the most fitting tributes possible. Grand Lodge also has a recorded Speaker Series presentation from a couple of years ago that we can watch and reflect upon for inspiration. I am also proud that we had Ron attend the 169th Annual Communication where he was able to sit in the Grand East and enjoy the events. Thank you to R.W. Bros. Gabe Spoletini, Robert Kliaman and the many other members that enabled Ron to easily visit Lodges in and around Toronto.

Rest easy my friend until we meet again....

In conclusion, for this Communique, I want to thank V.W. Bro. John Domonkos and W. Bro. Florin Popa for their time, dedication and generosity in flying us up to Dryden ON to attend a wonderful banquet and Lodge meeting.

Both were packed to capacity. It was a great trip that I will forever remember.

Brethren, let's keep our penny shining brightly

and our Lodges vibrant with life and purpose.

This is our time to inspire. Let's commit to making a positive difference every single day, whether it's through a simple act of kindness or by embodying the principles of our Craft in all we do.

Let us remember that even on the cloudiest of days, the sun is still there. We, as Masons, are the light. Let's shine brightly for our families, our friends, our Lodges, and ourselves.

Thank you, Brethren.

Safe travels and God bless you and your families.

M.W. Bro. Jamie R. Ireland, Grand Master.



Deputy Grand Master's Communique

Greetings Brethren,

With the start of our new Masonic year, let us move forward with a positive and productive vision for all our endeavours. Once again Brethren, it is important to note right from the outset, that in order to establish this environment, it is incumbent on each and every one of us to regularly revisit our Obligations, and our commitment to maintain and uphold those three great fundamental principles engrained in us from the moment we arrive at the West Gate. Brotherly Love, Relief and Truth, are not mere words that regularly appear in our ritual, our writings and our charges. They are the fundamental principles of our Order, the Pillars by which we are obligated to regulate our conduct in all we do, within and without the tiled recesses of our Lodges.

From the very beginning, we are taught that these principles are not mere concepts but are essential guidelines designed to refine our character and our conduct, both within our Lodges and in our everyday lives. They serve as a constant reminder to align our actions with the ideals we profess to uphold, and by embodying these principles, the intent is to create a harmonious environment in which to conduct our endeavours and resolve our issues.



To uphold these principles in our conduct and in our behaviour towards one another, is what truly sets us apart. Yet the regularity and increase of controversy among Brethren can cast a less than positive light on an organization that prides itself on fraternal accord. The duplicity of advocating Brotherly Love, Relief and Truth on the one hand, and the regularity of piques and quarrels on the other, does not set a comfortable setting for an organization that prides itself on these three basic yet fundamental principles. Consider as well, the indelible impression that this type of controversial behaviour may leave on potential Candidates or new Members, particularly as we address any prevailing issues regarding retention.



Controversy to a great extent, if not aimed towards a constructive and positive end, will in turn be the roadblock to any progress. We have all heard time and again that united we stand and divided we fall. Let us bear that in mind with our dealings with one another. With an awareness that success of our organization flourishes when we can all uniformly recognize the goal, and with an understanding that collaboration and constructive communication will lead to a productive and successful end.

Controversy and an unwillingness to receive another's point of view within the confines of the principles and values we profess to observe, will slow progress, affect the sentiments of the Brethren, and threaten any possibility of success. In fact, when any debate turns unproductive or is driven by discord, it becomes a barrier to progress and growth.

Yet the dilemma is not necessarily with the conflict itself, or the diverse positions and views surrounding the issue, but more so with how we choose to deal with it. When a dispute arises, the best course of action is to resolve the issue in a state of harmony and peaceful negotiation. The events and trials we regularly experience may not always yield a favourable outcome, and our own resolve may be put to the test. Our reaction and approach to a resolution will be the true measure of whether or not we are becoming the better man.

Once again Brethren, I leave you with an excerpt from Most Worshipful Brother Norman E. Byrne's report in the Grand Lodge 1995 Proceedings. As a Past Grand Master and Chairman of the Discipline Committee, he penned:

"Surely charity, toleration, a little common sense and a big helping of brotherly love would produce a much better result for all concerned. Your committee knows it is easy to say, but the exercise of the aforementioned Masonic virtues will produce much better results for an aggrieved Brother, the Lodge and even Grand Lodge, than the laying of Masonic charges in the heat of passion for a 'personal' affront or wrongdoing. The test may well be 'has this brother clearly and unequivocally offended Freemasonry generally? – or is it just me?'. A serious question, which deserves a serious answer."

With my best fraternal regards,

R.W. Bro. Art Di Cecco
Deputy Grand Master

Grand Chaplain's Communiqué

One meal time, when I was a student at Laurentian University, I opened my eyes after saying grace and my food was gone. My fellow students had quickly hidden my plate. There were chuckles and questions, if I were still grateful. One more memory from my time at Huntington.

The topic of gratefulness or thanksgiving can be much more serious. A Brother was quite vocal about not having to say grace at a lunch one time. I asked him if he said grace at home and he said no. He saw no reason to thank his Creator.

I am struck by the words, that we express our gratitude to our Creator for favours already received. These words remind us favours, blessings, whether they be small or great. They come from our Sustainer.

Gratitude reminds us to hold our possessions with a light grasp. We are more likely to remember the needs of others.

In A Christmas Carol, Charles Dickens has the ghost of Jacob Marley speak to Ebenbezer Scrooge.

Dickens words remain to the point.

"Business!" cried the Ghost, wringing its hands again.

"Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence, were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"



During this month
of Thanksgiving,
let us be careful
not to mind our own business.
Save the guidance of prudence,
Allow our hearts to be open
and caring to share.

The last word
goes to Charles Wesley:
“*Blessing to God,
forever blest.*”

*To God the master
of the feast,
who hath for us a table spread,
and with his daily bounties fe(e)d;*

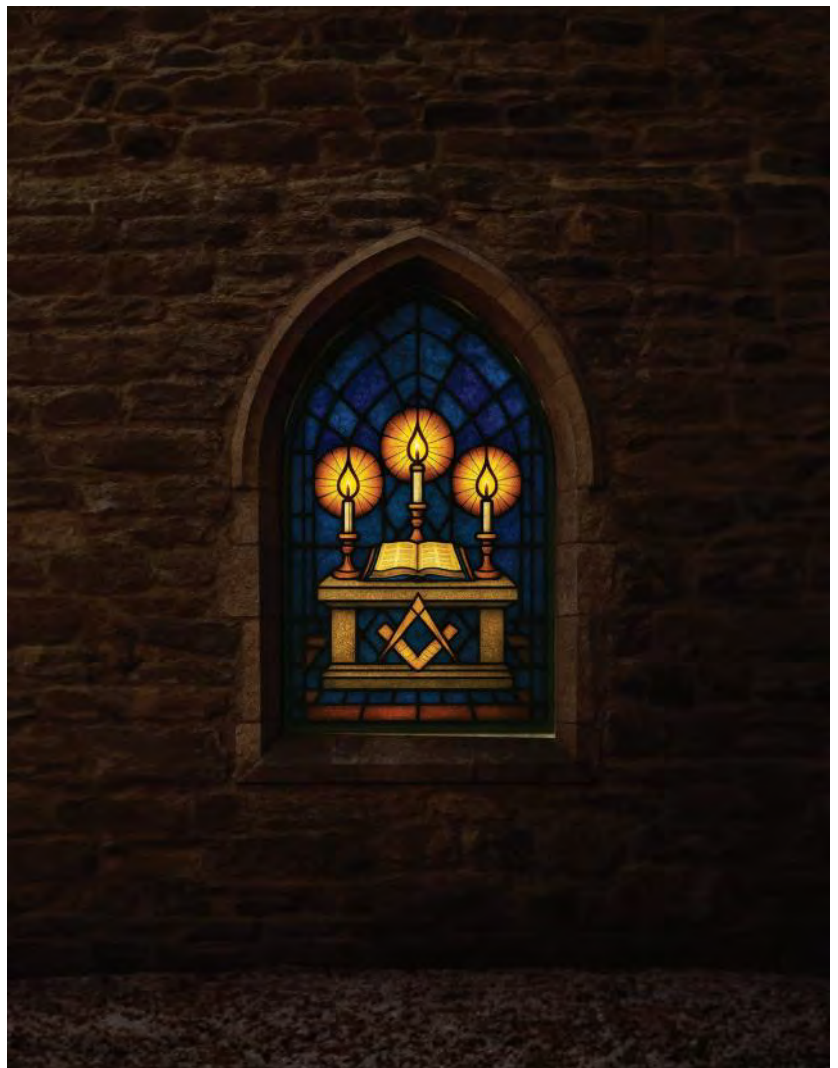
*May He with all his gifts
impart, the crown of all –
a thankful heart.”*

Charles Wesley (1707-88)

R.W. Bro. David Spencer

Grand Chaplain

< david.spencer54@yahoo.com >



Grand Secretary's Communiqué

Brethren,

Few items for your information.

Grand View

I am pleased to announce that in just two months Grand View has managed to sort through hundreds and hundreds and hundreds of data tables to import the correct pieces of data into our new Grand View system built by Masons for Masons.

Thank you to the many Secretaries who assisted with identifying and reporting inconsistencies to allow our staff and Grand View to work through the tedious task of sorting through and finding the correct pieces of data. We still have some items we are working on, but our staff and lodges are well on our way to having a system that will benefit everyone and effectively and efficiently support our Membership.



Our Grand Lodge website has transformed into a public facing site which does not contain any personal, private or confidential information. All Member details are now safely stored in our Grand View system which is only available to Members. We continue to make good progress with setting up the necessary payment processing functionality that will allow us to open the store to Members and open the door for functionality that can allow Lodges to collect dues payments and sell tickets without having to set up and pay for their own merchant account.

We have also made good progress on updating the Resources primarily under Master Mason, and we will continue to bring in the relevant and current missing resources as we sort through well over a thousand files that we were required to store in bulk outside our prior system. Many Lodges are already taking advantage of built in document management and dues tracking.

Entering Lodge Elections takes significantly less effort and applies the correct security and access automatically. No more contacting Grand Lodge to manually change administrator access every time a Lodge Officer changes. All changes, including for Member records, take effect immediately. No more waiting for 24 hours. All that may be needed to see a change is a quick click of the refresh button. I hope you are already enjoying Grand View, and I know you will enjoy Grand View even more as we roll out the functionality Lodges and Members have been looking for.

{ snip }

LATE ADDITION: POSTAL STRIKE

The postal strike is impacting many of us personally and professionally. Here are four areas that impact us in Masonry.

Postal Strike – Business that cannot be performed

Section 269 of the Constitution confirms regular Meetings can be held during an interruption of postal services. However no business shall be transacted if a Summons is not delivered to all Members including:

- Vote to surrender warrant – 179 (b) (ii) and 179 (c) (iii)
- Honorary membership – 187 (a)
- Demit with dues owing – 194
- Restoration – 197, 198 and 203
- Remit dues – 200 (b) and 200 (c)
- Remove Officers – 231
- Elect vacant office – 234 (b)
- Elect if Master-elect not confirmed – 253
- Elect if Examining Board not favourable for Masterelect – 255
- Hold emergent meeting – 272
- Amend by-laws – 305 (b) and 305 (d)
- Applications – 319 and 362
- Balloting – 323 (a) and 323 (b)

Above business is permitted if hand deliver or courier summonses to Members who do not receive the Summons by email. All Members must receive the Summons.

Sending Lodge Summons Electronically to Grand Lodge

Per the Grand Lodge Policy dated March 23, 2023

– Lodges are permitted to send each Summons electronically to the Grand Lodge Office in accordance with the following:

- Summons must be a single attachment emailed to summons@grandlodge.on.ca
- Attachment must be in PDF format or Microsoft Word format only
- File size must NOT exceed 1 MB (one Megabyte)
- Filename must be Lodge number, 'summons', year, dash, month (no spaces) (e.g. "123summons2023-01.pdf" for the January 2023 Summons of Lodge No. 123)
- If a revised Summons, filename shall end in v2 (e.g. "123summons2023-01v2.pdf")
- If an emergent meeting, filename shall end in e (e.g. "123summons2023-01e.pdf")
- Content shall be identical to that sent to all Members

eTransfer Lodge Dues

Lodge dues are payable in advance (see Section 199 of the Constitution) Lodges may offer the option of allowing Members to pay Lodge dues via etransfer. However payments must be appropriately recorded in the books of the Secretary and Treasurer. Please note that Lodges offering an etransfer option must also accept the usual methods of payment including but not limited to cash and cheque.

If paying by the usual methods of cash or cheque, the Secretary collects all moneys and pays them to the Treasurer.

Recommended process for accepting etransfer payments for Lodge dues:

- Secretary sets up an email address for Members to send etransfers to.
- Secretary, with assistance from the Treasurer, sets up etransfer auto-deposit into the Lodge bank account
- Secretary forwards each etransfer notice to Treasurer.
- Members should be instructed to include their name in the etransfer note.

In all cases, each payment must be recorded separately and individually in the Secretary's record book and in the Treasurer's record book.

Thank you, Brethren.

Sincerely and fraternally,

R.W. Bro. Louis M. Domjan, Grand Secretary

R.E.M: Ritual, Education, Mentoring.



What is the significance of the Northeast Corner?

My Goal
Isn't To Be
Better Than
Others

My Goal
Is To Be
Better Than
I Once Was



Cornerstones are laid in the Northeast corner. Entered Apprentices stand in the Northeast corner of the Lodge. The point midway between the darkness of the North and the brilliance of the East was chosen by ancient builders as the point of beginning - a spot to mark a birth - the commencement of a new structure.

Obviously, he who stands in the darkness has no light; as obviously, he on whom falls the whole light of the brilliant East and its rising sun is not in darkness.

The point halfway between then, is a symbol of a beginning - the traveller has left the darkness and moved toward the light. Those who build have left the "darkness" in which there is no building, and progressed far enough towards the "light" to lay a foundation stone: - a place that, by its position, symbolizes movement away from blackness into the day.

The symbolism of the Northeast corner in the Entered Apprentice Degree is taken from this ancient practice of laying the cornerstone in the Northeast corner.

He who stands there in the Lodge, "*a just and upright Mason*," is himself a cornerstone of the Lodge which will be.

A Lodge is erected, not only by, but upon, her sons. The Entered Apprentice of today is the veteran Mason and Lodge Member of tomorrow.



363 King Street West, Hamilton, Ontario, L8P 1B4- Telephone: 905-528-8644 Fax: 905-528-6979
office@grandlodge.on.ca

Also included in the October 2025 issue of *The Ontario Mason Magazine* was an article by V.W. Bro. Evan Woodhead, Grand Librarian:

MASONIC RESEARCH: A SUCCESS STORY

This summer, the Grand Lodge Library welcomed a particularly engaging visitor: Dr. Robert Fraser of the University of Toronto, managing editor of the Dictionary of Canadian Biography.

His purpose was to verify details about the life of Richard Beasley—a Freemason who settled in Upper Canada in the late 1700s and among the earliest pioneers of the Hamilton area. Beasley established his homestead at the head of the lake, on the site where Dundurn Castle now stands. Shortly after arriving, he became a Charter Member of The Barton Lodge (now No. 6 G.R.C.—and, of course, this was prior to the formation of the Grand Lodge of Canada).

John Ross Robertson's History of Freemasonry in Canada duly lists Beasley as one of The Barton Lodge's founders. In that work, Robertson references a letter from Beasley to the Provincial Grand Master, William Jarvis, concerning "*Masonic and personal matters*", and reproduces a brief excerpt—curiously, one that does not touch on the Masonic content.

But was Robertson's quotation accurate? And what else did the letter contain—material, perhaps, of interest to Beasley's biographer? The search began for the original.

William Jarvis, Provincial Secretary and Registrar under Lieutenant Governor John Graves Simcoe, was a prominent figure in early Canadian government. Given his stature, it seemed reasonable to hope that a document addressed to him might survive. Yet searches in the obvious repositories—national, provincial, and City of Toronto archives—produced nothing. We also learned of a 1960s thesis concerning Bro. Beasley; its author was located but could provide no information on the letter's whereabouts.

Robertson's reference suggested he had seen the letter in 1900, when his History was published. The investigation therefore shifted to the fate of his papers. V.W. Bro. Marshall Kern advised that a portion of M.W. Bro. Robertson's source materials had been donated to the Toronto Reference Library, later transferred to the Masonic Temple at 888 Yonge Street, and, upon that building's closure, moved to the Grand Lodge Library.

Which brought the search, at last, to our door.

We do indeed hold a John Ross Robertson collection. Among its contents is a substantial ledger containing original manuscripts used in compiling his history—and within that ledger lies the very letter in question. The search concluded in success.

The complete letter appears below. See if you can identify what made it so compelling.

Barton 22nd March 1802.

Dear Sir

I received your favour of the 17th Instant - you say that you will take my advice respecting summing the Lodges to meet at York. I hope you have considered the matter well and that you are fully invested with the power requisite if you have it will be the only means of frustrating the Designs of some few members of the Grand Lodge. I am much Oblige to you for your Goodness in wishing me to preside in your absence my remote situation from the Lodge will subject the Craft to great Inconvenience what will be obviated by putting in a person that resides nearer to you - with regard to your negro woman she is certainly not worth as much as when you first purchased her in the first place she is older and she will never make so good a servant as what she has been as she has adopted different Ideas from what she formerly possessed the female Child you mention worth thirty pounds I do not want I will give you for the Negro woman fifty pounds York currency - if you owe that much to Bury estate shall settle it with the executor

I remain Dear Sir

Your very

Humble Servant

Richard Beasley

William Jarvis Esq



GRAND LODGE OF A.F. & A.M. OF CANADA
LIBRARY, MUSEUM & ARCHIVES

Here as well is another article from the October 2025 issue of *The Ontario Mason Magazine*, this time by V.W. Bro. Greg McKinnon, Grand Archivist.

This month's submission shows three jewels from the Grand Archives collection. They are: the Royal Masonic Benevolent Institution (RMBI) 1935 jewel, the Royal Masonic School for Boys 1923 jewel, and the Royal Masonic School for Girls 1922 jewel.

These impressive jewels, from outside our jurisdiction, demonstrate the international interest and support for three important institutions that were established and administered by Masons.

Originally, these charities were created exclusively for the care of Masons and their families. Over time however, the services they offered were eventually extended to the general public.

It is interesting to note that the organizations highlighted on the jewels were created to support two key times in life; youth and old age. Then, as now, these were recognized as vulnerable ages in our society.

In this article, I'll examine the 1935 Royal Masonic Benevolent Institution jewel. The Royal Masonic Institution for Girls jewel and the Royal Masonic Institution for Boys jewel will be examined more fully in a later issue of this publication.

The Royal Masonic Benevolent Institution (RMBI) is one of the oldest Masonic charities, with origins in early 1840s England. The RMBI demonstrates the long-standing traditions of fraternity, moral instruction, and philanthropy, and established support for its members and their families.

This institution was officially founded in 1842 as the Royal Masonic Benevolent Annuity Fund for Aged Freemasons and their Widows.

Its early mission was simple: to provide financial support for elderly Masons, widows, and orphans in need. This focus reflected the Masonic commitment to relief, charity, and brotherly love, and ensured that no Brother or his dependents would suffer neglect in their later years.

The Royal Masonic Benevolent Institution jewel in our collection is missing its red ribbon and upper plate. Based on 1935 jewels in other Masonic collections, the missing plate would be imprinted with "Steward".

By the mid-19th century, the RMBI began to evolve beyond annuities. Recognizing the growing need for dedicated residential care, the RMBI opened its first supported care home Home in Croydon, England in 1850 and was named the "*Asylum for Worthy, Aged and Decayed Masons*". Over time, additional Homes were established across the United Kingdom. Today, 17 RMBI care homes Operate across England and Wales offering high-quality residential and dementia care.

The 1935 jewel expresses how the RMBI commemorated milestones and honoured support from Lodges and individuals. The Latin motto displayed, "*Virtute et Labore*", meaning "Virtue and Labour" embodies both Masonic principles and the values of the RMBI's charitable mission.



Travelling Warrants

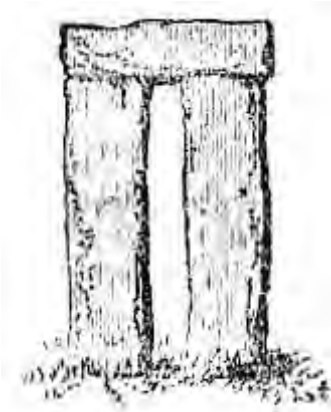
Warrants under which military Lodges are organized, and so called because the Lodges which act under them are permitted to travel from place to place with the regiments to which they are attached.

- source: Albert G. Mackey, M.D., 33°, An Encyclopaedia of Freemasonry and Its Kindred Sciences, Comprising The Whole Range of Arts, Sciences and Literature as connected with The Institution, (London: The Masonic History Company), 1924, p. 795.

Trilithon

Three stones, two of which are placed parallel on their ends, and crossed by the third at the top.

- source: Albert G. Mackey, M.D., 33°, An Encyclopaedia of Freemasonry and Its Kindred Sciences, Comprising The Whole Range of Arts, Sciences and Literature as connected with The Institution, (London: The Masonic History Company), 1924, p. 803.



The W. Master of Golden Rule Campbellford Hastings Lodge
A.F. & A.M. No. 126 G.R.C., wrote, in his November 2025 Message
to the Brethren:

Brethren

Cool days and cooler nights now having become the norm,
I pray that your hearts and minds stay warm and comfortable
within the glowing candlelight of familial and Brotherly love;
that your burdens are light, and that your chests swell with laughter.
While some of us are welcoming new additions to our families,



some of us are unfortunately seeing
the passing of loved ones
who are in the yellow leaf of season.
Such is the nature of the perpetual circle
we are entrenched in due to our existence – a circle
that is equidistant from ourselves the more we grow
and learn, create and build, seize and relinquish.
Remember that we are all growing together,
regardless of point of view, or learned status.

[snip]

I know we keep our Working Tools well kept and ready for the Labours
as necessary. Remember to raise the heaviest thing you can find;
search where it is darkest to you; seek the knowledge you need,
and share the knowledge you have.

Yours in the Craft,

Matthew B. Davis, WM



Masonic Education:

Index of Masonic Education within
The Electronic Beacon: Lighting the Way !!!

If you are interested
in obtaining articles from past issues
of the electronic *The Electronic Beacon: Lighting the Way !!!*,
please contact this Editor, R.W. Bro. Robert Collins McBride [Bob],
who will gladly send them to you.

I can be reached at:

R.W. Bro. Robert Collins McBride [Bob]
Maple Grove Farms,
2260 North Esson Line,
Indian River, Ontario, Canada.
K0L 2B0

E-mail: ddgm2007@nexicom.net.



*“There are parts of a ship
that taken by themselves
would sink.*

*The engine would sink.
The propeller would sink.*



*But when
the parts
of a ship
are built together, they float.”*

65-famous-masonic-sayings-quotes/

Masonic Education:

Index of Masonic Education within *The Electronic Beacon: Lighting the Way !!!* (continued):



Date	Volume	Issue Number	Number of Pages	Masonic Education
2024-03-01	Seventeen	07	122	Tributes to the late Bro. Kenneth (Ken / Kenny) Larry Sharp By various Brethren of Peterborough District.
2024-04-01		08	111	Looking to the future with Masonic Education by Bro. Bill Overy, former Member, the Education Committee Grand Lodge of BC.
2024-05-01		09	104	"Which Lodge is the Oldest Masonic Lodge in the World?" From www.masonic-lodge-of-education.com/oldest-masonic-lodge.html
2024-06-01		10	120	"St. John the Baptist: Why is He A Prominent Masonic Figure?" From: freemasonscommunity.life/st-john-the-baptist-why-is-he-a-prominent-masonic-figure
2024-09-01	Eighteen	01	131	"Exclusive Masonic Jurisdiction: Report of the Grand Historian" as recorded in the Annual Proceedings of the Grand Lodge A.F. and A.M. of Canada in the Province of Ontario For the year 2024, by V.W. Bro. Marshall Kern
2024-10-01		02	108	"Climbing Mount Kilimanjaro in Africa", by Bro. Patrick Steeves, a Math teacher at Adam Scott Collegiate Vocational Institute and now Treasurer of Peterborough Lodge A.F. & A.M. No. 155 G.R.C.
2024-11-01		03	132	"Brother, Worshipful Brother, Right Worshipful Brother, Most Worshipful Brother" by Ira Gilbert, P.M. D.D.G.M. from <i>The Midnight Freemasons</i> web site.
2024-12-01		04	129	"A Masonic Christmas Story -- Widow's Tale" from Timothy Fleischer, <i>My Freemasonry /</i> <i>Freemason Information and Discussion Forum</i> web site.
2025-01-01		05	125	"The Light We Carry Forward: Freemasonry in a Changing World" from <i>The Masonic Journey: Your Guide to Masonic Light</i> newsletter
2025-02-01		06	122	"The Origins of Peterborough District" and Photos of the Dedication Ceremony of Peterborough Temple.
2025-03-01		07	135	"Freemasonry and Happiness" by V.W. Bro. Marshall Kern FCF
2025-04-01		08	136	"R.W. Bro. Cody Wheeler receives his 70-year Masonic Pin and Certificate exactly 70 years to the day from when he was Initiated into Freemasonry !!!" "The Havelock Masonic Lodge presented Bro. Morley Chard with his 70 year pin at a special gathering of Members, family and friends at Caressant Care in Marmora on February 25. Morley was Initiated in 1955." "Intimate truths revealed in new book about the life of Sean Eyre"
2025-05-01		09	134	"The Tyler – Blind Faith" from <i>The Square Magazine.com</i>
2025-06-01		10	132	"The Canadian Maple Leaf Flag" by M.W. Bro. Raymond S.J. Daniels, revised 2015



Ontario Masons

Masonic Education:

Index of Masonic Education within
The Electronic Beacon: Lighting the Way !!!
(continued):



Date	Volume	Issue Number	Number of Pages	Masonic Education
01-09-25	Nineteen	01	152	"The Talk" by Bro. Trever Donnelly, a new Member of Golden Rule Campbellford / Hastings Lodge A.F. & A.M. No. 126 G.R.C.
01-10-25		02	95	"Freemasonry & Tubalcain" by Bro. Nathan Patrick, Junior Deacon, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.
01-11-25		03	115	"Hebrew Letters Represented by the Letter G: the Shem haMephorash" by Bro. Nathan Patrick, Junior Deacon, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.

Here is a second piece of Masonic Education from Bro. Nathan Patrick, Junior Deacon, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.



HEBREW LETTERS REPRESENTED BY THE LETTER G: THE SHEM HAMEPHORASH

By Bro. Nathan Patrick,
Junior Deacon, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.
Delivered to Otonabee 101, Peterborough, Ontario,
October 15th 2025

The observations of the Fellowcraft are drawn to the letter G, which lies at the very centre of our Lodge, suspended above the altar. We are told that this symbol is emblematic of certain Hebrew characters which were depicted in King Solomon's Temple, and that it signifies the G.G.O.T.U.

But what were these Hebrew letters that are alluded to, and what mystery do they represent?

The Volume of Sacred Law and its various traditions may hold some key to answer this question.

There are 952 names, titles, and epithets given to God in the Bible. When it comes to proper or explicit names alone, there are by some calculations¹ 33, 26 in the Old Testament, and there are 7 in the New Testament. But is there a true name? What name would be the one that was most likely used in King Solomon's Temple? And what mystery does this name unravel?

Dionysus the Areopagite famously said that “*God is nameless and of every name*”. Names, words, and letters are of supreme importance in the Hebrew traditions, from the Name or Names of God to the story of Adam naming everything in the Garden. In Genesis the Universe is spoken into existence through a series of divine utterances. In John, the gospel attributed to one of the Patron Saints of our Craft, we are told that “*in the beginning was the Word*”.

In order to approach this mystery we must first fully appreciate the importance of letters and words in the Hebrew cosmology. Kabbalah means tradition, or to *receive*. Jewish Kabbalah is a mystical tradition that extracts hidden meaning from the Torah through a careful study of the Hebrew words and the letters that it contains. One of its primary texts, the Sefer Yetzirah, (a commentary on Genesis) portrays Deity as creating the universe through a series of ten emanations or utterances as well as through the structure of the Hebrew alphabet itself. Therefore in Kabbalah the Hebrew language is not only of importance to the understanding of the Torah, but is integral to the nature of reality itself. And in this sense the Torah or Five Books of Moses are said to contain all the mysteries of the Universe.

These traditions refer to what is called the Shem HaMephorash, which means “*the explicit name*” - Shem meaning “*name*”.

This refers to the mystery of the true name of God itself.

However there are various traditions that refer to various secret names. There is a 4 letter shem, 12 & 42 letter Shems², a 22 letter Shem³, and a 72 letter Shem⁴. There is even a tradition that suggests that entirely of the five books of Moses and its chain of letters is a single name of Deity itself.

The Hebrew characters we are to picture in the Temple of Solomon were likely that of the four-letter name, also known as the Tetragrammaton. It also often appears in our Fellowcraft Tracing Boards, although sometimes in a corrupted form. This is the primary name of deity in Judaism and consists of the letters yod-he-vav-he (YHWH .) יהוה

It is typically transliterated by gentiles as Jehovah or Yahova, of which Albert Mackey says “*of all the significant words of Masonry*” is “*by far the most important*”.

However in Judaism this word, in its Hebrew form, is considered unpronounceable for two reasons, namely that the Hebrew language only consists of consonants and knowledge of the vowel sounds in the name have been kept secret or lost, the other being that the name itself should not be spoken out of fear of profaning the ineffable nature of Deity. That is except for the high priest of Israel who alone would use it once a year in Yom Kippur in the Holy of Holies for the atonement of his people. It is for this reason that God in Judaism is often referred to simply as HaShem which simply means “*the name*”, without even spelling it out.

This word has been considered a sacred word of power throughout human history, even appearing in non Jewish texts such as the Greek Magical Papyri or PGM manuscript.

In his encyclopedia, Albert Mackey refers to it as the Omnific or all-creating Word, because its possession and true pronunciation is said to be a source of terrible power⁵ that would shake both the heavens and the earth. Again, recall the preeminent power of words, particularly Hebrew, in Kabbalah.

Some Rabbis have said that it was engraved in the staff of Moses and is what allowed him to perform miracles. For the Essenes, it was a sacred word that was never spoken aloud, but only in a whisper, when conferring their Initiation. And their Candidates took a solemn oath never to divulge it.

The unpronounceable nature of the Divine name in the Hebrew tradition reflects the incomprehensible nature of its ultimate reality. It also serves to reflect the undogmatic nature of Masonic religiosity. The word in and of itself and its mystery reflects the ineffable nature of Deity. As we go back in time, religion, science, and philosophy begin to blur together, and thus the mystery of the name was a secret of both nature and science to the medieval and renaissance minds.

Albert Mackey says that the science of the Names of God is an important feature of Freemasonry as symbolic of divine truth. And he goes on to say that “... *the names of God were undoubtedly intended originally to be the means of communicating the knowledge of God himself. The name was, from its construction and literal powers, used to give some idea, no matter how scanty, in early times, of the true nature and essence of Deity.*”

“The ineffable name was the symbol of the unutterable sublimity and perfection of truth which emanate from the Supreme God, while the subordinate names were symbols of the subordinate manifestations of truth.”

“Freemasonry has availed itself of this system, and, in its reverence for the Divine Name, indicates its desire to attain that truth as the ultimate object of all of its labour. The significant words of the Masonic system, which describe the names of God, wherever they are found, are ... as indices, pointing - like the symbolic ladder of Jacob of the First Degree, or the winding stairs of the Second Degree, or the three gates of the Third - the way of progress from darkness to light, from ignorance to knowledge, from the lowest to the highest conceptions of Divine Truth.”

“And this is, after all, the real object of Masonic science.”



Footnotes

1. Some calculations quantifying the amount of proper names for God in the VSL give 16-20, considering the additional 4-10 compound-epithets. Mackey counts 26 in the Old Testament, and there are 7 in the New.
2. The 12 & 42 lettered name is described by Quiddushin in the Talmud.
3. The 22 letter name is from an amulet in Sefer Raziel HaMalakh, a text of the Practical or Magical Kabbalah.
4. The 72 lettered name, which is the most often referred to as the Shem HaMephorash in modern Western Esotericism as well as the Christian Kabbalah (or Cabalah) is derived boustrophedonically from Exodus 14:19-21, as described in the Sefer Bahir or Book of Illumination.
5. The supposed magic word “*abracadabra*” itself means “*I create as I speak*”. In Kabbalah, our consciousness & ability to create and speak reflects our divine nature created in the image of God. Our words themselves wield power in Kabbalah.

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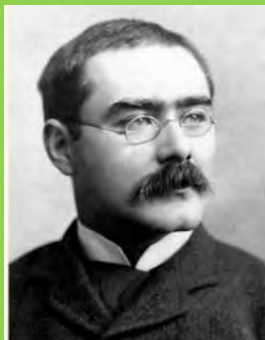
Bro. Bill Hodwitz, from Niagara B District, writes:

"A few years ago I put out a Masonic newsletter called "The District Light". Recently I began another, aimed at the Brethren of my Lodge, hoping to rekindle the interest of lapsed Members."

Here's one that Bro. Hodwitz posted:

A MASONIC MOMENT: IF— BY RUDYARD KIPLING

Rudyard Kipling



Rudyard Kipling had a deep and meaningful connection to Freemasonry, and it played a significant role in his personal life and literary work.

Kipling was Initiated into Freemasonry in India 1886.

He affiliated with two other Lodges, all which were unusual in that they accepted men of all races and religions, something that appealed to him as he admired the Masonic ideals.

This was expressed in the poem, *"The Mother Lodge"* reflecting on the inclusive and egalitarian nature of Masonic brotherhood in colonial India.

The short story *"The Man Who Would Be King"* has strong Masonic elements. The novel, *"Kim"* contains subtle references to secret brotherhoods and shared codes of conduct.

What follows is an analysis of the poem *"If —"* from a Mason's viewpoint. The essay deals with the poem a few lines at a time. You might prefer to experience the entire poem unbroken before you read it in parts.

If—

By Rudyard Kipling

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:
If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;

If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:
If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: *'Hold on!'*
If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!

If—: A Mason's Reflection on Kipling's Masterpiece
By W. Bro. Miguel Denyer

Among the many works of literature that speak to the heart of a Mason, none has resonated with me more deeply than Rudyard Kipling's timeless poem, *If—*. It is a blueprint for self-mastery, moral fortitude, and quiet strength. It is a poem that challenges the reader not only to think but to act with virtue. That Kipling was a Brother in the Craft only makes it more poignant. What follows is a breakdown of its meaning as viewed through a Masonic lens, and a personal reflection on why this piece remains my favourite poem of all time.

"If—" by Rudyard Kipling

If you can keep your head when all about you
Are losing theirs and blaming it on you...

This is the call to Mastery of the Mind. In Freemasonry, we are taught to govern ourselves with calmness, reason, and restraint—to be guided by the Plumb, not the passions of the crowd. Leadership and character are revealed not when things are easy, but when chaos reigns and you remain steady.

If you can trust yourself when all men doubt you,
But make allowance for their doubting too...

This speaks to self-confidence tempered by humility—an important balance in the life of a Mason. We are urged to have faith in our inner compass, while still recognizing the fallibility of all men, including ourselves.

If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise...

Patience, integrity, and humility. These are the building blocks of a Mason's moral architecture. It is not enough to be right—we must also be just. To be falsely accused or hated and still walk the higher path is the work of a true Craftsman.

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same...

Here we find the call to equilibrium and perspective. As Masons, we are taught to build ourselves with the square of virtue and the level of equality — not to be swayed too far by glory or ruin. Dreams and thoughts are tools — not destinations. Victory and defeat are moments, not identities.

If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools...

This is resilience. Fortitude in the face of betrayal, loss, and destruction. A Mason labours knowing that even the best-laid stones may one day fall — but he does not abandon the work. He rebuilds, with faith, with strength, with what he has left.

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss...

This teaches non-attachment and silent perseverance. Life is risk. The Mason who gives all he has in pursuit of a just cause — and who can suffer defeat without complaint — is a master of both himself and the moment.

If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "*Hold on!*"

This is the definition of inner strength. Of moral and spiritual grit. When every part of you screams "*stop*" and the Will — the unseen Working Tool of the Master within — says "*no*", we continue. That is the moment of true Initiation into self-mastery.

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch;
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much...

This is the call to balance. To be grounded, yet noble. Respected, yet humble. Masons are taught to meet on the level — this stanza perfectly reflects that. Whether among the elite or the everyman, we are to be unmoved by flattery, unmoved by slander — equally just and upright with all.

If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And — which is more — you'll be a Man, my son!

The final lesson: make your time count. Waste no breath. Leave nothing undone. A Mason who lives this way is not only worthy of his Tools, his Lodge, and his Brotherhood... he is worthy of being called a Man in the truest, most sacred sense.

To me, this poem is more than verse — it is a personal code. It mirrors the lessons of our rituals, the symbolism of our tools, and the charge of our obligations. Every line is a challenge to rise above the noise of the world and become something finer, truer, more complete.

Brother Kipling had set pen to paper for his son — but in doing so, he left a map for every man seeking Light.



Another item that I regularly receive is from



Fil-Can Cabletow Lodge No 189, AF & AM, GRM

Instituted on February 22, 2008

Consecrated on April 28, 2009

Charter received on June 5, 2009

Here is one from



October 2025

The Cabletow

Vol XVIII No 8

Emblems of the Craft
by Dr. Bro. Robert Morris

You wear the Square!
but have you got
That thing the Square denotes?
Is there within your inmost soul
That principle which should control
Your actions, words and thoughts?
The Square of virtue,--is it there,
Oh, you who wear the Mason's Square?

You wear the Compass!
Do you keep With that circle due
That's circumscribed by law divine
Excluding hatred, envy, sin,--
Including all that's true?
The Moral Compass draws the line,
And lets no evil passion in!

You wear the Trowel!
Have you got That mortar, old and pure,
Made on the recipe of God
Divulged within His ancient Word, Indissoluble, sure?
And do you spread, `twixt man and man,
That precious mixture as you can?

You wear the oriental G!
Ah, Brother, have a care!
He whose All-seeing Eye
Surveys Your inmost heart, with open gaze,
Knows well what thoughts are there!
Let no profane, irreverent word
Go up t' insult th' avenging God!

Dear Brother! if you will display
These emblems of our Art,
Let the great morals that they teach
Be deeply graven, each for each,
Upon an honest heart!
Then they will tell, to God and man,
Freemasonry's all perfect plan!

I'm very pleased to receive Manitoba's Grand Lodge newsletter.



In its October 2025 issue, the Editor included this article:

SPRIG OF ACACIA



Any discussion of the Acacia, important to Freemasonry as one of the fundamental and most beautiful symbols, should begin with clearing away a little of the “*rubbish of the Temple*” which results from the careless writing of unlearned men. So much has been published about the Acacia which simply is not so that it is no wonder that Freemasons are frequently confused as to what the plant really is, how it came to be a symbol of immortality, and what its true place in religious history may be.

We cannot accurately denote a particular plant or tree as “*the Acacia plant*” or “*the Acacia tree*” for the same reason that we cannot accurately specify “*the Rose bush*” or “*the pine tree*”. There are too many varieties of roses, too many kinds of pine trees to distinguish one from the other merely by the definite article.

As botanists know, more than four hundred and fifty varieties of Acacia, *“the acacia can be only the most general of terms, meaning them all”*.

So perhaps it is not to be wondered at that we find one Masonic writer speaking of the *“spreading leaves of the Acacia tree”* and another talking of *“the low thorny shrub which is the Acacia”*.

We have no certainty that the trees and shrubs now growing in Palestine are the same as those which flowered in Solomon’s era. It is not impossible that *“Acacia totilis (in Arabic, Es-sant)”* and *“Acacia Seyal (In Arabic Sayal)”* grew to a greater size three thousand years ago than they do now.

Authorities doubt that the Acacia, which grows low, as a bush, and which in all probability must have been the plant which one of the three plucked from the ground as the *“Sprig of Acacia”*, ever grew large enough to supply boards three feet wide.

Wynn Westcott says: *“The Acacia is the only tree of any size which grows in the deserts of Palestine, but it has been doubted that even it ever grew large enough to provide planks one and one-half cubits in width.”*

Scholars are united in saying the *“Shittah Tree”* of the Old Testament is an Acacia; and that *“Shittim”*, the plural, refers to Acacia.

In Joel (3-18), one of the poetic and beautiful prophecies of the Old Testament, we read: *“And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim”*.

Commentators place the *“valley of Shittim”* as possibly the Kidron of Exekiel; but certainly as some dry, thirsty valley where the Acacia, which flourished where other plants perished from lack of water, was known to grow; another reason for thinking the original Acacia which Freemasons revere was the smaller shrub, rather than the large tree.

Inasmuch as *“Akakia”* in Greek signifies *“Innocence”*, it was wholly natural for Hutcheson (*Spriti of Masonry*, 1795) to connect the Masonic plant with the Greek definition.

He said: *“We Masons, describing the deplorable state of religion under the Jewish Law, speak in figures”*; *“Her Tomb was in the rubbish and filth cast forth of the Temple, and Acacia wove its branches over her monument”*; *“akakia”* being the Greek word for innocence, or being free from sin, implying that the sins and corruptions of the old law and devotees of the Jewish altar had hid religion from those who sought her, and she was only to be found where innocence survived under the banner of the Divine Lamb; and as to ourselves, professing that we were to be distinguished by our *“Acacy”*, or as true *“Acacians”*, in our religious faith and tenets.

It is now well understood that Hutcheson, great as is the debt we owe him, was too anxious to read a Christian interpretation into everything Masonic to be considered as infallible. While the coincidence of the Greek word, our name for the Shittah-Tree, is suggestive, it hardly seems sufficient to read “*innocence*” into the symbol when it already has so sublime a significance.

Mackey considers the acacia also as a symbol of Initiation, because sacred plants were symbolical of initiation in many of the Ancient Mysteries, from which Freemasonry derived so much.

The modern Masonic scholar is rather apt to pass over this meaning. He is also thinking that a symbol already so rich needs no further meanings to make it important and beautiful.

Apparently the beginning of the association of the acacia with immortality is in the legend of Isis and Osiris, one of the oldest myths of mankind, traced back into Egypt many thousands of years before the Christian era. Its beginnings, like those of all legends which have endured, are shrouded in the mist which draws a veil between us and the days before history.

According to the legend, Osiris, who was at once both King and God of the Egyptians, and was tricked by his brother Typhon (who was very jealous of Osiris), during the King’s absence on a beneficent mission to his people. Later, at a feast provided for the King-God’s pleasure, Typhon brought a large chest, beautiful in workmanship, valuable in the extreme, and offered it as a gift to whoever possessed a body which best fitted the chest. When Osiris entered the box, Typhon caused the lid to shut and be fastened; after which the whole was thrown into the Nile.

Currents carried it to Byblos, Phoenicia, and cast it ashore at the foot of an acacia tree. The tree grew rapidly and soon encased the chest holding the body of Osiris.

When Isis, faithful queen, learned of the fate of her husband, she set out in search of the body. Meanwhile the King of the Land where the acacia concealed the body, admiring the tree’s beauty, cut it down and made of its trunk, a column. Learning this, Isis became nurse to the King’s children and received the column as her pay. In the tree trunk, preserved, was the body of Osiris.

During their long captivity at the hands of the Egyptians; what more natural than that the Israelites should take for their own a symbol already old, and make of the “*Shittah-Tree*” a symbol of immortality, just as had been done in Egypt?

It is perhaps too much to say that Israelites were the first to plant a sprig of acacia at the head of a grave as a symbol of immortality. That they did so in ancient times is stated by many historians. Dalcho assigns a novel reason for this practice; that as the Codens, or Priests, were forbidden to step upon or over a grave, it was necessary that spots of internment be marked, and, the acacia being common, it was elected for the purpose.

Mackey disagrees with Dalcho as to these reasons for marking a grave with a living plant. Perhaps the origin of the custom is not important; certain it is that all peoples in almost all ages have planted or laid flowers on the graves of those they love, as a symbol of the resurrection and a future life. The lily of the modern church, the rosemary which is for remembrance, the sprig of acacia of the ancient Israelites and the modern Mason, have all the same meaning upon a grave - the visual expression of the dearest hope of all mankind.

It is both curious and interesting to learn that many trees, in many climes, have been symbols of immortality.

India gave to Egypt the lotus, long a sacred plant; the Greeks thought the myrtle the tree of immortal life, and the mistletoe, which survives in our lives merely as a pleasant diversion at Christmas, was held by the Scandavavians and the Druids as sacred as we consider the acacia.

Association of a plant and immortality is emphasized in the New Testament - see John 12:24: *“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”*

Also familiar passages from St. Paul (First Corinthians 15:36,37) used so much in funeral services: *“Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain . . .”*

Finally we find in our own stately prayer in the Master’s Degree, such a coupling up of a tree and life immortal; *“For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branches thereof will not cease.”* - which of course, is taken from Job 14:7.

Thus there is ample historical recognition of the connection between that which grows and dies and grows again, and the idea of immortality; we do not have to consider the undoubted fact that *“shittah-trees”* cut to form beams of house, often sprouted branches even when they had no roots, nor our own thought of almost any variety of pine as *“the evergreen, or ever living”* tree, to see that there is much background behind the symbol.

It is one of the glories of Freemasonry that so much has been made of the symbol, so dear and deep a meaning vested in it, that it has almost equaled the square as Freemasonry’s nearest and dearest.

All that was mortal on Tyrian lay murdered in a grave *“dug six feet due east and west”*.

The genius of the Temple was no more. No more designs upon the trestleboard; no more glorious architecture to come from that mighty brain; no more holding of meetings with Solomon and Hiram in the Sanctum Sanctorum - the Widow’s Son was dead!

Of those who search one finds a sprig of acacia. *“Oh, immortal story; thrice immortal ritual makers, who coupled together a resurrection and a sprig of green! True, he whose mother was of the Tribe of Naphtali was destroyed, but his genius lived, his spirit marched on, his virtues were recorded in stone and in the hearts of those who built on Mt. Moriah’s heights.”*

For at least two hundred years, and probably much longer, the sprig of acacia has held Freemasonry’s premier teaching. The grave is not the end. Bodies die and decay, but something *“which bears the nearest affinity to that which pervades all nature and which never, never, dies”*, rises from the grave to become one of that vast throng which has preceded us.

Error can slay, as can evil and selfish greed, but not permanently. That which is true and fair and fine cannot be destroyed. Its body may be murdered, its disappearance may be effected, the rubbish of the Temple and a temporary grave may conceal it for a time, but where is interred that which is mortal, there grows an evergreen or ever living sprig of acacia - acacia none the less that it may be a spiritual sprig, a plant not of the earth, earthly.

When he who was weary, plucked at a sprig of acacia, he had *“evidence of things not seen”*.

When we toss the little sprig of evergreen which is our usual cemetery *“sprig of acacia”* into the open grave of one of our Brethren who has stepped ahead upon the path we all must tread, we give evidence of belief in a *“thing not seen”*.

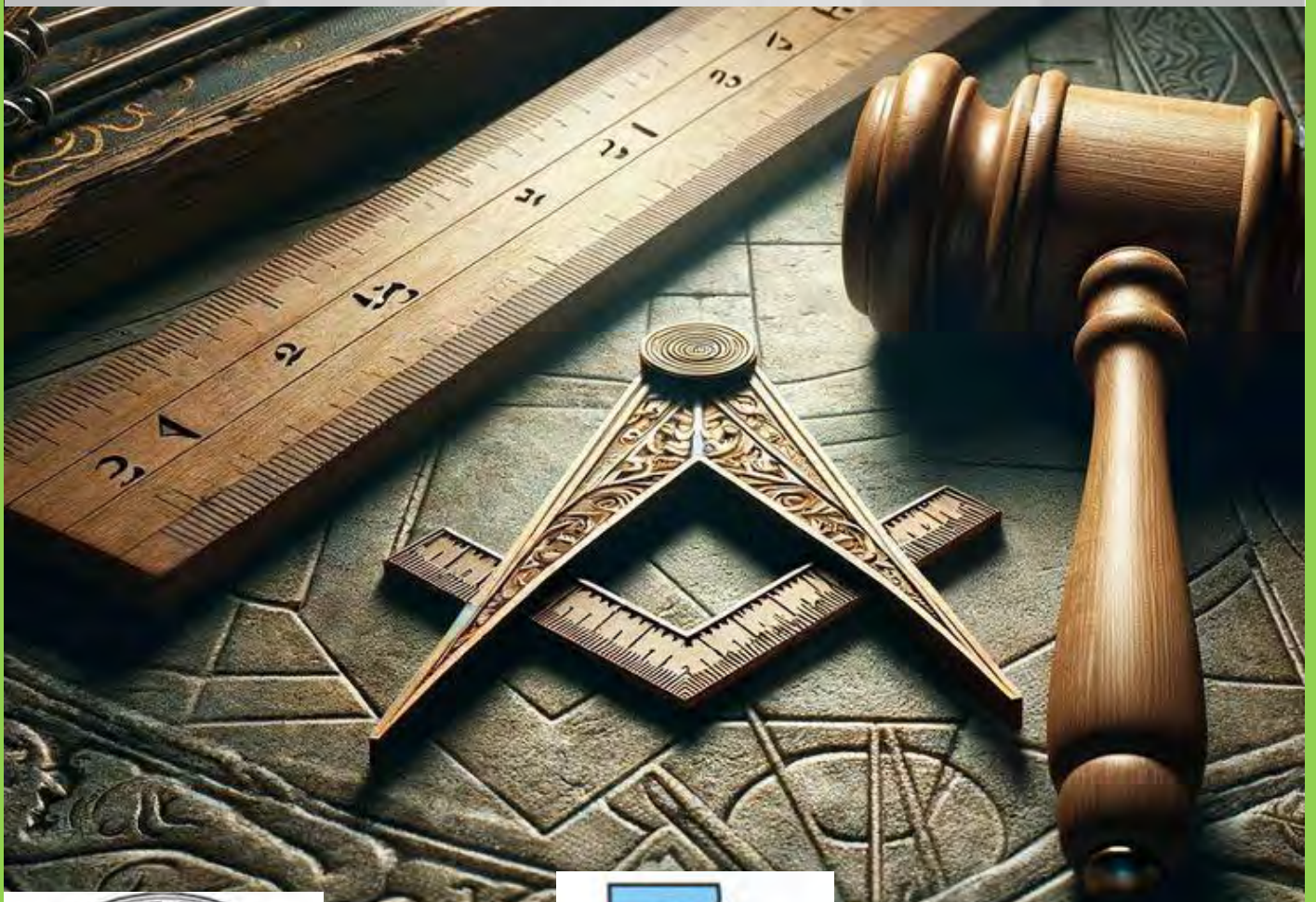
For never a man has seen the spirit of one who has gone, or visioned the land where no shadows are. If we see it in our dreams, we see by faith, not eyes. But we can see the acacia - we can look back through the dragging years to the legend of Osiris and think that, even as the acacia grew about his body to protect it until Isis might find it, so does the acacia of Freemasonry bloom above the casket from which, in the solemn words of Ecclesiastes, *“the spirit shall return unto God who gave it”*.



From Darkness...



Comes the Light...



I recently received the Fall 2025 issue of the



ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY OF CANADA



It contained

VALLEY OF PETERBOROUGH Deputy Awards By Ill. Bro. Ron J. Taylor, 33°



On May 27, 2025, two Provincial Deputy awards were presented to outstanding recipients who recently completed their education and commenced their professional careers at Five Counties Children's Centre in Peterborough. Ill. Bro. Andrew Henderson, 32°, TPGM, awarded a \$500 cheque to Crystal Chen, a Speech Pathologist, while Ill. Bro. Brian Gilkinson, 33°, Grand Chancellor, presented the same amount to Nicole Simmonds, an Occupational Therapist. These presentations were made on behalf of Ill. Bro. Ron Taylor, 33°, Deputy for Ontario, who oversees the Valley of Peterborough. Both recipients expressed

their sincere gratitude, as the financial support will assist in offsetting educational expenses and facilitate further professional certifications.

Pictured above (left to right): Ill. Bro. Andrew Henderson, 32°, Crystal Chen, Nicole Simmonds, Ill. Bro. Brian Gilkinson, 33°, and Darlene Callan, Director of Clinical Services at Five Counties Children's Centre.

Also included in this Fall 2025 newsletter was this article:

VALLEY OF PETERBOROUGH

Ill. Bro. William “Duke” Hart, 32° - a workman behind the scenes

By Ill. Bro. Frank Groves, 33° & Ill. Bro. Terry McLean, 33°



Well, I’m not sure who this William Hart is as we know him as Duke, the unelected mayor of Havelock, Round Lake, and the surrounding area. If there is anything you want to know about the area, just ask him and he can tell you. Bill is always ready to help everywhere he can if there is someone in need. He is always there to help. It does not matter if it’s financial or labour, he is always the first one there and the last to leave.

For several years we have had our annual Round Lake fishing day, where we end up at Duke’s cottage, which is always a great day of friendship, laughs, good fish fry, and many stories, however, none of which I’m able to share with you here today. Terry McLean and our grandsons always fish together. One day, as we were fishing away, along came Duke and Jim Kerr. Terry watched them for a minute and said *“I wonder if there is any special language going on in the boat?”*. Well, you can be assured of that!

Ill. Bro. Bill Hart, 32°, started his Masonic journey in Havelock Lodge No. 435 in 1984, where he remains a loyal Member, always there to help. You will never see him in the Masters’ chair, but he is the backbone of the Lodge in every way. When there is something to be done, look around and Bill is doing it. Upon joining the Valley of Peterborough, Bill jumped right in to start helping. He takes part in the 5th and 15th Degrees. However, he is the most comfortable in the background. If you look behind the scenes, there is Bill always helping out. He is always one of the first there and usually one of the last to leave.

He will drive in on a Friday morning to help set up, drive back to Havelock and, before coming back in the evening, will go and pick up Ill. Bro. Bob Watson, 33°, to see that he has a ride in. Again, you will never see Bill in an Officer's role. However be assured, he is one the main players in making this Valley successful. Without Brethren like Bill, the Valley would have great difficulty operating. We in the Valley of Peterborough would like to say thanks and congratulate Bill for all the effort and time he puts into making this Valley's Reunions run smoothly and by seeing that everything is set up on time, and in the right order.

However, as many may not realize, there is a crew working behind the scenes in every Valley that most do not see or know what it is that they do. But be assured that the set-up crew in every Valley is, without doubt, an important part of the smooth running of any Reunion. When everyone is off having coffee and socializing, the setup crew is busy taking down one set and setting up for the next Degree. Also, at lunch, as everyone is enjoying the festivities, again the crew is busy getting ready for the afternoon Degrees. Before every Reunion, the crew is there on Friday morning to get setup for the start of the weekend and, yes, they are always the first to arrive and usually the last to leave.

We in the Valley of Peterborough are extremely lucky to have a very dedicated Set-Up crew with Bill Hart, 32°, Bob Keay, 33°, David McCourt, 32°, Don Fawcett, 32°, Walter Howell, 33°, Phil Lake, 33°, Robert Watson, 33°, and Frank Groves, 33°.

Thank You to the set-up crew in every Valley, for all your hard work and effort.

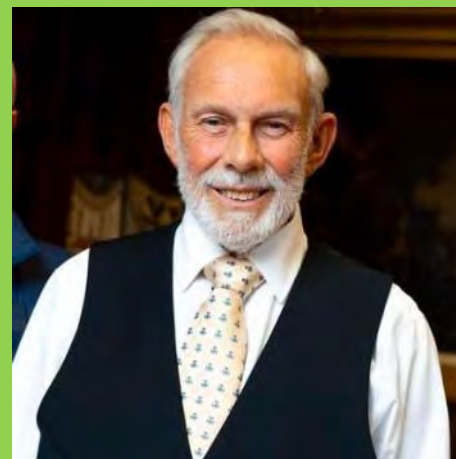


The authors

Ill. Bro. Frank Groves, 33° (left)
and Ill. Bro. Terry McLean, 33°
(right), with Ill. Bro. Bill Hart, 32°



Here are some items from R.W. Bro. Jim Ellis, Provincial Grand Lodge of Linlithgowshire, Scotland, and other people in Scotland:



November 26, 2024



June 05, 2022



May 19, 2024



July 19, 2015



March 01, 2020

To learn more about the Grand Lodge of Scotland, where you'll see a clip from Jim, click here:

<https://www.youtube.com/watch?v=imLop1Z-Byo>



R.W. Bro. Jim Ellis, from the Provincial Grand Lodge of Linlithgowshire, in Scotland, wrote to me on Friday, 03 October 2025:

"I am putting together a project incorporating photos of all the East walls of Lodges in the Province of Linlithgowshire."

Here's his first one:

Lodge Buchan St. John moved into new premises due to financial reasons. It is now hosted in the Bowling Club within its town.

However, being given a smallish lounge in which to hold meetings on Mondays, they had a problem with how to create an East wall, taking into account that the room would be used for other activities the rest of the week.

This is the solution they have put together. BTW, there is a drop-down screen behind the chairs that comes down for each meeting and then is retracted, ready for the next meeting.

His second one:

Lodges Hopetoun St. John, No 1232, and Ancient Brazen, No. 17, both meet in 17s premises in Linlithgow.



1232 has had a few meeting places since it sold its own premises in Winchburgh a number of years ago. They are well settled now.

No. 17 is an old Lodge ... first recording of it being in Minutes of over 350 years old.



Lodge 1186:



**Centenary Celebrations Saturday 4th May
2019**



**Lodge Crofthead St. John,
Fauldhouse, No. 374.**



**The Ashlers were carved
and presented to the Lodge
by the then**

Provisional Grand Master, Bro. Alexander Fraser.

**Lodge Crofthead St. John,
Fauldhouse, No. 374
Lodge St. John,
Stoneyburn, No. 1186**

**The bricks were sold
to help finance
the Centenary
celebrations.**



This is the East of Lodge St. Margaret, No. 548, in South Queensferry. It features two bridges which straddle the River Forth. The one on the right is the Forth Rail Bridge which the Germans tried to bomb during WW2.



The LH one is the Forth Road Bridge

which is now only used for coaches and HGVs.

A new Bridge has been constructed for all other transport but this was done long after the East was painted. It's called the Queen Elizabeth Crossing.

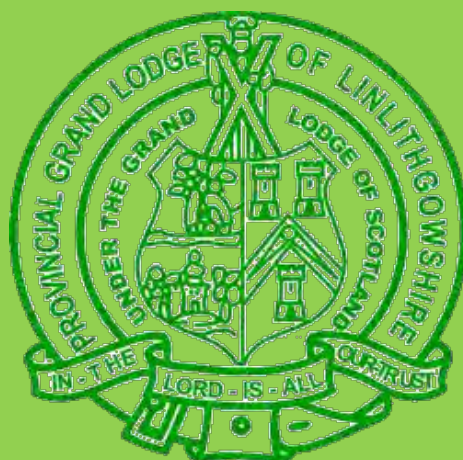


I was recently honoured by Lodge St. John, Stoneyburn, No. 1186, by having Honorary Membership conferred upon me. As you can see, the Lodge doesn't do this too often.

This is from Lodge Lord Bruce, No. 1601.

Points of interest are an oil painting of our first W. Master, William Pilmer, and the Founder Members Board, as well as the Master's chair which was made by Past Master, Alex Fraser (Sandy), and presented to the Lodge in 1985 when he was the Master.

Sadly Sandy Passed to the Grand Lodge Above during his term as Right Worshipful Master.



Here is Part Two of an article
from *The Alberta Freemason*



magazine,
Volume 90, No. 9, October, 2025:



***THE ENTERED APPRENTICE
APRON, PART 2 OF 3:
OCTOBER 2025 THE MASONIC
ENTERED APPRENTICE APRON
AS A BADGE***

Bro. Chris Webber, FACF
King George Lodge 95, Calgary



There are five distinct things of which the Entered Apprentice Lambskin Apron is a badge: Firstly, in its use, it is a badge of service.

In his book, *Symbolical Masonry*, Brother H.L. Haywood has an interesting chapter on "*The Apron wherein the Builder builds*", and says it "*was so conspicuous a portion of the costume of the Operative Mason that it became associated with him in the public mind and thus gradually evolved into his badge.*"

"*Speculative Freemasonry seeks to distinguish the builder and place upon the brow of labour the laurel wreath of dignity and honour*" (Harvey, 1921).

"Secondly, made of Lambskin, it is in its fabric a badge of sacrifice. The Lamb in all ages has been not only an emblem of innocence, but also a symbol of sacrifice, and he who wears this Apron with understanding must be prepared for the time when hard things are to be done when trials are to be endured, and fortitude glorified" (Harvey, 1921).

The apprentice was a bearer of burdens, carrying ashlar and timbers against his body. He needed a large apron, usually made of a tough animal hide, to protect him from physical injury and his clothes from damage and soiling.

Through my work in the fire service, I have come to see service as two-fold. The obvious is when you serve another. Service in this way you humble yourself putting the needs of others above your own even if in the service, it comes to mean some detriment to yourself. Service is a form of sacrifice.

Service is also to those whom you wish or aspire to be. In the fire service, the new firefighter serves his peers, completes tasks of service to aid in the success of the crew, demonstrates competence through hard work and personal sacrifice. The tie that binds is that this is a shared experience, everyone does the less desirable tasks and we all cleaned the captain's toilet once. This is the tie that binds, a shared experience, the essence of brotherhood.

Freemasonry, to me as an Entered Apprentice, is similar. I feel that, as an Initiate, I have a duty to serve those to whom I aspire, to share a common experience, to prove worth, to sacrifice myself in order to achieve acceptance into the Brotherhood that I have been privileged to join.

I feel that service in the Craft extends past the Lodge to the common man. This is a tenet within Freemasonry: to serve each other and your fellow man. To be a steward for those in need, and to put those who have need above your own.

Thirdly, the Entered Apprentice Apron is a badge of purity. *"The apron derives its significance, as a symbol of purity, from two sources: from its colour and from its material"* (Mackey, 1869).

The apron's colour must be of unspotted white. The lamb's white colour is an ancient symbol of purity and cleanliness, of innocence, conscience, good character and discipline. It covered the lower portion of the body, which was associated with uncleanness and immorality. The sash or band used to tie the apron separated the upper and lower parts, and when worn at prayer, reminded one of the functional priorities of heart and mind.

White is the colour that reflects the most light, and speculatively the *"light of understanding"* (Harvey, 1921). Alternately, it shows stains most plainly, so we must beware of committing misdeeds and acts of immortality.

I find the description of the white of the Apron to symbolize the *"light of understanding"* as a paradox to the Entered Apprentice Mason. Chiefly clothed in this white garment, which speculatively would demonstrate understanding, yet the Initiate understands little of what they experience in the First Degree. The experience being powerful yet completely foreign. I must assume, based on no prior context, that the symbolism of the white Lambskin comes to reflect the understanding that is gained in the journey within the Craft and not inherently placed in the Entered Apprentice. Herein lies the paradox. Here may possibly lie the ties to the Socratic Method and the Entered Apprentice to which I will discuss later.

Portal, in his Treatise on Symbolic Colours, says that “white, the symbol of the divinity and of the priesthood, represents divine wisdom; applied to a young girl, it denotes virginity; to an accused person, innocence; to a judge justice”.

He adds “its use in Masonry will be peculiarly appropriate – as a characteristic sign of purity, it exhibits a promise of hope after death” (Mackey, 1869). Purity of life and rectitude of conduct is essential and necessary to gain admittance into that Celestial Lodge on High where the Supreme Architect of the Universe forever presides.

As to the material of the apron, it must be crafted of lambskin.

Mackey states, “no other substance, such as linen, silk, or satin, could be substituted without entirely destroying the symbolism of the vestment” (Mackey, 1869).

The use of the lamb as a symbol of innocence abounds in the Old Testament and use of the word lamb is almost constantly “employed as synonymous with innocence” (Mackey, 1869).

The material of the apron unites with its colour to give to the “investiture of a Mason the symbolic signification of purity. The pure, unspotted lambskin apron is, in Masonry, symbolic of that perfection of body and purity of mind which are essential qualifications in all who would participate in its sacred mysteries” (Mackey, 1869).

The symbolism of the apron also indicates the “sacred and religious character which its founders sought to impose upon Freemasonry, and to which both moral and physical qualifications of our Candidates undoubtedly have a reference” (Mackey, 1869).

Mackey, in his work, The Symbolism of Freemasonry, suggests that there are three great religious Rites within the Craft:

The Rite of Discalceation, from the Latin word discalceare, meaning to pluck off one’s shoes, that is, entering a holy place or standing in the presence of God barefooted as a symbol of humility. It comes from a time when God appeared to Moses in the burning bush, he said, “Put off thy shoes from off thy feet for the place whereon thou standest is holy ground” (Exodus 3:5).

“A theory might be advanced as follows: The shoes, or sandals, were worn on ordinary occasions as a protection from the defilement of the ground. To continue to wear them, then, in a consecrated place, would be a tacit insinuation that the ground there is equally polluted and capable of producing defilement” (Mackey, 1869).

The Rite of Discalceation is therefore a symbol of reverence. Through symbolism it signifies “that the spot which is about to be approached in this humble and reverential manner is consecrated to some holy purpose” (Mackey, 1869).

In the First Degree Ceremony, it is clear that, in preparation for the Degree, the Candidate's heel is slipshod, which presently I have concluded, connects to this idea of reverence within the Lodge and the humble nature by which the Candidate explores the First Degree.

As the Initiate in the preparatory phase does not know they are walking in a sacred space and taking an Oath at an altar, without any other conjecture, this too is a symbol which is hidden, albeit strangely on the Candidate themselves, but created with purpose as the Lodge is sacred when open and that all men in the Craft are humbled within its walls.

For this opinion I have no other basis than what I have experienced thus far as an Entered Apprentice and this body of knowledge.

Another is the Rite of Circumambulation, that is, going around an altar from East to West by way of the South. Dr. Joseph Fort Newton said:

"When man emerged from the night of barbarism, his religion was a worship of light; to him, light was life and love, darkness was evil and death; to him, light was the mother of beauty, the unveiler of colour, the radiant, illusive mystery of the world; his temple was hung with stars, his altar a glowing flame, his ritual a woven hymn of night and day."

To him, the Sun was the greatest of God's creations.

It inspired his adoration and in all his religious ceremonies he followed its apparent course through the heavens, as though he were walking in the footsteps of the Most High. Through this rite, memories of that religion of the dawn linger with us in Masonry today.

Another vivid recollection I have from my Initiation was the walking, circumambulation, around the Lodge room, blindfolded. I recall being led by the arm around the room by my father, he too leading my brother. I remember thinking to myself how easy it was to visualize the room and walk what I could see in my mind's eye. This has come with years of training in the fire service. Training to see when you can't see. I fear that the task was not so easy for my kin as I remember smiling and laughing to myself how Dad and my brother struggled, and I was waiting often; or I seemed to! It felt strange to chuckle in the ceremony but I couldn't help myself.

Circumambulation teaches us that no single man alone, without a true and trusted friend in whom we can confide, can always, unfailingly find his way home.

It seems that Freemasonry teaches us that we live and walk by faith, not by sight. *"Based on the understanding of this fact is the beginning of wisdom"* (Masonic Lodge of Education, website).

The third is the Rite of Investiture or purification; that is, the presentation of the Apron. In a qualified way, it bears the relationship to the Lodge that baptism does to some churches: it is the external symbol of an inner purification.

The Psalmist asked: "*Who shall ascend into the hill of the Lord?*" and, answering his own question, said: "*He that hath clean hands and a pure heart.*" The Apron, when correctly understood, is the pledge of a clean life, the testimony that a Candidate means to live pure, speak true, and right wrong.

When we turn to the Ritual for its interpretation, we find the Apron to be an inheritance from the past, and so, in the fourth place, it is a badge of antiquity, "*more ancient than the Golden Fleece and Roman Eagle*" (Lund, 1921).

The Order of the Golden Fleece was of high repute as an order of knighthood. It was established in Flanders, France, by the Duke of Burgundy, a member of the then royal family, who selected the fleece for its badge because wool was the staple product of the country.

Since that time, it has been considered as one of the most illustrious orders of Europe.

The Roman Eagle was to Romans the ensign of imperial power. Made of silver or bronze, the Roman Eagle was placed atop the pole of the military standards, circa 104 B.C.

The Order of the Garter was, and is, considered the highest decoration that can be bestowed upon a subject by a sovereign of Great Britain. It is an order of chivalry or knighthood originating in medieval England. It is the pinnacle of honour in the United Kingdom to have the Order of the Garter bestowed upon you (Mackey, 1929).

Hebrew Prophets often wore Aprons. They were used in the ancient mysteries of India and Egypt. They were used by early Chinese secret societies, by the Jewish religious sect called Essenes. They were employed as emblems by the Incas of Peru, the Aztecs of Mexico, and the prehistoric races of the American continent.

As a badge of antiquity, the apron emphasizes the value of the past. Albert Pike said, "It is the dead who govern, the living only obey." "Every ship that comes to America got its chart from Columbus, every novel is debtor to Homer, every carpenter who shaves with a foreplane borrows the genius of some forgotten inventor." As a badge of antiquity, the Apron exalts the greatness and glory of the past in its present contribution to human good and happiness.

In the fifth place, the Apron is a badge of honour.

It is declared to be *“more honourable than the Star and Garter.”*

Here we have another comparison.

The Order of the Star was created by John II of France at the beginning of his reign in the middle of the 14th Century. It was a royal plaything, and, at the time of its formation, its founder was engaged in acts of despotism and destruction.

The Order of the Garter was formed by Edward III of England in 1349. It was composed of the king and twenty-five knights, and originated in the false pride and fantastic pomp of medieval manners.

Edward A. Freeman, Regis professor of Modern History at Oxford University, says: *“The spirit of knighthood is above all things a class spirit. The good knight is bound to endless courtesies toward men and women of a certain rank; he may treat all below that rank with any degree of scorn and cruelty.”*

“Chivalry is in morals what feudalism is in law.

Each substitute’s personal obligations devised in the interest of an exclusive class, for the more homely duties of an honest man and a good citizen.”

Freemasonry is in striking contrast to such conceptions. It stands for the removal of discord and dissension, for the promotion of peace, the pursuit of knowledge and the practice of Brotherhood, for clear conscience, equality of opportunity, and the divine right of liberty in man, for devotion to duty, the building of character and rectitude of life and conduct.

Finally, in 1948, in his paper titled, the *“Symbolism of the White Gloves and Aprons”*, V. W. Bro. Tustain states that the white lambskin apron *“is also the Badge of Equality, for Freemasonry regards the man, not his rank, or social or financial position. Freemasonry ordains that all its Members shall be clothed alike. We stand before God and man equal with one another and whatever may be our future advancement in the Craft, with the lambskin apron we never part; it follows us into the grave, when all are equal in His sight.”*

“As a symbol, the white apron is complex yet simple. It is that which binds each Mason throughout his journey and through his work in the Craft. To the operative, it is a necessary element in the practice of stonework but to the speculative, it represents the beginnings of a spiritual journey, the development of self, the ties of brotherhood that bind us all and the symbol of ‘Purity, Simplicity, Candour, Innocence, Truth and Hope’” (1948).

To be concluded in the November 2025 issue.

Having recently purchased
The Master's Library: The Infinite Lecture Collection,
here is one of its messages:

(HOW TO) LEAVE THE WORLD BETTER THAN WE FOUND IT

A Mason does not labour for applause.

He does not seek recognition or reward.

His work is not meant to draw attention but to leave a quiet and lasting impact on the world around him.

His duty is simple yet profound: to leave the world better than he found it, not for personal gain, but as a testament to the shared humanity that binds us all.

In a time when people measure success by likes, titles, and public approval, Freemasonry stands apart.

We teach that true success is found not in how much we accumulate but in how much we contribute.

Tonight, let us reflect on what it truly means to fulfill our duty as Masons, not with grand gestures, but through the quiet, steady work of making the world a better place.

The Unseen Labour of a Mason

A Mason's work is not performed beneath spotlights.

It is done in the quiet corners of life, where real change happens.

It is the father who teaches his son the value of integrity, the mentor who guides a young man toward wisdom, and the friend who offers support without expecting anything in return.

Consider the stonemason of old, whose hands-shaped cathedrals that he would never see completed. His work was not for himself but for generations to come.

So too must a Mason work. Not for immediate reward but for the lasting good of others.

Every act of kindness, every moment of patience, every effort to uplift another is a chisel strike on the rough ashlar of society.

These small, daily actions (though they may seem insignificant) are what truly shape the world.

The Masonic View of Legacy

Freemasonry teaches us that legacy is not measured by wealth or power, but by impact. The Master's gavel does not demand recognition; it calls for action. The Working Tools do not exist for display; they serve as reminders of the duties we must perform.

If we wish to leave the world better than we found it, we must first ask:
What will I leave behind?

Will it be a reputation for fairness, wisdom, and kindness?

Will it be a Lodge strengthened by my efforts?

Will it be a family that has been uplifted by my example?

Great men are often remembered not for what they achieved for themselves but for what they gave to others.

A Mason does not need statues in his honour. His work is his monument.

The lives he touches, the lessons he imparts, and the principles he upholds.

These are the stones that form his true legacy.

The Power of a Quiet Example

A Mason does not need to change the world in a grand way to make a difference. He only needs to change the small part of it within his reach.

Imagine a Brother who, by his quiet example, teaches those around him the meaning of integrity.

He does not boast of his honesty, yet others trust him without question. He does not speak often of his beliefs, yet his actions make them known.

Over time, his influence spreads, not through words, but through the quiet consistency of a life well-lived.

This is how the world is changed. Not by force, but by example. Not by speeches, but by steady, unwavering principle.

Our Obligation to the Future

Freemasonry is not just a society of men. It is a society of builders.

And what we build is not only for ourselves but for those who will come after us.

Every Lodge we strengthen, every lesson we pass down, every good work we perform is part of a chain that stretches beyond our time.

The world we inherit is the result of those who came before us.

The world we leave behind will be shaped by the choices we make today.

Let us, then, build wisely.

Let us invest in relationships, in mentorship, in community.

Let us approach each day with the awareness that the smallest act of kindness, the simplest word of encouragement, can send ripples far beyond what we can see.

Conclusion: The Silent Builders of a Better World

Brethren, our duty is clear ...

We are called to make the world a better place, not for recognition, not for reward, but because it is the right thing to do.

Our work is not about seeking credit but about ensuring that those who follow us have a stronger foundation upon which to build.

If each of us commits to this task, not with grand ambitions but with quiet dedication, then our influence will outlive us.

The world may never know our names, but it will feel the presence of our work. In that way, we find the true purpose of our labour.

Let us then go forth, not seeking praise but simply seeking to build. Let us chisel away at ignorance with knowledge, at discord with harmony, and at selfishness with service. In doing so, we fulfill our obligation, both as Masons and as men.

Thank you, Brethren.

Masonic Traveller Joke
by Felix Gordillo
(Universal Lodge No. 178 - Tampa, Florida)

There is a Lodge located in the backwoods of a small southern town where the Brethren are faithful Masons, but lack knowledge of receiving Brothers from other jurisdictions.

During one of the meetings, the JD (Junior Deacon) informed the WM (Worshipful Master) that there was an alarm at the door, whereupon the WM replied *“Attend the alarm and report your findings.”*

The JD opened the door and saw, to his amazement, a Brother, impeccably dressed with an elaborate apron and jewels about his chest.

The Tyler, being somewhat slow to answer for the visiting Brother, the visitor stated, *“My name is John Smith, Past Grand Master, who humbly requests an audience with the WM.”*

The JD, upon hearing these words from the visiting Brother and the elaborate apron and jewels upon his chest, immediately closed the door, returned to his post and informed the WM:

*“Worshipful Master,
The Grand Architect of the Universe
is at the door !!!”*





The Round Table

Nipissing Muskoka District



Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario

Volume 25, Issue 10

October (6025 A.L.)

included this article:

Moveable and Immoveable

Presented by
R.W. Bro. Alec Zimmerman
V.W. Bro. Marshall Kern



At first hearing, it sounds poetic—perhaps even overly dramatic—but as with much in Freemasonry, this phrase invites us to explore its meaning on multiple levels: literal, allegorical, and spiritual. Furthermore, its phrasing invites comparison with legal terminology in the traditions of Common and Civil Law. In this article we reflect more deeply on this layered teaching.

Literal Meaning

Taken literally, the expression is as strict as it is comprehensive. It forbids the recording of Masonic secrets on any surface whatsoever—whether that surface is:

- Moveable: such as paper, parchment, or a digital device,
- Immoveable: such as stone, wood, or the very walls of the Lodge,
- Or indeed anything else that exists “under the canopy of heaven,” which is to say—anywhere at all.

This is a sweeping prohibition. It tells us, quite plainly: do not write Masonic secrets down—ever.

Allegorical Meaning

Yet Freemasonry speaks in allegory, and here we find a deeper lesson. This phrase teaches that true secrecy is not maintained by physical concealment, but by inner discipline.

We turn our attention to a curious injunction heard by every newly initiated Mason. As regards our secrets: “You are not to write, indite, print, carve, engrave, or otherwise them delineate on anything moveable or immoveable under the canopy of heaven.”

This phrase is part of Masonic Ritual used in other jurisdictions as well as ours. It can be traced to the earliest exposures of our Ritual

The Entered Apprentice is entrusted with secrets not to be secured by locks, encryption, or hidden parchments, but by something much stronger, that being his own integrity. We trust him with these secrets because he entered our lodge under the tongue of good report regarding his integrity and fidelity.

Thus, we are taught that the only proper repository for Masonic secrets is the mind and heart of each Mason, governed by honour and self-restraint. The moveable and immoveable then become metaphors for external means of communication. We are reminded that Masonic truth is not meant to be preserved in books but embodied in men.

Spiritual Meaning

On the highest level—the spiritual—this injunction reveals a profound esoteric truth: that the deepest mysteries of Freemasonry, and of life itself, are ineffable. They cannot be captured in words or symbols, nor transferred from one person to another by ordinary means.

This teaching is not unique to our Craft. In mystical traditions the world over, it is held that divine or sacred knowledge must be experienced, not explained; lived, not written.

Thus, to keep Masonic secrets from being “engraved on anything under the canopy of heaven” is to say that they belong to another realm—not the realm of things, but of esoteric being.

Legal Echoes: Moveable and Immoveable in Law
We briefly consider another lens through which this phrase gains richness—the legal traditions of ownership in both Common Law and Civil Law. Canada is one of about a dozen nations recognizing both these legal traditions.

The Common law, derived through judicial decisions rendered by English courts, developed the concepts of “real” property (being rights in and to land, and buildings and other property affixed to land), and what came to be referred to as “personal” property, being all property not constituting real property. In a similar vein, the Civil law (derived from codes of law promulgated in Rome and later in Napoleonic France) developed the concepts of “immoveable” property (akin to the Common law concept of real property) and “moveable property”, being all property not constituting immoveable property. Accordingly, the reference to “moveable and immoveable property” describes collectively the universality of all property howsoever characterized. Thus, the breadth of the prohibition extends to anything under the canopy of heaven, whether tangible or intangible, physical or conceptual.

Freemasonry, ever the child of Enlightenment era thought, often borrows the language of the educated classes of its time—among whom were jurists, philosophers, and legislators—as well as concepts reflective of its roots in various countries including, as in this case, English Common law and French Napoleonic law.

By declaring that Masonic secrets shall not be recorded on anything “moveable or immoveable,” the ritual speaks in a legal voice—one that conveys absolute prohibition, using language that would have been deeply familiar to our earlier brethren. This phrasing does more than echo the law; it aligns with it in principle. The law defines how something may be owned, transferred, or altered. The phrase of “moveable and immoveable” in our Ritual invokes the principle of “universality” of such ownership. In contrast, Freemasonry dictates how those secrets may not be shared with the external world outside our lodges.

We posit that the full phrase, including the strictures of the legal constructs of moveable and immoveable, adds to the contract between the Entered Apprentice and the Craft.

A Final Reflection

In forbidding the recording of secrets on anything “moveable or immoveable under the canopy of heaven,” the Craft is not merely asking us to keep quiet—it is inviting us to live differently.

We are asked to internalize what we learn. We are asked to safeguard wisdom in the safe and sacred repository of our own hearts. We are asked to become, in time, not just holders of secrets, but embodiments of truth.

Brethren, the deepest lessons of the Craft are never written in stone—nor on paper. They are written in men.

NOTE: The genesis of this article was a short conversation between R.W. Bro. Alec Zimmerman and V.W. Bro. Marshall Kern on the meaning of the words “moveable” and “immoveable”. A draft was prepared from our experience and research. This was used to form queries entered into ChatGPT. After parts of the generated responses from ChatGPT were discarded as being fallacious or wrong, the few remaining pieces were validated by R.W. Bro. Zimmerman and V.W. Bro. Kern.

Excerpts from Whence Come We:

Editor's Note: Beginning with Volume Two, Issue, 1, September 2008, *The Electronic Beacon: Lighting the Way !!!* has provided you with excerpts from the Grand Lodge's publication, Whence Come We ? Freemasonry in Ontario: 1764 - 1980, Edited by The Special Committee on the History, Wallace E. McLeod, Chairman (Hamilton: Masonic Holdings), 1980.



Here's this month's excerpt:

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

CHAPTER 8: THE SECOND HALF CENTURY

Events of 1936 - 1945:

The Second World War (Cont'd).

The Clouds Begin to Break. (continued)

Penewokikong No. 487, Blind River, had been struggling in difficult circumstances to finance its Lodge Temple. As there was considerable sympathy throughout the jurisdiction, M.W. Bro. Wardley, in response to urging from the Board of General Purposes, permitted an appeal to all Lodges for financial assistance. Nearly \$10,000 was contributed. This was enough to clear the mortgage and to leave a substantial amount in trust for future redecoration and emergencies.

- Source: Wallace E. McLeod, ed.,
Whence Come We ? Freemasonry in Ontario: 1764 - 1980, (Hamilton: Masonic Holdings), 1980, p. 148

Next month:

Events of 1936 - 1945

The Second World War: (continued)

The Clouds Begin to Break. (continued) The Committee on the Grand Master's ...

MASONIC EMBLEMS AND THEIR MEANINGS

Acacia



In Hebrew scriptures, Acacia is a sacred wood known as "*shittah*."

In the Old Testament, it was severely used to make sacred furniture. The Ark of the Covenant and the Tabernacle were all made from Acacia.

In Freemasonry, it is a symbol of the immortality of the soul. "*This evergreen is an emblem of our faith in the immortality of the soul. By this, we are reminded that we have*

an immortal part within us, which shall survive the grave, and which shall never, never, never die."

This statement is used during Masonic funeral rites.

Its meaning is derived from the evergreen and durability nature of the tree.

The immortality of the soul is an unprovable fact; therefore, Masons are required to take it by faith.

The sprig of Acacia is also a symbol of innocence and purity in Freemasonry.

In Greek, the tree signifies the moral quality of the innocence of life.

In his theory of Christianizing Masonry, Hutchison explains the interpretation as:

"We Masons, describing the deplorable estate of religion under the Jewish law, speak in figures...akakia being the greek word for innocence, or being free from sin; implying that the sins and corruption of the old law, and devotees of the Jewish Altar..."

It is further interpreted as a symbol of Initiation. It is incorporated in the craft's Initiation ceremonies to represent the symbol of resurrection to a future life.

On 24 March 2025, I reconnected with V.W. Bro. Brendan Kyne, Secretary, The Victorian Lodge of Research No. 218, United Grand Lodge of Victoria, Australia, author of *Thoughts For The Enquiring Mason* since 2012.



He kindly sent me articles from this publication, saying that I could publish any of them in my newsletter for your reading interest.

The introductory page states:

A HISTORY OF THE THOUGHTS FOR THE ENQUIRING MASON

In August 1987, a pillar of the Lodge, the late V.W. Bro. Graeme Love, published the first monthly "*Thoughts For The Enquiring Mason*" (TFTEM).

This one-page TFTEM has continued to be sent out every month the Lodge is in session, included with the Summons Notice and Minutes, to all Lodge and Correspondence Circle members.

Over the decades, the TFTEMs have covered a wide variety of Masonic related topics, from symbolism, history, philosophy, principles, famous Freemasons, other Masonic Orders and other bits that fall through the cracks.

The Victorian Lodge of Research hopes you enjoy this selection of TFTEM from 2012 to 2018.

The opinions expressed in these transactions are those of the individual authors, and do not necessarily represent those of either The Victorian Lodge of Research or of its Members.

ISSN 2653-3804

Published by The Victorian Lodge of Research, No. 218
on the Register of the United Grand Lodge of Ancient,
Free and Accepted Masons of Victoria.

Kind regards,

Brendan Kyne

Sec. The Victorian Lodge of Research

TFTEM author since 2012

Here's his seventh one:

June 2013



**"Hermetic silence,
1555"**

THE POINT WITHIN A CIRCLE - REPRISED

In a previous TFTEM (Nov. 2006) interpretations of the "*point within a circle*" were presented, with the concluding statement that a point within a circle, "*...is how you interpret it not as what we see it. But if we have made you think about it, then we have achieved our aim, which is to make you think...*" (G. Love)

But what is the origin of this symbol?

The circle, sometimes with the point, appeared in Egyptian hieroglyphics to denote the sun or light. Pythagoras thought the circle represented eternity whose, "*...centre is everywhere and the circumference nowhere...*"

It is a symbol that appears in various hermetic-chemical tracts of the 16th and 17th centuries, for example, Achilles Bocchius' illustration "*Hermetic Silence*" from 1555, or Robert Fludd's "*The Mystic Compass*" from 1617 (aka "*Universe under its own steam*").

The "*point within a circle*" symbol may, in a Masonic sense, date from the earliest beginnings of speculative Freemasonry.

The old charges and early ritual fragments and exposures stressed the importance of Geometry with the letter "G" originally representing the science of geometry.

The Wilkinson MS: -

- Q. What is the Centre of your Lodge?
- A. The Letter G.
- Q. What does it signify?
- A. Geometry

Prichard's Masonry Dissected: -

- Q. Are you a Fellow-Craft?
- A. I am.
- Q. Why was you made a Fellow-Craft?
- A. For the sake of the letter G.
- Q. What does that G denote?
- A. Geometry or the fifth Science.

The Cooke MS devotes pages to Geometry stating that,
“...all sciences exist only through the science of Geometry...
the science by which all reasoning men live...”

William Preston in his lectures believed that,
“...originally Masonry and Geometry must have been
synonymous terms...” (Dwyer - Symbolism p.11)

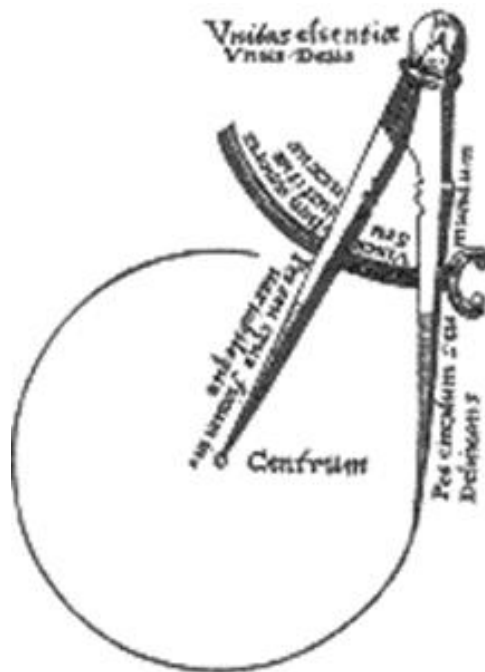
The Regius or Halliwell MS, estimated to have
been written around 1390, was originally entitled
“The Constitutions of the art of Geometry according to Euclid”.

The “point within a circle” symbol contains the basic elements
of Euclid’s geometry for his sixteenth definition states,

“...the point is called the centre of the circle...”

From the forgoing we can begin to get a sense
of the possible origins of the Masonic “point within a circle” symbol,
derived from Euclidian geometry and influenced by renaissance Hermetics,
it became a part of speculative Freemasonry during the 1600’s.

And by the mid-1700’s it was an essential symbol
on early Masonic Tracing Boards.



“Mystical compass, 1617”

Thoughts for the Enquiring Mason - 2012 - 2018 Selection.



For a number of years, Bro. Francis Dryden sent me his monthly newsletter, ***The Trestleboard***, from sunny Mexico. However, most unfortunately, it is no longer available.

Each issue of ***The Trestleboard*** newsletter included articles by Carl H. Claudy.

The Old Tiler Talks, first published in 1925, by Carl H. Claudy, is a series of short anecdotal stories told in the setting of a new Member asking an Old Tiler for his opinion on various Masonic topics. These short articles are still very relevant, 100 years on, and hopefully provide some insight to new Members today.

Here's one entitled:

COUNTRY LODGE

Discover why the simplest of precepts can reshape our perception of Masonry.

In "***Old Tiler Talks – Country Lodge***", Carl Claudy champions the power of an open mindset, urging Brethren not to judge but to learn from diverse approaches. He reminds seasoned Masons that true insight lies in observation and humble curiosity, inviting each reader to explore deeper truths.

"It was the funniest thing I ever saw!"

"What was?" asked the Old Tiler of the New Brother.

"That Lodge meeting I attended in Hicksville. Listen, and I'll tell you!"

"I'm listening. Anyone who can find a Lodge meeting funny deserves to be listened to!" answered the Old Tiler.

"The Lodge Room was funny!" began the New Brother.

"Lodge Rooms ought to have leather-covered furniture and electric lights, a handsome painting in the east, an organ – be dignified, like ours. This Lodge Room was over the post office. There were two stoves in it. And every now and then the Junior Deacon put coal on!"

The Lesser Lights were kerosene lamps, and the Altar looked like an overgrown soap box!

The benches were just chairs, and they didn't have any lantern or slides – just an old chart to point to in the lecture."

"But it wasn't so much the room, it was the way they did their Work. You'd have thought they were legislating for a world, not just having a Lodge meeting."

Such preciseness, such slow walking, such making every move and sign as if they were a drill team."

There wasn't a smile cracked the whole evening and even when at refreshment, there wasn't much talking or laughing. I'm glad I belong to a Lodge where people are human!"

"Yes," answered the Old Tiler, "I expect it is."

"Expect what is?"

"Impossible for a New Brother to understand the Work of a country Lodge," answered the Old Tiler. "What you saw wasn't funny. Listen – it is you who are funny."

"Me funny? Why, what do . . ."

"I said for you to listen!"

sternly cut in the Old Tiler.

"I have never been to Hicksville, but I have visited in many country lodges and your description is accurate. But your interpretation is damnable!"

"Masonry is beautiful, truthful, philosophical, strives to draw men closer to God, to make them love their fellows, to be better men. Is that funny?"

"The more regard men have for outward symbols, the more apt they are to have regard for what is within. A man who won't clean his face and hands won't have a clean heart and mind.

A man who is slovenly in dress is apt to be slovenly in his heart. A Lodge which reveres the work probably reveres the meaning behind the work."

"You criticize the Hicksville Lodge because it is too precise. Would that our own was more so! The Officers who have so deep a regard for appearances can only have learned it through a thoughtful appreciation of what the appearances stand for."

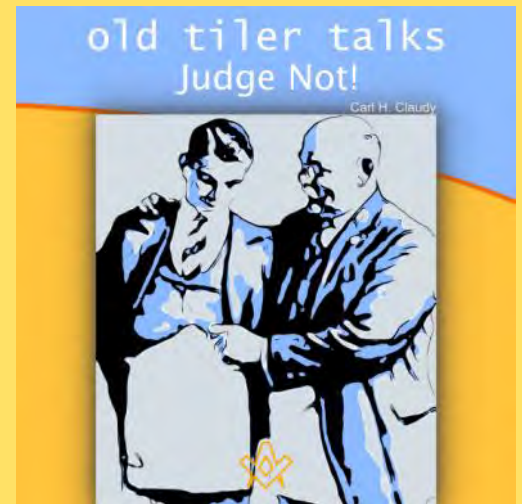
"You have been taught that it is not the externals but the internals which mark the man and Mason. What difference can it make whether a Lodge seats its Membership on leather benches or chairs, or the floor, or doesn't seat them at all?"

Our ancient Brethren, so we are taught, met on hills and in valleys. Think you that they sat upon leather benches, or the grass?"

"It's good to have a fine hall to meet in. It's a joy to have an organ and electric lights and a stereopticon to show handsome slides. But all of these are merely easy ways of teaching the Masonic lesson.

Doubtless Lincoln would have enjoyed electric lights to study by, instead of firelight. Doubtless he would have learned a little more in the same time had he had more books and better facilities. But he learned enough to make him live forever."

"We teach in a handsome hall, with beautiful accessories. If we teach as well as the poor country Lodge with its chairs for benches, its kerosene lamps for Lesser Lights, its harmonium for organ, its chart for lantern slides, we can congratulate ourselves."



“When we look at the little Lodge with its humble equipment, thank the Great Architect that there is so grand a system of philosophy, with so universal an appeal, as to make men content to study and practise it, regardless of external conditions.”

“I do not know Hicksville Lodge, but would it be even better that they saved up money to get better lodge furniture and spent it to send some sick brother South or West, or to provide an education for the orphans of some Brother who couldn’t do it for his children.”

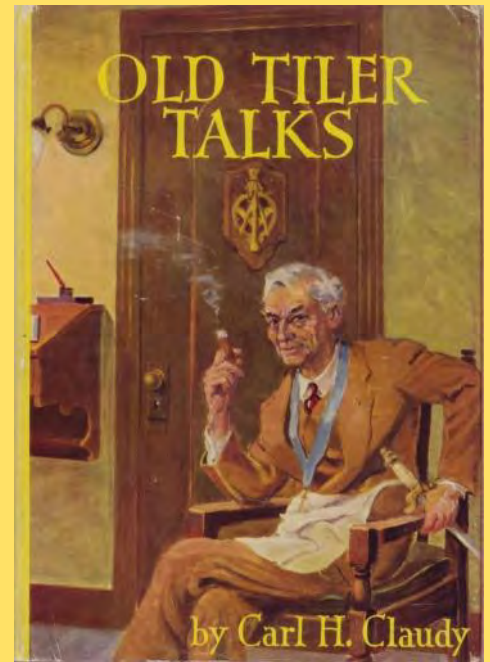
“In a country Lodge you will get a sandwich and a cup of coffee after the meeting, in place of the elaborate banquet you may eat in the city. In the country Lodge you will find few dress suits and not often a fine orator, but you will also find a Masonic spirit, a feeling of genuine Brotherly regard, which is too often absent in the larger, richer, city Lodge.”

“I find nothing ‘funny’ in the dignity and the seriousness of our country Brethren. I find nothing of humour in poverty, nor anything but sweet Masonic service in the Junior Deacon putting coal on the fire.”

“Would that we had a few Brethren as serious, to put coal upon our Masonic fires, to warm us all.”

“You’ve put coals of fire on my head!” answered the New Brother. “I deserved a kicking but got off with a lecture. I’m going back to Hicksville Lodge next week and tell them what they taught me through you.”

“If you won’t expect me to laugh, I’ll go with you!” answered the Old Tiler, but his eyes smiled.



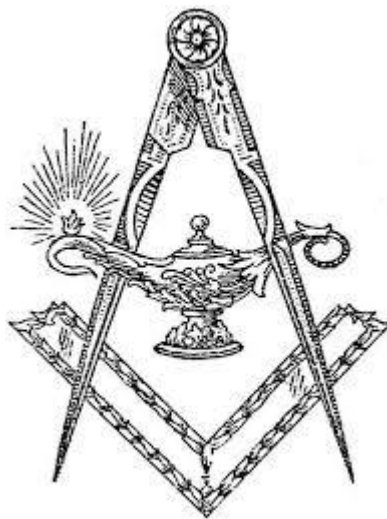


Bro. Carl Harry Claudy (1879 - 1957) was an American author, magazine writer, and journalist for the *New York Herald*. His association with Freemasonry began in 1908, when, at the age of 29, he was Raised a Master Mason in Harmony Lodge No. 17 in Washington, D.C. He served as its Master in 1932 and eventually served as Grand Master of Masons in the District of Columbia in 1943.

If you can believe it ... Bro. Carl Claudy wrote well over 400 of these *Old Tiler Talks* along with many other Masonic books and pieces ... a very dedicated Mason and man.

His Masonic writing career began in earnest when he became associated with the Masonic Services Association in 1923, serving as Associated Editor of its magazine, *The Master Mason*, until 1943.

**Masonic education
is an essential pillar of Freemasonry,
with the aim of promoting
the intellectual,
moral and spiritual growth
of its Members.**



Did you know that our very own R.W. Bro. Bob Keay appeared on the front cover of *The Peterborough Examiner* on Thursday, October 16, 2025:

PROUDLY CANADIAN OWNED

THE PETERBOROUGH EXAMINER

SINCE 1847

WEATHER HIGH 15 | SUNNY | MAP A17

THURSDAY, OCTOBER 16, 2025

CREEPY CRAWLY FUN



CLIFFORD SKARSTEDT/EXAMINER

Bob Keay gives a tour of the haunted house inside the Rugby Clubhouse at Nicholls Oval in Peterborough. Each of the six change rooms at the clubhouse have been transformed into Halloween-themed rooms of horror. The spooky fun begins on Friday. [See more on A13.](#)

Visit the Peterborough Rugby Clubhouse, if you dare

MIKE DAVIES
EXAMINER SPORTS DIRECTOR

A chamber of horrors awaits those brave enough to visit the Peterborough Rugby Clubhouse next week.

Each of the Nicholls Oval clubhouse's six change rooms at the clubhouse has been transformed into a Halloween chamber of horrors utilizing animatronics, projectors, fog machines, costumed actors and much, much more, promises club fundraising chair Ed Holton.

"When our juniors and sports camp kids have gone down to the lower level, they have always thought it was kind of spooky," said Holton. "There are a lot of nooks and crannies. We took that and have built on that and brought it to life — or to death."

Themes include forest of fear, witches, deadly daycare, creepy clowns, spiders and a chop room.

Two sessions appropriate for mature teens and adults will be open to the public on Friday, Oct. 24, and Saturday, Oct. 25, from 7 p.m. to 9 p.m. Admission is \$10 per person.

A children's version, suitable for all ages, will be held on Sunday, Oct. 26, from noon to 2 p.m. There will be Halloween activities inside and outside. Admission is \$10 per person with family discounts available.

"On Sunday, it will be a guided tour and nobody is going to be scared out of their minds," Holton said.

All proceeds will go to Peterborough Rugby minor programs.

The haunted house fundraiser has been a decade in the making.

"About 10 years ago, longtime club member and past club treasurer Anne Sloggett brought a haunted clubhouse idea to the club's executive," said Holton. "Mrs. Sloggett's brother-in-law was involved with the Valley Stream Long Island New York Fire Department's haunted house, where they took one of their fire departments and repurposed it as a fundraiser for the Halloween season."

"Over the four or five years that this NY Fire Dept. ran it, they raised enough money to give each of the five fire companies in their district



Bob Keay gives a tour of the haunted house inside the Rugby Clubhouse at Nicholls Oval in Peterborough. Each of the six change rooms at the clubhouse have been transformed into Halloween-themed rooms of horror.

CLIFFORD
SKARSTEDT
PHOTOS/
EXAMINER



several thousand dollars to use for fire apparatus. It sounded like a great idea for the rugby club but the PRUFC (Peterborough Rugby Union Football Club) was busy getting their clubhouse functional and profitable at the time and the idea fell by the wayside."

Sloggett revived the idea again last

year. A committee was formed and a key connection made.

Committee member Amy Baker was a part of a recent rugby tour of Spain with the Oshawa Vikings Mixed Abilities team. Oshawa's Igdi Konick ran a haunted Floomby fundraiser last year.

the connection to Peterborough





Our resident poet laureate,
R.W. Bro. Robert A. Keay,
Past District Deputy Grand Master
of Peterborough District, 2014 - 2015,
continues to share some of his poetry
with me that I know
you will enjoy reading !!!



Here's one for the November 2025 issue
of *The Electronic Beacon: Lighting the Way !!!* newsletter.

"BYE DON MARTYN"

This week I buried a Brother
The Sacred Roll tells of his past
And next week
it might be another
The Great Architect's die
has been cast.



A week ago I sat beside him
He was ill, but still so full of life
But the Architect's strong ultimatum
Lifted him from his pain and his strife.

As we travel our journey together
The insight might flit through your mind
Although we're two birds of a feather
One will be left here behind.



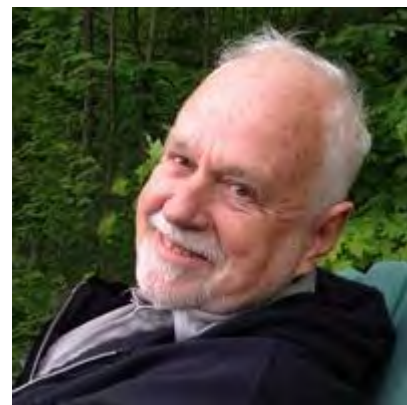
So reach for the hand of each Brother
Every Mason who moves in your reach
And enjoy that brief time with each other
That's the lesson our Craft has to teach.

R.W. Bro. Bob Keay October 2025

By R.W. Bro. Bob Keay,
Otonabee Lodge No. 101.

Donald (Don) Miller MARTYN
November 30, 1943 - October 15, 2025

**(Retired in 1995 as Detective Sergeant
from Metropolitan Toronto Police
and Longtime Funeral Director Assistant
with Duffus Funeral Home)**

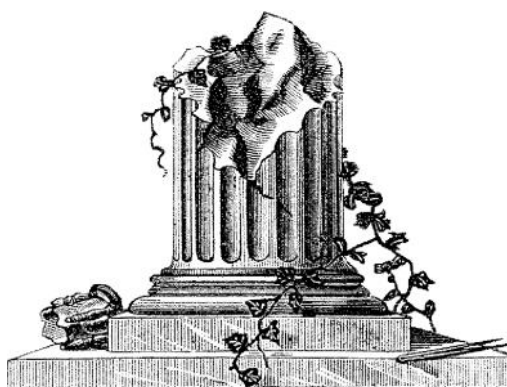


**Passed away peacefully at Peterborough Regional Health Centre,
on Wednesday, October 15, 2025 in his 82nd year. Beloved husband
of Vicki Martyn (nee Duckworth) for 54 years. Loving father of Wes Martyn
(Cathy Bond) and dear grandfather of Cassidy and Carter. Dear brother
of Vern Martyn and wife Debbie. Dear uncle of several nieces and nephews.
Don was a well known and respected Member of the Masons
and the Shriners International, where he served in many Offices
and positions over the years.**

**A Memorial Masonic Celebration of Life was held in the DUFFUS CHAPEL
followed by the inurnment at Bridgenorth Cemetery.**

**In memory of Don, donations to the Shriner's Hospital for Children Canada,
Canadian Cancer Society or the Peterborough Regional Health Centre
Foundation would be appreciated by the family.**

Online condolences may be made at www.duffusfuneralhome.com



A FUNERAL DIRECTOR ASSISTANT'S PRAYER

Lord, give me the Patience needed to serve everyone as my own.

The Wisdom to understand others feelings.

The Knowledge to learn as well as instruct.

The Kindness to treat everyone equally at all times.

The Strength to endure long hours and hard work.

The Desire to serve others as I would my own family.

The Humility to accept words of thanks and praise.

The Compassion to be able to touch another's soul.

The Pride and the right to smile when I have served a family well.

And most importantly,

The Right to shed an honest tear when my heart is touched.

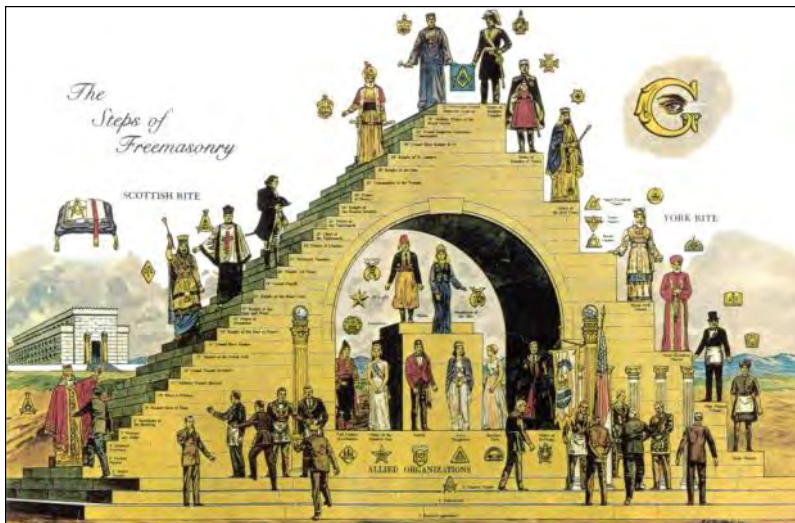
In loving memory of Don Martyn 1943-2025



Family of Freemasonry

A Brief Compendium of the Family of Freemasonry

Masonry is composed of several layers of membership. At its base are the three Degrees of Craft or “*Blue Lodge*” Freemasonry. The fraternity looks to these three Degrees as being the highest attainable, as all of the lessons of the fraternity can be found within them, but that has not precluded the development of the larger body, often referred to as the “*family*” of Freemasonry.



This illustration depicts the entry and progression of the fraternity.

**Interested in joining *ZOOM* or
GoToMeeting
across Ontario and beyond ???**

Then ... go to <https://masonicyear.com/>

Masonic Calendar of Events happening online ...

All bodies are encourage to share their events:

Grand Lodges\ Districts\ Lodges

Shriners Temple\Clubs Scottish Rite

RAM\Cryptic\Templar Etc.

Have A Look At The Event Schedule. There's lots there to choose from !!!



V.W. Bro. Marshall Kern has provided our readership with articles including, in the June 2022 issue, on page 48, about:

Here is a definition of a word found within Masonic ritual that is not common outside of our Lodge rooms.

In his role as Librarian & Historian from the Sarnia District Masonic Library, he is also an author of the book, [The Master's Emblem Explained for Masons](#).

Here is some background about the book:

The emblem that distinguishes the Worshipful Master of the Lodge, and all Past Masters, has been described as a “Tau”, or as “levels”, or as “two squares”.

The reality is quite different. There is a direct connection between Euclid, the Ceremony of Installation of the Worshipful Master, and the Book of Constitution.

From a moment of inspiration, to final release of [The Master's Emblem Explained for Masons](#), W. Bro. Marshall Kern spent two years researching his discovery. The result is a book that includes a Short Talk, and a longer piece of Masonic Education, as well as Bro. Kern's detailed examination of dozens of primary research sources.

Price is \$20.00, plus shipping. Details and ordering information at www.masterseblem.com

Also at www.masterseblem.com is an extensive biography of the esteemed Brother who introduced the emblem to our Fraternity. He was an Irishman who became a barrister in England and held high Masonic office at the formation of the United Grand Lodge of England. The same scholarly attention to accurate research was given to both the biography and the book.

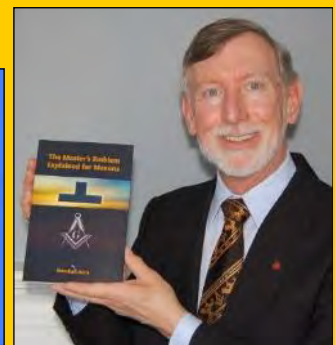
The biography is free;
the book is \$20.00 plus shipping.

S & F,
Marshall Kern, Author

<http://www.masterseblem.com/>

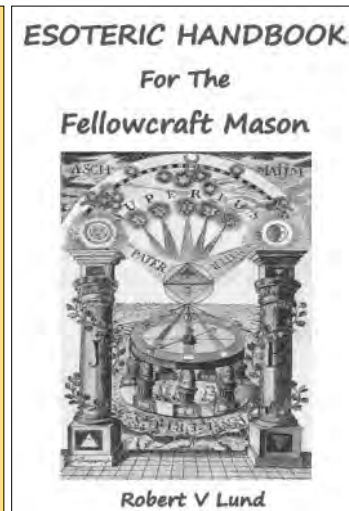
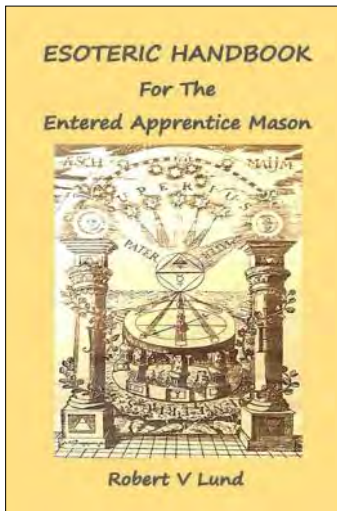
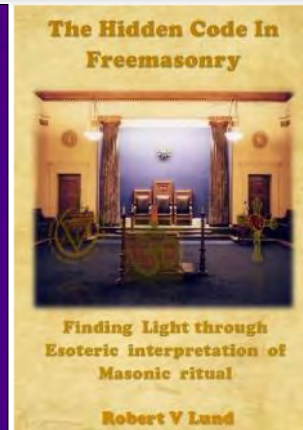
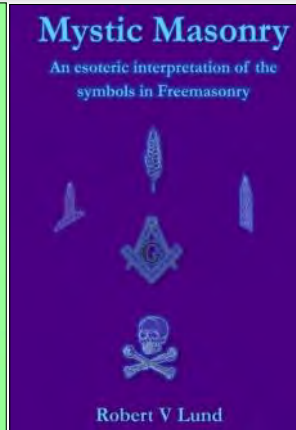
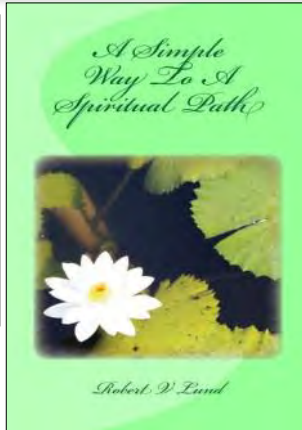
Facebook: [https:// www.facebook.com/MastersEmblem/](https://www.facebook.com/MastersEmblem/)

V.W. Bro. Kern's blog is here: <https://masterseblem.wordpress.com/>



Well worth the read !!!

Books by V.W. Bro. Robert V. Lund



Rob Lund [e-mail: robvlund@gmail.com]

<http://www.kilwinning565.com/>

<http://www.torontowestdistrict.com>

<https://www.rosicrucian.org>

<http://www.theosophical.ca/>

<http://www.ts-adyar.org/>

Facebook page:

<https://www.facebook.com/RobertVLund>

***“The moment one gives close attention to anything,
even a blade of grass,
it becomes a mysterious, awesome,
indescribably magnificent world in itself.”***

DID YOU KNOW ???



The Grand Lodge College of Freemasonry offers interesting Correspondence Courses on Masonic Education throughout this Jurisdiction which is comprised of nineteen different modules. Any Master Mason may take any module individually for \$10.00 each or they may wish to complete a course of study for a set fee. If a Brother takes an individual module today, and decides to complete a course of study later in time, he will be accredited with the module he has completed prior. In other words, he does not have to pay for or rewrite



what he has already completed in the past. There are four courses of study offered by the College of Freemasonry:

1. *"The Masonic Arts and Sciences course"*.
2. The *"Past Master's course"*.
3. The *"Worshipful Master course"*
4. The *"District Secretary's course"*.

Any Brother looking to run for the office of D.D.G.M. or Grand Registrar is required to have in their possession a certificate of qualification from Grand Lodge. In July 2018 a constitutional change was approved by the membership, and Section 50 (b) now reads ... *A candidate for office as District Deputy Grand Master or Grand Registrar must be in possession of a qualifying certificate as offered by our Grand Lodge, on or before June 15 of the year seeking office.* (2018). A copy of the revised 2018 Book of Constitution is on the Grand Lodge website. It can be found under the Recent documents tab.

What this change means is that there are now two paths available to receive a qualifying certificate for this running for D.D.G.M. or Grand Registrar. One remains the Past Masters Course and the other is to participate in any number of the day-long enhanced D.D.G.M. Preparation workshops that are conducted around the jurisdiction.

For a Past Master that is looking to run for the Board of General Purposes, the certificate of qualification remains the same under Section 38 (b), and that is the *"Past Master's Course"* offered by the College of Freemasonry.

For those who wish to pay for the College course you can do so by cheque, please send it to W. Bro. George Warner, 4010 Chadburn Crescent, Mississauga, ON, L5L 3X2. For those who wish to pay via credit card, just fill in the application form and send it to <masonic.college "at" gmail.com>, and the Brother will be e-mailed payment instructions through PayPal (an account is not necessary). If any Brother has any questions, they may e-mail R.W. Bro. Rick Cadotte, FCF, Administrator, College of Freemasonry, <masonic.college "at" gmail.com>. You may also get information by going to the Grand Lodge Website. Sign in, click *"Education"*, then *"College of Freemasonry"*. We also have many electronic books and other resources here. Check it out!



**As Freemasons, what we learn from our rituals and our obligations
strengthens our commitment to moral behaviour.
We learn to take seriously the question of freedom,
to take responsibility for creating our own path
and to be responsible for the consequences of our actions.
We know a good life depends on having relations
with other human beings and that friendship, respect,
and love develops best among equals.**

After all is said and done, a lot more will be said than done.



The Heritage Lodge No. 730
A.F. & A.M., G.R.C.



was formed to provide an intellectual environment for the pursuit of Masonic knowledge and also to provide a means for receiving and recording historical artefacts to ensure the preservation of our Masonic Heritage without encroaching on the normal functions of Constituent Lodges. Heritage Lodge accepts, by affiliation in the usual manner, all Masons of like-mind, desirous of working together to fulfil the aims and objectives established by the membership.

The Lodge Secretary is R.W. Bro. Graeme Boyce,
e-mail: < heritagelodge730@gmail.com >.

The fee for Affiliation is \$ 65.00
and the annual dues are also \$ 65.00.

R.W. Bro. Robert Collins McBride
[Bob] is the *Heritage Lodge*
Regional Liaison Chairman
for the Ontario, Peterborough,
Prince Edward, and Victoria Districts.

He can be reached by sending
an e-mail to < dgm2007@nexicom.net >.



The Electronic Beacon: Lighting the Way !!! newsletter is circulated via e-mail to all Brethren who are interested in keeping abreast of events, announcements within the Peterborough District and items of Masonic Education. Please feel free to copy these newsletters and circulate them among the Brethren who do not have e-mail access.

If you would like to have any Masonic announcements included in future issues of this electronic newsletter, please contact me at the address below.

Please pass these electronic newsletters on to others who may be interested. We welcome new subscribers, be they Masonic Brethren or friends.

If you have received this directly from me, then you are subscribed. Otherwise, if you would like to subscribe to "*The Electronic Beacon: Lighting the Way !!!*" newsletter, please send me a note.

If you have received this issue of "*The Electronic Beacon: Lighting the Way !!!*" newsletter and would **NOT** like to receive any further e-mails from me, please let me know and I will immediately remove you from my distribution list.

Sincerely and fraternally yours,

R.W. Bro. Robert Collins McBride [Bob],
The Electronic Beacon: Lighting the Way !!! and District Historian.
Past Peterborough District Deputy Grand Master (2007 – 2008)



**Masonry aims at the promotion of morality
and higher living
by the cultivation of the social side of man,
the rousing in him of the instincts
of charity and love of his kind.
It rests surely on the foundation
of the brotherhood of man and the fatherhood of God.**

**To have a Notice placed
in *The Electronic Beacon: Lighting the Way !!!* newsletter
please send it to
R.W. Bro. Robert Collins McBride [Bob]
(ddgm2007@nexicom.net)
at least a couple of weeks prior to the event.
It will be run in each issue until the event is over.**



Happy to Meet. Sorry to Part. Happy to Meet Again.