

Dear Brethren,

Enclosed please find the *The Electronic Beacon: Lighting the Way !!!*, Volume Nineteen, Issue 09 (Whole Number 194), Friday, 01 May 2026.

This issue contains 172 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 07 to see where one is being conducted in the District.

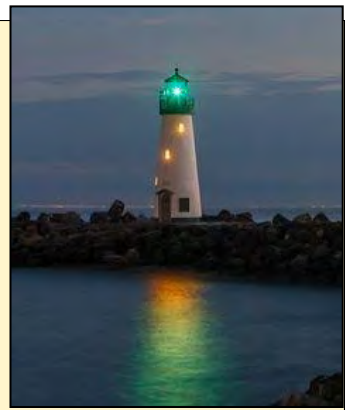
Each month also provides an inspirational message from the D.D.G.M. as well as the monthly *Communiqué* from the Grand Master, and the Deputy Grand Master.

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.

Sincerely and fraternally yours,

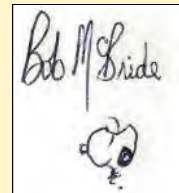
R.W. Bro. Bob McBride

[* 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 electronic *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

Begun 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 09
 Whole Number 194

Friday, 01 May 2026

Items In This Issue:

- Message from R.W. Bro. James J.M. Dunn, Peterborough D.D.G.M. 2025 – 2026
- From The Editor
- District Calendar: *May 2026*
- Grand Lodge Officers and Grand Lodge Project
- Peterborough District 2024 - 2025
- Fun Facts about *May*
- Around and about Peterborough District and beyond: photos
- Announcements
- Daily Smile: “ *Freemason’s Level !!!* ”
- Monthly Communiqué From Grand Lodge: *April 2026*
- Annual Communication from Grand Lodge
- Items from *The Ontario Mason* magazine: “ *Custodian’s Corner*”;
 “ *75 Years of Dedication: A legacy of Service and Dedication* ”
 “ *Hospice: The End of a Masonic Journey* ”
- What is the significance of the Northeast Corner?
- From Mackey’s Encyclopaedia of Freemasonry: *Unworthy Members, Upright Man and Mason, Upright posture*
- Index of Masonic Education within *The Beacon: Lighting the Way !!!*
- “ *The Real Masonic Treasure* ” by W. Bro. Daniel Boyco,
 Exemplar Lodge 175, Edmonton
- “ *The Trestle Board Tracing Table - A Journaling Ritual of Daily Self-Craft for the Freemason The Introit: Upon Entering the Inner Lodge* ”
 by Bro. Peter J. Anderson, Treasurer, Ajijic Lodge No. 31,
 York Grand Lodge of Mexico
- “ *Words of Wisdom* ” W. Bro. Matthew B. Davis, Golden Rule No. 126
- “ *A proposed concept for 21st century Freemasonry* ” Luiz Neto,
 Grand Lodge of Manitoba
- “ *Honouring the Legacy of Norm McEvoy – A Pillar of Masonic Education* ”
 By Gregory Preston, The Masonic Journey, and others
- Excerpts from *Whence Come We* by R.W. Bro. Wallace E. McLeod
- “ *Freemasonry and Hermetics* ” by V.W. Bro. Brendan Kyne, Secretary,
 The Victorian Lodge of Research No. 218, Grand Lodge of Victoria, Australia
- “ *Masonry’s “Failure”* ” by Carl H. Claudy
- “ *Freemasonry and Charitable Work: A Legacy of Relief and Brotherhood* ”
- “ *THE CLOTHES OF A MASON* ” Masonic poem from R.W. Bro. Robert Keay
- “ *Opportunities For Further Light* ” including
 Correspondence Courses on Masonic Education
Heritage Lodge No. 730 A.F. & A.M., G.R.C.
- Final Words: “ *Happy To Meet Sorry To Part Happy To Meet Again* ”



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

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W. Bro. Brian Lalande
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Grand Lodge of A.F. & A.M. of Canada
in the Province of Ontario
Peterborough District

On Wednesday, 01 April, R.W. Bro. James J.M. Dunn, Peterborough District Deputy Grand Master 2025 - 2026, made his seventh and final Official Visit, this time to his Mother Lodge, Percy Lodge A.F. & A.M. No. 161 G.R.C.

At the banquet before the meeting he said:

Good evening, Brethren,

Thank you for the warm hospitality you have shown me this evening. It is truly an honour to be here among the Brethren of my Mother Lodge and within this great District.

Over the course of this year, as I have travelled throughout the District, I have been sharing my theme: Back to Basics. This theme reflects something I believe is essential to the continued strength of our Craft, and it closely aligns with the Grand Master's vision of strengthening ritual, education, and mentoring.

We are fortunate — very fortunate — to be seeing strong growth within our Lodges. Here at Percy Lodge, we see that clearly, with new Initiates beginning their journey, Brothers advancing through the Degrees, and even long-standing Members returning to active participation, this is something we should all take pride in.

But with that growth comes responsibility.

It is important that we are honest about what we expect from our Members — but equally important that we are clear about what they should expect from us. Every Brother who joins or returns to our Lodge should find a place that is welcoming, supportive, and engaged: a Lodge that is active, vibrant, and committed to their growth — not only as Masons, but as individuals.

Mentorship plays a key role in this.

We speak often of the fundamental tenets of Freemasonry — Brotherly Love, Relief, and Truth — but those principles must be more than words. They must be demonstrated. The most effective way to teach them is not through instruction alone, but through example. In Lodge, and just as importantly, in our everyday lives.

Because whether we realize it or not, the world is always watching. And through our actions, we show others what it truly means to be a Mason.

Another key to strengthening our lodges is involvement.

If we want to retain our Members — both new and long-standing — we must give them opportunities to contribute. Not every Brother will follow the same path, and that's a good thing. Some may wish to progress through the Officer line, while others may find their place on committees or in supporting roles.

Every Brother brings unique skills and experiences. Whether it's someone with a background in the food industry helping with festive boards, a Brother skilled in maintenance caring for our Lodge building, or someone with experience in social media or event planning helping us grow and connect — there is a role for everyone.

And when we invite participation, we must also be willing to listen.

New ideas are essential for growth. We should encourage Brethren to share their thoughts and give them the opportunity to carry those ideas forward. At the same time, we must strike a balance — offering guidance and support without overshadowing their efforts. Let them lead where they can, while reminding them that they are never alone in their work.

Visitation is another important part of our Masonic journey.

By visiting other Lodges, we gain new perspectives, new ideas, and new inspiration. At the same time, we have the opportunity to share what we do well. More importantly, visitation builds something far greater than knowledge — it builds relationships.

Through those visits, we form friendships that last a lifetime. We strengthen the bonds that remind us that we are part of something much larger than ourselves — larger than our own Lodge, and even larger than our District.

We are part of a worldwide fraternity: one built on strong values, shared principles, and a common purpose. And that is something each of us should be proud of.

Speaking of visitation, I would like to take a moment to express my sincere gratitude to the Brethren who have supported me throughout this year. Your presence at meetings, events, and Official Visits has meant a great deal to me.

In particular, I would like to recognize our Worshipful Master, W. Bro. Chris Lalande, who has been a constant presence at Installations, special events, and Official Visits. Your support and dedication have not gone unnoticed, and I thank you sincerely.

Brethren, I could not be more proud of what I have seen across our District this year. The commitment to mentoring, the dedication to ritual, and the genuine care shown among Brothers is something truly special.

Let us continue this great work.

Let us continue to support one another, to mentor those who follow us, and to lead by example in all that we do.

Because when we focus on the basics — when we strengthen our foundations — we ensure that our fraternity not only endures, but thrives.

Thank you, Brethren, for your attention this evening.

It is, once again, a true honour to be here among you.



**R.W. Bro. James J.M. Dunn,
Peterborough District Deputy Grand Master 2025 - 2026
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Peterborough District
Secretary 2025 - 2026
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ptbodistrictsecretary2025@gmail.com**



From The Editor:

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.



If you know of other Brethren who would like to receive a copy, please let me know.

The first issue of *The Electronic Beacon: Lighting the Way* newsletter 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].

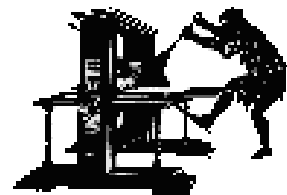
- Editor, *The Electronic Beacon: Lighting the Way !!!*
- Peterborough District Historian,
- Past Peterborough District Deputy Grand Master (2007 - 2008).



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



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





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



In the merry month of May, green leaves begin to spring !!!



May 2026

Many migratory birds return to their breeding grounds in May, typically there's a peak in butterfly populations, many species of wildflowers reach their peak blooming period in May, and asparagus season traditionally begins !!!



Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 Labour Day !!!	2
3	4	5 Clementi 313 Proving 3rd: Bros. Shao and Caughill	6 Percy 161 - Elections - 25 yr to Bro. Dennis Marr - Masonic Education	7	8	9
10 Mother' Day	11 Golden Rule 126 Elections & 3rd.	12	13 Village 145 Installation	14	15	16
17	18 Victoria Day !!!	19 Peterborough 155 F.C. Degree Bro. Keith Haughton	20 Otonabee 101 Installation	21 Clementi Bowling Lakeview Bowl 7 - 9:00	22	23 Golden Rule 126 Double 2nd. 1:00 p.m.
24	25 Havelock 435 Installation	26	27	28 PDMA Annual Meeting	29 Picton Bike Run !!!	30
31	R.E.M: Ritual, Education, Mentoring.					



GRAND LODGE OFFICERS

2025 - 2026

GRAND MASTER

M.W. Bro. James R. Ireland

DEPUTY GRAND MASTER

R.W. Bro. Arthur Michael Di Cecco

GRAND SECRETARY

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office@grandlodge.on.ca

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:



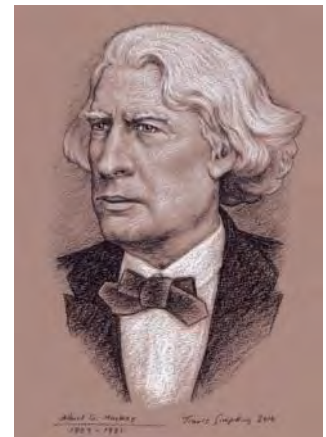
RMHC

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

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GRAND MASTER'S PROJECT

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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*)

R. W. Bro. Robert Collins McBride; ddgm2007@nexicom.net
(Village No. 145/Otonabee No. 101)

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(Peterborough No. 155)
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DIGITAL ARCHIVIST / PHOTOGRAPHER

V.W Bro. Bill Osborne; retyff96@gmail.com
(Havelock No. 435)



TRESTLE BOARD

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(Clementi No. 313)

WEBSITE LIASON

R. W. Bro. John Morton; peterboroughddgm1516@gmail.com
(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 HISTORY AND EXCELLENCE OF FREEMASONRY

This article was taken from a sermon delivered by the Rev. W.G. Bradshaw at St Luke's Church, Peterborough, before the Officers and Members of Peterborough and Corinthian Lodges, and dated December 26, 1886. While it was probably controversial at the time and still so today, it is a fascinating bit of local history, and beautifully written in the cadence of the time. I will share it in three parts over the next few months.

Bob Keay

Part One:

In the name of the Great Architect of the Universe, I welcome you very heartily, Brethren, to this house of prayer, and trust that our coming together may be mutually helpful and encouraging, and tend to advance the glory of God and extension of His Kingdom.

It is unnecessary for me to say how great are the difficulties under which I labour in addressing you. As a novice in your Society, my place today should be that of a learner rather than a teacher, but having accepted your invitation to preach, I shall endeavour to fulfill the duty assigned to me to the best of my ability.

The History of Freemasonry:

There are many enthusiastic Freemasons who are prepared to allege an antiquity for the Society, which thoughtful men and better scholars cannot admit, or at least are not disposed to accept as proven. Nothing, indeed, can be gained by wild assertions or fanciful theories, which are incapable of substantial proof. Here as in all instances: "*Truth is mighty and must prevail.*"

It may be difficult, no doubt it is, to tell with absolute certainty the date at which Freemasonry had its origin. Its history can be traced for hundreds of years, back to the remote and shadowy past, where myth and reality blend and coalesce.

But while this is undeniable, it is preposterous to assert, as Preston does, that "*Freemasonry is coeval with the history of man,*" or to allege in the wild theory of Oliver, "*that Speculative Masonry may be traced even to pre-Adamite worlds!*"

True, the necessities of mankind led them at a very early date to construct houses to dwell in, in place of the dens and caves, such as wild animals occupied. But if we see in this fact, as some do, the germ of Operative Masonry, it was scarcely as an organization of Brothers, or as a society in our sense of the word, that these first habitations were built, or that the first temples were erected to the honour and glory of God. A still more generally accepted theory of the origin of Freemasonry, is the belief that the germ thereof is to be seen in the ancient mysteries of the Dionysiacs. Brewster says: "*Without entertaining any extravagant opinion respecting the antiquity of the Order, we think it must be universally admitted that there is a striking resemblance between the institution of Freemasonry and the Eleusinian and Dionysian Mysteries.*"

About 1500 years B.C. the Dionysian fraternity, under the architects of Tyre, possessed the exclusive privilege of building all temples and costly edifices in Asia Minor. At the time King Solomon began to build his glorious temple at Jerusalem, in 1011, B.C., these architects had acquired an excellent reputation. The sacred record itself tells us Solomon sought the aid of Hiram, King of Tyre, in his undertaking, and tradition says Hiram sent a number of these skilled workmen to aid Israel's King in the erection of the superb and "*magnifical*" building, whose fame has filled the earth. It is also asserted that these workmen were known to each other far and wide by means of signs and symbols; that they met together in Lodges, presided over by Masters and Overseers, or Wardens, and that their constant habit was to show benevolence and charity to poor and needy Brethren. Whatever may be the real truth in this story, it is abundantly plain that the ritual now in use had its origin in legends or in myths traceable to this very period.

Some eminent Masons have made researches in traditional mythical lore to such an extent, that they are ready to accept almost any hypothesis as to the ancient origin of the Fraternity. Many, for example, hold that Masonry was first introduced into England from Italy, and Masons are credited with having erected Canterbury Cathedral in 600, old St Paul's London, in 604, and Westminster Abbey in 605.

I may say, once and for all, that for my part, I cannot agree with these very shadowy and unsubstantial accounts of the origin of Freemasonry, and in this view I follow the best and most reliable modern authors. When, in opposition to these crude theories, we assert with Hughan of Truro, that Freemasonry is the offspring of the building guilds of the Middle Ages, we stand on solid ground, for in the history of these institutions, we can readily trace the earliest origin of the craft.

By the middle of the eleventh century, guilds of workmen had spread throughout Europe, embracing every trade or occupation, and exercising much control in civil and political affairs. Among these guilds or fraternities, the Society of Freemasons occupied an honoured place. They were first distinctively Christian, bound together by religious vows, and usually holding allegiance to a prelate or abbe as their head. They consisted of ordinary and skilled workmen, many of whom wore Monks, and their chief duty was to erect those mighty fanes and sacred temples, magnificent cathedrals, glorious churches and splendid monasteries, which, to this day, are the glory and pride of Western Europe. Their enthusiasm in this work was simply unbounded, and, under their earnest and continuous efforts, backed by kings and priests, countless superb edifices sprang up, many of them remaining to this day, and attesting alike the skill of the workmen and the unstinted liberality of the age.

It is to Freemasonry that we owe the origin of that original, picturesque and highly symbolic style of architecture known as Gothic. They alone were acquainted with the principles of its construction, and they alone enjoyed a monopoly of its practice. To Freemasons we owe the construction of all the chief ecclesiastical structures in the pointed Gothic and Norman styles, down to the fifteenth century. Their matchless skill and daring, as shown in the erection of such glorious fanes as that at Rheims, built in 1005, Tours, in 1012, the Cathedral at Cologne, (the choir alone of which occupied ninety-four years in building), Strassburg Cathedral, (the finest specimen of Gothic architecture in the world, and whose construction extended over a period of 400 years), the Vatican at Rome, the Cathedral of Toledo in Spain, Notre Dame in Paris, the Tower of London, Melrose Abbey, and many others, all give evidence of the universality of Freemasonry, and prove that the influence of such guilds, as far as regards architecture at least, was both salutary and beneficial.

Within the limits of a short discourse it is impossible to give much in the way of details. Suffice it to say, in the year 1254, if not earlier, Freemasonry, consisting of a Fraternity of Operative Masons, bound together by a religious vow, and subject to strict rules, was established by law in France.

The organization of a Society in England, dates from about the 13th century, and it continued to prosper with varying success, until the year 1425. In that year, chiefly owing to political troubles, a statute was passed declaring Masonic Chapters and Convocations void and illegal, and refusing to give the organization power as heretofore, to regulate the wages of workmen and the terms under which they would receive Apprentices. Still the Society existed and practised in Lodges the original rites and ceremonies, confining their energies, however, not to building, but to the duties of benevolence and the assistance of needy Brethren.

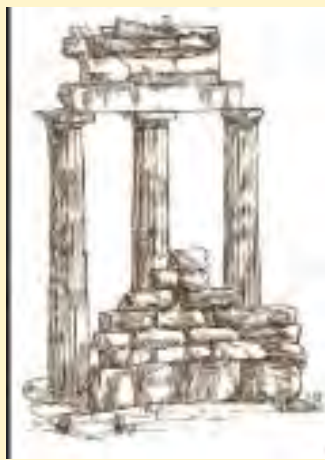
It is conceded that owing to this stern and repressive measure of Henry VI, many details of architecture were lost, and the fact is deplored by no less an authority than Sir Christopher Wren, himself a distinguished Mason, and the architect of St. Paul's Cathedral, London. But although the law was hurtful to the Society for the time being, it was beneficial to the country at large. A celebrated writer on Freemasonry says, "*Trades Unions always produce a grinding monopoly, and are subversive of all authority, dangerous to true liberty, and injurious as regards morality and justice.*"

Be this as it may, to Freemasonry itself the throwing open of its doors to the general public was highly beneficial, and from that time many people of rank and fortune joined the society. Bishops and Archbishops, both Papal and Anglican, kings, princes, and cardinals, became in succession its Grand Masters and nursing Fathers.

Among others, Anderson mentions Edward the Confessor, Henry I, Edward VII, Cardinal Wolsley, James I, and the unhappy Charles I. The present century crowns the list with name of His Royal Highness, Albert Edward, Prince of Wales and future King of the British Empire.

With regard to the subsequent history of Freemasonry, I need only remark, that on the 24th June, 1717, a Grand Lodge was formed in England, on the express basis that the old and immemorial usages and landmarks of the Order should be sacredly perpetuated, and from that time the Society ceased to be operative, in order to cultivate the social and speculative.

It only remains for me to repeat what I have already said, that Operative Masonry has enriched the world. It has erected the grandest temples to the honour of the Most High in every country in Europe. It has worked out, in granite blocks, the thoughts and aspirations of the Middle Ages. And it has evermore been actuated by profound, religious feeling. It has been the object of Masonry to act as the handmaid of true religion, and it has aided in no small degree, by its munificent works of art and beauty, in evoking Christian sentiment and feeling and in leading men's thoughts upwards, from those temples made with hands, to God, the Grand Geometrician, and to that house which He has built eternal in the Heavens, where the world's great Architect lives and reigns forever and ever.





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

Brotherly love is not a tangible commodity.

**We cannot touch it or weigh it,
smell it
or taste it.**

**Yet it is a reality;
it can be creative,
it can be fostered,
it can be made
a dynamic power.**



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?*



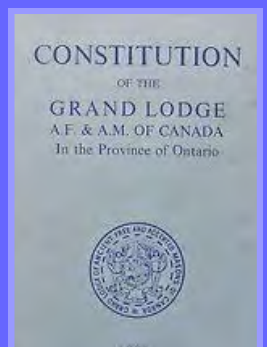
The District Deputy Grand Master is authorized to preside, and only those with this authority are presented, received under the wands, accorded the Grand Honours and given the gavel.

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

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 somewhat more than
\$ 11,256 !!!**



HOSPICE CARE

**W. Bro. John Muise
Peterborough District**



If a donor has e-transferred funds to the MFO account (donations@tmfo.ca) and wants a tax receipt, MFO is not equipped to e-mail tax receipts against e-transfers. Rather, the donor must, in addition to identifying himself as the donor and the project No. 2535 in the “message” field, add a request for a tax receipt mailed to his home address, and give his home address in the “message” field.

W. Bro. John Muise
Peterborough District Project Chair



San Bernardino
HOSPICE CARE

PETERBOROUGH DISTRICT MASONS ASSOCIATION

PETERBOROUGH FREE MASONS



The Peterborough District Masons Association (PDMA) is a prominent organization within the Freemasonry community in Peterborough, Ontario.

It represents the oldest and largest fraternal organization in the world, with a focus on personal improvement and community service.

The PDMA offers a welcoming environment for individuals from all walks of life, fostering a network of support and camaraderie.

Members can engage in various activities, including weekly coffee clubs at the Peterborough Lodge, and the Association encourages curiosity and building lasting connections among its Members.

For more information or to learn about the PDMA, individuals can contact them directly or visit their website.

< www.peterboroughmasonry.ca >

Happy May!



FUN FACTS ABOUT MAY

By the time May rolls around we've had about enough of the rain and finicky weather and are losing patience in our wait for summer.



The name "May" is believed to come from the Greek goddess Maia, who was associated with spring and growth.

In the Northern Hemisphere, May is typically the last month of spring.



Eta Aquariids meteor shower



The Eta Aquariids meteor shower peaks in early May.

The month of May typically sees a peak in butterfly populations in many regions. In Canada, the season is often marked by the arrival of the great-grandchildren of the butterflies that left the previous fall.



Strawberries typically come into season in May in many parts of the Northern Hemisphere.

It was on May 8th, 1945, that German high command unconditionally surrendered to allied forces bringing an official end to World War II.

Mother's Day is celebrated on the second Sunday in May. And May is the perfect time of year to shower our mothers with beautiful bouquets of fresh spring flowers.



Here is an editorial cartoon for Saturday, 04 April 2026 from



that I thought you would enjoy seeing:

then, on Wednesday, 08 April 2026:



on Wednesday, 22 April:

on Wednesday, 15 April 2026:



on Saturday, 25 April 2026:

and on Wednesday, 29 April 2026:

AROUND AND ABOUT PETERBOROUGH DISTRICT:



On Wednesday, 01 April 2026, Peterborough District Deputy Grand Master 2025 - 2026, R.W. Bro. James J.M. Dunn, completed his seventh Official Visit, this time to Percy Lodge A.F. & A.M. No. 161 G.R.C., where Bro. John Robert Watt was Initiated into the Secrets, Mysteries and Privileges of Ancient Free and Accepted Masonry.



Photo by V.W. Bro. Bill Osborne,
Peterborough District's Digital Archivist / Photographer, 2025 - 2026

Then, on Wednesday, 08 April, Members of Village Lodge A.F. & A.M. No. 145 G.R.C., held their annual Elections, followed by Masonic Education, first by R.W. Bro. John Hay, who spoke about the *Broken Column* just inside the entrance to the Lodge room, that had been created in 1974, and then R.W. Bro. Bob McBride spoke about "*Gratitude, Brotherhood, and the Call to Service*", as well as the "*Duties of the Worshipful Master of the Lodge*".



Photo by W. Bro. John Fraser, Otonabee Lodge No. 101.

On Tuesday, 13 April 2026, Peterborough District's Junior Wardens' Degree Team 2025 - 2026, led by the Grand Junior Warden, R.W. Bro. Andrew A. McDowell, met at Golden Rule Lodge No. 126 A.F. & A.M, G.R.C. in Campbellford, where Bro. Ryan Jaynes from Durham Lodge No. 66, Ontario District, was Raised to the Sublime Degree of a Master Mason.



Photo by V.W. Bro. Bill Osborne, Peterborough District's Digital Archivist / Photographer, 2025 - 2026

V.W. Bro. Osborne indicates that there was quite a good turnout for the event, anywhere from 50 - 75% added to the twenty-seven who were in the picture. Lodge Secretary, R.W. Bro. Gary Ballard, indicates that 44 signed the Register.

Then, on Wednesday, 15 April, at Otonabee Lodge A.F. & A.M. No. 101 G.R.C., R.W. Bro. Norm Blodgett received his 25-year Past Peterborough District Deputy Grand Master and 60-year Past Master of William James Dunlop Lodge A.F. & A.M. No. 675 G.R.C., W. Bro. Ron Vance his 25-year Past Master Pin and Certificate, and V.W. Bro. Peter Rhodes his 25-year Master Mason's Pin and Certificate. This was followed by an educational piece by W. Bro. Danny McLaughlin on the symbolism of King Solomon's Temple: *"So much is made of this spectacular building, but what could it mean about your own personal growth?"*



Photos by V.W. Bro. Alex White, Clementi Lodge No. 313

On Saturday, 25 April, fourteen Brethren from Peterborough District and one from Ontario District visited St. John's Lodge No. 20, in London, Ontario, to witness their Irish Degree Team pass four Entered Apprentices to the Fellow Craft Degree. It was a great day of fellowship and fraternity. As well, a donation of \$400.00 was made to their charitable project - The Grand Master's Project No. 2477, Ronald McDonald House Charity.



Ronald McDonald House Charity

Charity No. 2477

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



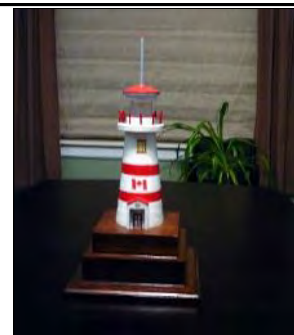
Ontario Masons

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



**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 7:30 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!**



WING NIGHT

**Location: Wing House
320 Water St, Peterborough, ON K9J 3C7
Time: 7:30 pm**

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

EVERYONE IS WELCOME

Otonabee Lodge No.101 & Golden Rule Lodge No.126

PRESENT

Date Night @ 100 Acre Brewery

X2 9 INCH PIZZAS & X2 PINTS OF BEER \$50

SATURDAY, MAY, 2ND, 2026

5:00PM-8:00PM

390 ASHBURNHAM DRIVE

PETERBOROUGH, ON K9J 6X7

ALL PROFITS TOWARDS
THE PETERBOROUGH
DISTRICT PROJECT



NON-
ALCOHOLIC
OPTIONS
AVAILABLE

CONTACT BRO. TREVOR DONNELLY

705-927-4530 OR BRO. NATHAN
PATRICK


NATHAN.ERIC.PATRICK@GMAIL.COM
FOR TICKETS!!

\$1 FROM EACH EXTRA PINT DONATED
TO DISTRICT PROJECT!

A RELAXING NIGHT OUT
FOR YOU & YOUR OTHER!

POTENTIAL CANDIDATES &
SPOUSES WELCOME!



 **Ontario Masons**

ANCIENT AND ACCEPTED SCOTTISH RITE OF
FREEMASONRY OF CANADA



Valley of Peterborough
Dinner/Theatre Night
To benefit
The Scottish Rite Charitable Foundation

May 3rd, 2026

WHERE ARE YOU

A comedy by Kristen Da Silva

Where You Are is set on Manitoulin Island, where sisters Glenda and Suzanne have lived together for many years, ever since Suzanne arrived single, penniless, and pregnant, and moved in with her sister and brother-in-law. When Suzanne's now-adult daughter, Beth, returns to the island to visit her mother and her now-widowed aunt, sparks fly between Beth and the sisters' neighbour, Patrick, but the women must confront some concealed truths that will change all of their lives forever.

Performed by the Northumberland Players

Best Western Plus Cobourg Inn and Convention Centre
930 Burnham St, Cobourg ON K9A 2X9

**Three Course Dinner: Grilled Chicken Breast, Braised Beef Pot Roast,
Salmon Florentine or Butter Ginger Vegetable Stir Fry
Entrée Selection**

Cocktails, Social Hour	4:00 PM at Arthur's Pub
Doors Open/Dinner	5:00 PM
Play Begins	7:00 PM

Tickets: \$95

(Cash, Cheque Or e-Transfer to srcf.ptbo.event@gmail.com, by April 2nd, 2026)

Tables of Eight, Cash Bar available

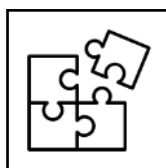
All Welcome: Masons, Family and Friends

All Proceeds to benefit the Scottish Rite Charitable Foundation.

Help solve the Puzzles of the Mind

Autism

Alzheimer's Disease



Dyslexia

Neurodegenerative Diseases

Scottish Rite Charitable Foundation: CRA Charitable Number: 119253466RR0001
For Tickets Please Contact: John Fraser, 705-775-6833 or srcf.ptbo.event@gmail.com



Peterborough & Victoria Districts'

Day of Masonry

Saturday May the 9th 2026

9am social hour

10am Start

Presentations by Scottish Rite DeMolay Royal and Select Royal Arch The Shrine Knights Templar

\$20. first 50 to register receive a T-Shirt
Door Prize with the purchase of Lunch

Peterborough Masonic Temple

415 Rubidge Street K9H 4E2

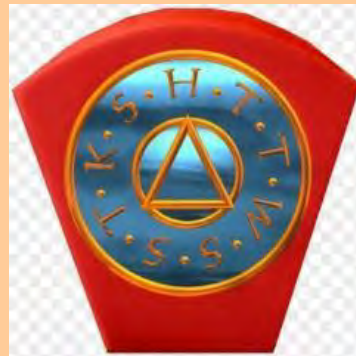
Register with R.W. Bro. Alan Baswick

al.baswick@gmail.com

or W.B. Ryan Kennedy at

ryankennedy0507@gmail.com

please **RSVP** by April 6th



Otonabee Lodge No. 101
Installation of Brother Stephen Christie
(Master Elect)

Banquet: Roast Beef Dinner

6:30pm Wednesday, May 20th 2026
at the Peterborough Masonic Temple
415 Rubidge Street, K9H 4E2

\$30.00 E transfer to
otonabee.sec@gmail.com

Or Please R.S.V.P.
by calling Bro. Dave Underhill 705-761-1132
please reserve before May 15th



Ontario Masons

Otonabee Lodge

A.F & A.M. No. 101 G.R.C.
Peterborough District
(Instituted 1848)



Canadian Fiddle Champion

SCOTT WOODS

Presents

Fiddle Country

Featuring his
multi-talented band

Champion Fiddler
Kendra Norris

Guitar Virtuoso
Steve Piticco

Champion Stepdancer
Leo Stock

A toe-tapping, heartwarming experience that brings the best of Classic Country and Fiddle music to life! Featuring an unforgettable blend of Bluegrass, Western Swing, Canadian Old-Time Fiddling, and Country Gospel. This two-hour performance is packed with real music, real instruments, and loads of family-friendly fun. An unforgettable show with a touch of Canadiana and plenty of humour!

Buy your tickets today!

\$49.50 ea (tax incl.)



The band stops in

Oshawa, ON

Oshawa & District Shrine Club, 1626 Simcoe St. N., Oshawa

Mon. May 25, 2026, 7pm

Proceeds support Oshawa & District Shriners' Club

Call toll free with credit card or purchase online:
1-855-726-8896 · scottwoods.ca

Tickets available locally (cash only):
Call John 905-259-2786



SCHEDULE

scottwoods.ca



Picton Motorcycle Breakfast Run



A reminder about
the Picton Motorcycle
Breakfast Run in support
of the Peterborough District Project in support of
'Hospice Peterborough/Norwood/Warkworth'.

The ride takes place on Saturday May 30th.
Meet at the Sobeys' parking lot, Lansdowne Street West,
in Peterborough about 7:00 a.m. We depart SHARP at 7:30 a.m.
and wind our way through Hastings and Warkworth to arrive
at Brighton's Tim Hortons about 8:30 a.m. for a rest stop.
Leave Brighton about 9:00 a.m. to arrive at the Picton Golf
& Country Club, Picton, at 10:30 a.m. for the best \$20.00 breakfast
you will likely ever have. After the breakfast there will be an opportunity
for a few winery or cheese factory tours or you can make your own way
home at your own pace.

The cost is \$25.00 per motorcycle, nothing extra for a passenger.
All riders are welcome to join in anywhere along the route.
Non-riders are also welcome to meet us at the restaurant for breakfast.
Non-Masons are very welcome to join us.

All proceeds to the Peterborough District Project. Our goal this year
is to raise \$2,000 so, if you have not yet supported the District Project,
this may be the opportunity for which you have been waiting.

A reminder that riders must not wear patches/colours on their clothing.



**GOLDEN RULE
LODGE No.126**

& VILLAGE LODGE No.145

PRESENT



Ontario Masons



Ontario Masons



**ONLY 60
TICKETS
AVAILABLE**

BROTHERS



**ORDER
TICKETS ASAP
POTENTIAL
CANDIDATES
WELCOME!**

**ALL PROFITS TO
THE
PETERBOROUGH
DISTRICT
PROJECT
(HOSPICE CARE)**



**9 INCH
PIZZA
& PINT
\$30**



& BREWS 2.0



**PLEASE DRINK
RESPONSIBLY**

**CRAFT BREWERY • PIZZA
CORNHOLE TOURNAMENT
CHARITY • FELLOWSHIP**

**FREE
POP &
WATER
FOR DD'S**

98 COUNTY ROAD 35, HASTINGS, ON

**SATURDAY
JUNE 6TH
2026**

3:00PM-6:00PM

**CONTACT BRO. TREVOR DONNELLY (705)-927-4530
OR TDONNELLY03@HOTMAIL.COM
OR BRO. SCOTT TOWER
BRTHR.S.TOWER@GMAIL.COM FOR TICKETS**

THE SKILLED TRADES BURSARY FOR GRADUATING HIGH SCHOOL TRADES COURSE STUDENTS



When R.W. Bro Rob Kiff was the Peterborough District Deputy Grand Master 2023 - 2024, the District Project was to create a “trade skills” bursary programme for promising young people who are trying to better themselves by going straight into a licensed trades training school from high school.

As R.W. Bro. Kiff explained at the time: “I feel this will tie into our history as an early form of trades guild, while providing tangible assistance for the hard-working winners.”

R.W. Bro. Kiff then reported on 27 February 2025: “We gave out \$10,000 last June, and discussions are already in play to pay out another ten \$1,000 bursaries this June. This will leave \$10,000 left to be able to give for a third and final round in June 2026. ... We would appreciate lots of attendance again this year, as we did last June. It was, and is, a great way to showcase a part of Masonry at work. Both school boards are more than happy to accommodate us with this plan, and we are working closely with them to facilitate the District Project through their respective OYAP plan. Both board representatives have also asked that we pass along a warm ‘Thank You’ from them to all the Brethren for their overwhelming generosity to this particular project. They know first-hand the tremendous impact it has had on our young apprentices’ early start onward into their new life in the workforce!”

Then, on 27 March 2026, R.W. Bro. Kiff wrote: “I’m calling the entire idea a relatively decent success with \$40,000 raised and forty students over 4 years receiving a \$1,000 kick-start to their trades career journeys at the conclusion of it all. This could not have been achieved without the effort of all of you and the fantastic generosity of many individual Peterborough Masonic Members and the Masonic Foundation of Ontario combined.”

The cheque presentation ceremony this year (2026) is set for June 20th, at the Peterborough Masonic Temple with 9:30 a.m. EDT start.

Hope you can be in attendance !!!



Looking forward to seeing ten more happy recipients !!!



**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.



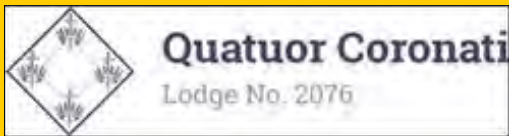
At the Peterborough District's
Wednesday Morning Coffee Club
in the Peterborough Temple
on 29 November, Coffee Manager,
V.W. Bro. Roger Morton,
and W. Bro. John Muise,
prepared the morning's coffee
and treats for visitors.

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



Coffee
is **NOT** just a drink...
it's a *Lifestyle*





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 & Fraternaly,

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 - '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

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



Canadian Blood Service Partner for Life
 Please sign up to donate blood and enroll as a member of the Masonic Lodge Peterborough District ID **MASO011039**

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?



Here is a short story about blood type: TypO

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 !!!"





Enjoy this *Daily Smile*.

FREEMASON'S LEVEL !!!

Why did the Freemason carry a level ???

To keep everything perfectly aligned !!!





Gerald Sclater

Visual Storyteller • 13h •



The Lodge Secretary



What he thinks he does



What the Lodge thinks he does



What his Mother thinks he does



What the Master thinks he does



What his wife thinks she does



What he really does



HELP FROM THE LODGE SECRETARY

Two experienced Master Masons were enjoying a flight in a hot air balloon when suddenly a thick cloud formed between them and the ground.

Being without instruments, after half an hour they realized that they were well and truly lost.

A short time later they came across a large hole in the cloud and spied a gentleman below walking his dog across a field.

They had time to exchange pleasantries and found that he too was a Member of the Craft.

The chaps in the balloon enquired of him as to their location and received the reply, "*About 200 feet up in a balloon.*"

Just then the cloud closed the hole and they were alone again.

One turned to the other and said, "*I bet he's the Secretary of his Lodge!*" "Why do you say that?", the other asked.

"Well what he has told us is absolutely true - but in our present predicament is totally useless!"



APRIL 2026



Ontario Masons

THE
NOBLE
ISSUE

Bob McBride. Past Peterborough DDGM 2007 - 2008 /
The Electronic Beacon: Lighting the Way !!! / 2026-05-01, Volume Nineteen, Issue 09



Grand Master's Communiqué

April 2026

Brethren,

April has finally arrived, the birds are back, and the spring flowers have been blooming. That was a cold and snowy winter, but here we are again, we made it to warmer weather. I've been reading a lot of Lodge Summons and the messages from the East are all along the same sentiments, we're happy that Spring has finally sprung.

Thank you again, V.W. Bro. Dan Dignard, for giving us another great edition of

The Ontario Masons Magazine that we can read at our leisure and gain so much information on the many topics that contribute to our many successes and to our Grand Lodge vision of R.E.M., Ritual, Education and Mentoring.

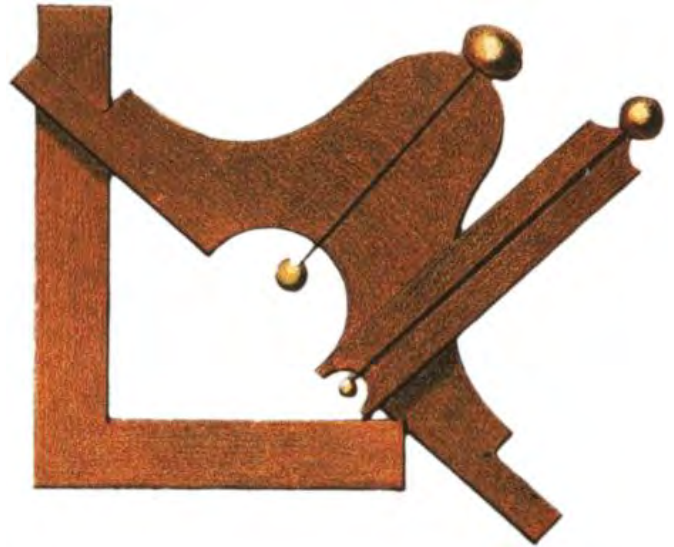
If you want to see a particular topic covered and/or want to contribute some appropriate content, please submit your requests and stories or promotions to Dan for his consideration.

I also want to point you in the direction of the Grand Secretary's Communiqué in both this edition, and in previous editions. There you will find the information pertaining to the Grand Lodge Annual Communication and what you need to do, as far as reporting dates and deadlines, Grand Master Banquet Tickets, and other instructions that will help you to have a better experience while attending in July. As far as I know now, the block of hotel rooms is sold out, but don't despair, there are many hotels in the area, so I bet there are still rooms available in one of them. Don't give up on the accommodation, book a room and spend some time with us this year, and as you know, this is the year that a new Grand Master will undoubtedly be Invested and Installed, and you don't want to miss that important event.



I want to briefly talk about a Day of Masonry that took place in both Barrie and in Ottawa. The Deputy Grand Master attended in Ottawa, and I went to the Grand Master's Communiqué event in Barrie. The Deputy assured me that the Ottawa Districts 1 and 2 had a very successful Day with lots of information being presented. I can report that the Georgian District's Day of Masonry was exceptionally well organized and executed, and I thank everyone who attended for the hospitality that was shown to me and to all the current Grand Lodge Officers. The speakers' presentations were excellent, well-delivered and contained great content. It's initiatives like this that move this Jurisdiction forward in a positive direction, and I applaud the efforts that were taken.

I also attended a 150th Anniversary in Flesherton, ON, at Prince Arthur Lodge No.333, it was very well-attended and was a terrific night of celebrations. Congratulations to the Officers and Members of this Lodge on your 150th anniversary and on such a great night, I certainly appreciated everything that was done. We then travelled from there, to St. Catherines for the Sankey Lecture that was being held at Brock University. Professor Susan Sommers delivered an excellent presentation on James Anderson and the Constitution from 1723. It was well-received by both the audience present and the ones who watched by the live streaming capabilities. Thank you to Professor Susan, and to the History Department of Brock University for another great afternoon, and to our Grand Lodge organizers for your hard work in pulling this all together.



We have many more Grand Master Receptions coming up, so please, if you are able, you and your spouse can get dressed up and go out for a great meal and some fellowship. It'll be fun and you can support your District at the same time. I am certainly enjoying my visitations to the many Districts and meeting the Members that are coming out.

Guess what? I am so excited about this next bit of news, we have finally had our first in-person Board meeting since before COVID. Yes, the Grand Lodge Committee Chairmen have met together, in-person, in Milton, ON. It's been seven years since this last took place and it is so good to be back. The best way to solve issues and seize opportunities is by meeting face to face, around the table, with a common goal in mind. The feeling and opportunity of meeting together, like this again, was so positive, that it was unanimously decided to meet in-person at the May Board meeting as well.

This is yet another sign of the successes that Grand Lodge is experiencing and the progress that is being made every day.

The month of April also brings us the list of names of Members who have let their names stand for election to a Grand Lodge Office.

Thank you Brethren for aspiring to a higher office and for your drive and dedication to this Fraternity. Now, it is incumbent on the Membership, to do their homework, and to elect the best people to run our Grand Lodge Committees, and to lead us into the future.

Commit to finding out which name has the best track record on getting things done, have they been on a committee already, have they been on the Management Committee, have they contributed to the success of a committee? It isn't that hard to find the answers to these questions as there is a lot of information available to enable you to make intelligent decisions. There are also several "*Meet the Candidates*" meetings happening that will help you to decide where your votes should go as well. Do your best, to elect the best, it is part of our duty to make informed decisions, and to put the right people in office that will actually work for us. Think about your choices and make informed decisions.

It's time again for my annual trip to the northern parts of our vast Jurisdiction. This April, we will be visiting the Districts of Western Algoma, and Algoma East, and you are all invited to attend with me. It was once said that our Grand Lodge was felt to be disconnected from the Membership in the north, but I believe that we have changed that notion, as I have been in those Districts many times now during the last three and a half years. I have visited every Lodge in the northwest and most of the Lodges in the northeast, it's a gesture that I have wanted to do for a very long time. The Brethren in the north are starting to feel more at ease with the Grand Lodge Officers and starting to realize that we are all on the same team, working towards the common goal of peace, harmony, and brotherly love, all while living in the same Jurisdiction. Thanks go to R.W. Bro. James Broomhead for organizing the fourth trip for us, to go back up to his part of the province. Please join us on our adventure.

As always Brethren, let us embrace the opportunities before us with enthusiasm and dedication. Let us nurture the vibrancy of our Lodges, spread a blanket of positivity wherever we travel, and work together as a team to build a bright future for Freemasonry in Ontario and beyond. Remember, even on a cloudy day, the sun is still shining somewhere. Let us be that shining light for our families, our Lodges, and ourselves. Carry and rub your shiny penny, and hopefully you are as proud to be an Ontario Mason as I am.

Thank you, Brethren.

May you have safe travels,
and God Bless you and your families.

M.W. Bro. Jamie R. Ireland,
Grand Master of the Grand Lodge of Canada
in the Province of Ontario



Deputy Grand Master's Communiqué

Greetings Brethren,

In previous issues, our focus has been on the progress of several of our initiatives, programs, and the diligent work of their respective chairmen and committees. As we continue to build on these successes, the highlight of this issue is on our Cornerstone Project.

The Cornerstone Program was introduced in our jurisdiction as a pilot program in 2009 by our late R.W. Bro. Iain Wates. The program that was introduced to fifteen Districts across our jurisdiction proved quite successful. By its second year, the Cornerstone Program boasted twenty-seven Lodges spread across eight Districts, having completed the two-year program and having received the coveted Cornerstone designation.

Right from its inception, the program was recognized as a valuable Lodge recognition program that provides the designation of "Cornerstone Lodge" to Lodges that have well-rounded yearly programs for their Members and who meet the prescribed standards. As noted by the original Cornerstone committee, *"The Cornerstone Project has proven itself, during the piloted phase, to be a valuable tool for Making Good Lodges Better. It has not just been about recognizing Lodges for their proficiency and quality of programs for Members, it has more importantly been about Lodges who have taken up the challenge, improved Member services and raised the bar in many areas of Lodge operation. This is the underlying goal of the Cornerstone Project, and we believe that the first big step has been taken. The team strongly recommends that a means be found to involve all constituent Lodges."*

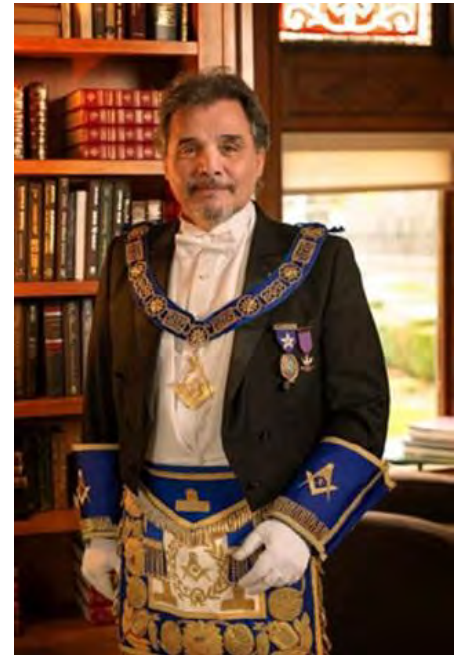
In addition to the comments of the first Cornerstone Committee, below are a few testimonials of the original participants of the program. Right from the outset, the positive impact of the Cornerstone Program was quickly noted by the Lodges and their Members.

"It has improved participation in Lodge activities like workshops and social events."

"Members are more involved; it has made everyone more proactive and interest has increased in new and older Masons."

"Involvement has created a new focus on the core principles of Freemasonry."

"It has improved teamwork. There is more pride in what we are doing, and it provides measurable objectives that challenge the Lodge."

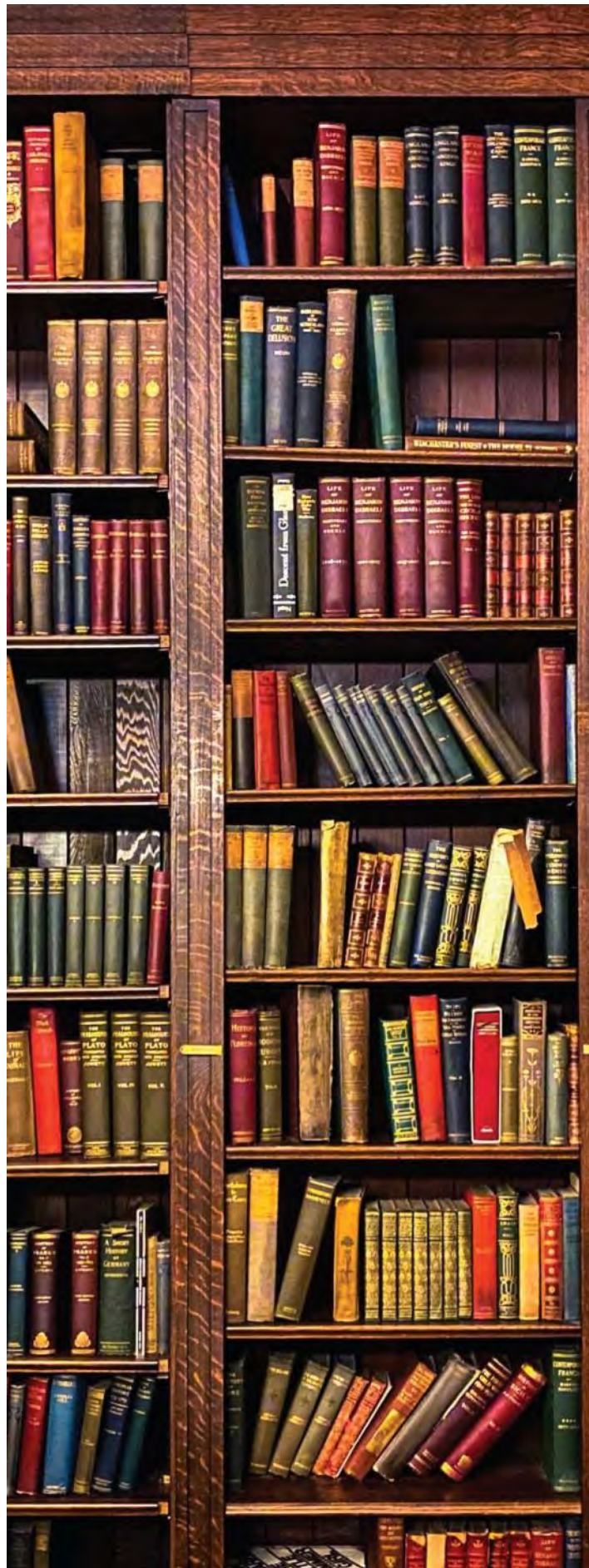


“It has helped our Lodge re-focus on the basics. It has created an environment that has allowed us to re-examine what we are doing and, as such, Lodge Officers are finding ways of making Lodge meetings more interesting.”

Brethren, I cite these testimonials because they express the same recurring sentiments of many of the Lodges and their Brethren who have taken up the challenge and enrolled in the program. Fast forward to today, the success of the program is undeniable, and we are pleased to note that the program has been noticed by other jurisdictions and has recently been adopted as well by the Grand Lodge of Nova Scotia.

As per our last reporting, we are proud to share that, to-date, thirty-seven of our thirty-eight Districts are actively engaged in the program. One hundred and seventy Lodges are currently enrolled in the program, with an additional nineteen Lodges in serious consideration of enrolling in the program. The indication points to a substantial growth in participation where over forty percent of our Lodges are involved and participating in the Cornerstone Program.

The program has restored its administration through a Grand Lodge Committee overseen by the Education Pillar. Under the leadership of R.W. Bro. Graham Tait, and the excellent work of the committee, the Cornerstone Committee has conducted a complete review and update of the Program.



The Committee has established a District Cornerstone Representative in each District and has produced additional documentation and tools to assist Lodge and District representatives in the administration and tracking of the program. These tools and assets are available through Grandview on our Grand Lodge website in the Members Portal / Resources / Master Mason / Committees.



R.W. Bro. Art Di Cecco
Deputy Grand Master
of the Grand Lodge of Canada
in the Province of Ontario

Grand Chaplain's Communiqué

"Days are getting longer." I have always found that a puzzling phrase. Every day is the same length of a 24 day. It would be more accurate to say there is more sun to enjoy each day. Or that there are more

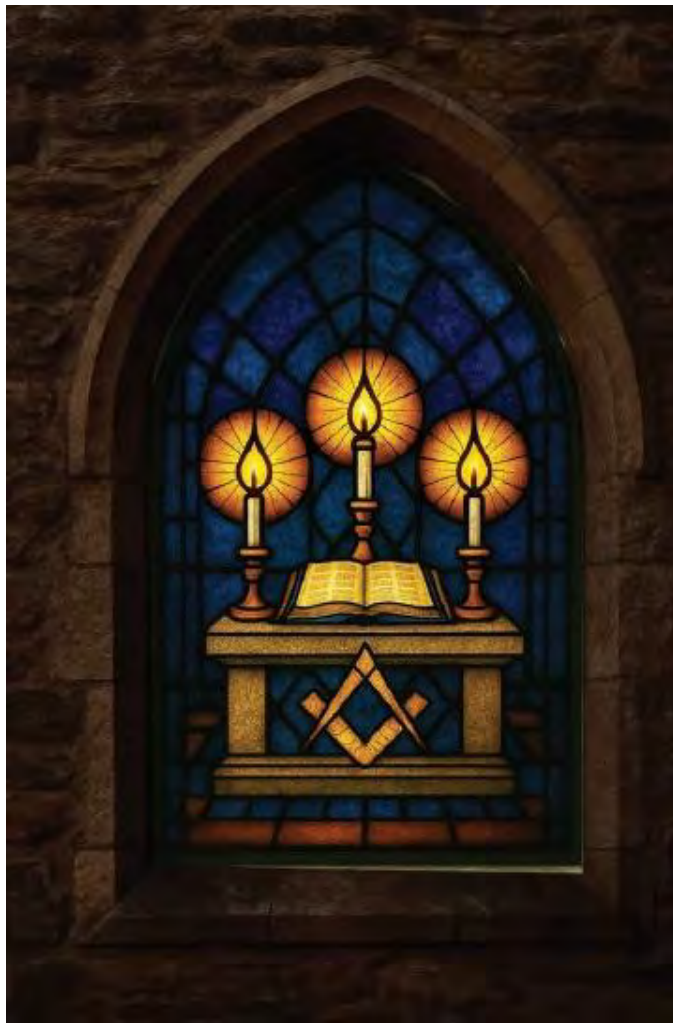
hours of daylight and warmer weather as a bonus.

The focus of the phrase is daylight.

We tend to focus on what we might enjoy or like or look forward to.

There is a time to reflect honestly on our weaknesses as well. Arithmetic and I have never been close. It would be an unwise use of Lodge Resources to put me as Treasurer. Others are much more adept at numbers, budgets, and forecasting.

But when we honestly look at ourselves, then we can begin to see where we can help in Lodge. Where we can not only serve but perhaps be best used. This might be trial and error. Not everyone is equally comfortable doing ritual, but some are quite adept. Let's encourage those who are.



If you are going through the chairs, keep an eye on the Brother who is in the next one. What does he do? What are his duties in and out of the Lodge room?

We read of a servant of our Creator who spoke of magnifying his office, not making the officer greater but the office itself. Fulfilling the duties expected and maybe a bit more. On time, with a positive attitude.

The VOSL recounts the time when Samuel anointed the young David. He was the 8th son of Jesse and not even invited to the initial gathering with his older brothers and the prophet Samuel. The text tells us that the Spirit rushed toward the young man, who would be king. Are we in that kind of hurry? To attend Lodge. To be the blessing to one another. To magnify each Office, we hold.



R.W. Bro. David Spencer
Grand Chaplain

< david.spencer54@yahoo.com >

Grand Secretary's Communiqué

Brethren,

Few items for your consideration and information.

Annual Communication – July 15-16, 2026

Our Annual Communication will take place at the Sheraton Parkway Toronto North Hotel on Wednesday-Thursday July 15th-16th. Seminars and Workshops will once again be offered on Tuesday afternoon July 14th, 2026.

Grand Master's Banquet – Wednesday July 15, 2026

Guest Speakers are Sharon O'Leary and Rachel Macauley, Ronald McDonald House Southwestern Ontario. Dinner is 4-Course Duo Steak & Salmon. Individual Tickets \$95 and Tables of Eight (8) \$740. Cutoff Date is Monday July 6, 2026. There will be no tickets for sale at the Annual Communication.

The Eventbrite link to purchase tickets is: [HERE](#).

See poster included in this magazine for further details.



Hotel Rooms for the Annual Communication in July 2026

Rooms sold out very quickly once again this year.

Rooms may become available if reservations are cancelled.

Check in time is 3:00 p.m. – early check in is NOT available this year.

Last year the Hotel experienced a high rate of guests wishing to check in early. If you need a room before 3:00 p.m. - please check in the day before.

Please Note: As reported earlier, the following reservation / cancellation policies apply:

- Maximum 2 rooms under the same name.
- Maximum 2 rooms on the same credit card.
- If cancel reservation less than two (2) full weeks before arrival the guest will be charged one (1) room night plus taxes, Notwithstanding whatever terms may be listed on any confirmation or otherwise.
- Hoarding of rooms is not acceptable, and will result in all rooms being cancelled, and may result in further disciplinary actions.

Hospitality Suites at the Sheraton and Best Western may ONLY be booked by contacting: Mrs. Sandy Xu Papadimatos (Sales Manager) at the following E-Mail: sandyxupapa@sheratonparkway.com (preferred)

Phone: 905 695 2882 (daytime only)

The Hotel Notice with complete details including pricing and reservation links can be found in the resources area of Grand View.

Other nearby hotels include:

- Hilton Garden Inn Toronto/Markham.
- Courtyard by Marriott Toronto Markham.
- Residence Inn by Marriott Toronto Markham.
- Holiday Inn Express & Suites Toronto – Markham.

Qualification – District Deputy Grand Masters

Candidates must be qualified under Section 50 (b) prior to submitting their nomination form (no exceptions).

Please note that a qualifying certificate under Section 50 (b) means a qualifying certificate dated within three (3) years of the proposed date of Installation, or any date of a “*Past Master’s Course Certificate of Completion*” as offered by the Grand Lodge College of Freemasonry.

Electronic Voting for DDGMs and Grand Lodge Officers

Registration Monday-Friday June 8-12, 2026.

DDGM Voting Monday-Tuesday June 15-16, 2026.

Registration Monday-Friday July 6-10, 2026 (if did not vote in June).

Grand Lodge Officer Voting Monday-Tuesday July 13-14, 2026.

2nd Ballot and other details will be distributed later.

Everyone is strongly encouraged to register June 8-12, 2026

Elections: Did You Know?

Did you know that voters receive the results before the Lodges?

Did you know that it only takes a minute to register for elections?

Did you know that it only takes a minute to vote for the District Deputy Grand Master, and only a few minutes to vote for the Grand Lodge Officers?

Did you know that every current Member with an email address recorded in the Lodge Management system received notice of registration?

If you are a Master, Warden or Past Master and you did not receive the notification last year, please ask the Secretary of your Lodge to ensure the Lodge Officers and your email address are correctly recorded in the Grand View system.

If you successfully register for the June elections, your registration is automatically carried over to the July elections (you do not need to register a second time). Please exercise your vote by participating in the elections.

Michigan and Ontario – Save the Date – Saturday November 21, 2026

Michigan is hosting the annual Joint Meeting with a day of tours, Degrees and banquet. Last year we enjoyed a very successful day hosted by Ontario in Hamilton. The year before, Michigan hosted a very successful day at the Masonic Temple Detroit.

Further details to follow.

Grand View Training for Lodge Accounting

Two training sessions were held on March 10, 2026 for Lodge Accounting in Grand View. A number of Lodge Treasurers and Lodge Secretaries attended. The two sessions were recorded and links to view the training can be found in Grand View under Resources – Treasurer – Training and under Resources – Secretary – Training.

Lodge Meeting Dates and Times in Grand View

Secretaries and Assistant Secretaries are temporarily able to update Lodge meeting dates and times in Grand View. Lodges should plan to review and make any adjustments as early in April as possible before this is once again locked down.

Lodge Mailing Address and Physical Address in Grand View

Lodges are asked to please review the Lodge mailing address and the physical address of the Lodge Building and make any adjustments as early in March as possible. Secretaries and Assistant Secretaries are temporarily able to update the physical address of the Lodge Building and will be able to update the Lodge mailing address at any time.

Masters, Wardens, Treasurers and Secretaries in Grand View

All Masters, Wardens, Treasurers and Secretaries need to login to Grand View. In addition to providing you with valuable access, it will keep you informed, including with regards to electronic voting.

The Secretary must ensure email addresses are assigned to these Officers in Grand View so they can login, and the Secretary must keep all Officers up-to-date to ensure access and electronic voting rights.

Please support your Lodge. It makes a difference!

Thank you Brethren.

Sincerely and fraternally,
R.W. Bro. Louis M. Domjan, Grand Secretary



Ontario Masons



***“Blessed is the servant
who loves his Brother
as much when he is sick and useless
as when he is well
and can be of service to him.”***

Source:
futureofworking.com/48-famous-masonic-sayings



ANNUAL COMMUNICATION

April 2026

Dear Sir and Brother:

By command of the Most Worshipful the Grand Master, I beg to notify you that the One Hundred and Seventy-first Annual Communication and annual meeting of the Grand Lodge of Ancient, Free and Accepted Masons of Canada in the Province of Ontario Inc. will be held in the Grand York Ballroom of the Sheraton Parkway Toronto North Hotel & Suites on **WEDNESDAY, JULY 15, 2026** at 9:00 a.m. All Masons desirous of attending will be officially welcomed following the opening of Grand Lodge.

DRESS CODE

Admission to the Grand Lodge Annual Communication (Grand York Ballroom) will be subject to Jacket, Dress Pants, Shirt, Tie and Regalia.

REGISTRATION

Registration to attend the Annual Communication and/or to be eligible to vote on the floor of Grand Lodge at the Annual Communication is not required.

GRAND REPRESENTATIVES

Grand Representative are asked to please record their attendance at the Wednesday or Thursday meeting sign in areas.

Louis M. Domjan,
Grand Secretary

AGENDA

MONDAY, JUNE 22nd, 2026

The Board of General Purposes will meet virtually on Monday, June 22nd, 2026 from 7:00 p.m. EDT until 10:00 p.m. EDT. R.W. Bro. Art M. Di Cecco, Deputy Grand Master and President of the Board of General Purposes, will preside.

WEDNESDAY, JULY 15th, 2026

The Annual Communication / Annual Meeting of Grand Lodge will be held on Wednesday July 15th, 2026 at 9:00 a.m. in the Grand York Ballroom, Sheraton Parkway Toronto North Hotel & Suites, M.W. Bro. Jamie R. Ireland, Grand Master / President presiding.

THURSDAY, JULY 16th, 2026

Grand Lodge will reassemble at 8:45 a.m. in the Grand York Ballroom, Sheraton Parkway Toronto North Hotel & Suites. The installation and investiture of Grand Lodge officers and the newly-elected District Deputy Grand Masters will take place Thursday July 16th, 2026. It is essential that each new officer be present and have his new regalia with him.

ELECTION OF GRAND LODGE OFFICERS / VOTING ON PROPOSED AMENDMENTS

Registration and voting for Grand Lodge officers will take place electronically under the guidelines distributed to all lodges separately from this summons. Voting on proposed Constitutional amendments will take place on Wednesday July 15th, 2026 on the floor of the Annual Communication.

LOCATION

Sheraton Parkway Toronto North Hotel
600 Highway 7 (Hwy 404 and Hwy 7)
Richmond Hill, Ontario L4B 1B2

GRAND MASTER'S BANQUET

Wednesday July 15th, 2026 at 6:30 PM
Grand York Ballroom, Sheraton Parkway
Toronto North Hotel & Suites

Guest Speakers: Sharon O'Leary and
Rachel Macauley, Ronald McDonald
House Southwestern Ontario

We are pleased to offer you a 4-COURSE
DUO STEAK & SALMON DINNER

Individual \$95 - Tables of Eight (8) \$740

Tickets must be purchased online

[Click here to purchase](#)

Cutoff Date is Monday July 6, 2026.

Tickets for the Grand Master's Banquet
sold out very quickly this year, but a small
number of tickets may become available.

There will be no tickets for sale at the
Annual Communication of Grand Lodge.

Please refer to the details provided in the
separate Banquet Notice distributed to all
lodges in the April mailing.

Please email office@grandlodge.on.ca to
notify us the full names of William Mercer
Wilson Medal Recipients that will be
attending and their table number.

DISTRICT DEPUTY GRAND MASTER REGIONAL MEETINGS

All newly elected District Deputy Grand
Masters will be required to attend an in-
person Regional meeting during the week
of August 4th-8th, 2026. Tentative details
are available from the current DDGM.
Attendance of all DDGMs is required.

ELECTION OF DISTRICT DEPUTY GRAND MASTERS

Registration and voting for District Deputy
Grand Masters will take place
electronically under the guidelines
distributed to all lodges separately from
this summons.

DISTRICT DEPUTY GRAND MASTER PHOTOGRAPHS

All newly elected DDGMs must present
themselves in the Gormley Room,
Sheraton Parkway Toronto North Hotel &
Suites, Tuesday July 14th, 2026 from 2:00
p.m. to 7:00 p.m. or Wednesday July 15th,
2026 from 9:00 a.m. to 2:00 p.m. to have
their pictures taken in-person.

DISTRICT DEPUTY GRAND MASTER INSTRUCTION CLASS

The Custodian of the Work will instruct
the newly elected DDGMs at 7:59 a.m.
Thursday morning July 16th, 2026 in the
Aurora Room, Sheraton Parkway Toronto
North Hotel & Suites. This is for DDGMs
ELECT ONLY. The D.D.G.M.s will see that
their successors are in attendance and on
time. They will also be present in Grand
Lodge, with the regalia for the new
D.D.G.M.s, and be prepared to invest at the
proper time in the installation ceremonies.
The instruction class is for the D.D.G.M.s
elect only. Others cannot be admitted.
The D.D.G.M. elect will have with him his
Past Master's apron so that he can go
directly from the class to Grand Lodge.
Our time for instruction is very limited –
so it is essential that all assemble on time
at 7:59 a.m. SHARP.

ACCOMMODATIONS

The Sheraton Parkway Toronto North Hotel and the Best Western Parkway Hotel sold out very quickly this year. Rooms may become available, however if you do not already have a room reserved in the Sheraton Parkway Toronto North Hotel or the Best Western Parkway Hotel, there are a number of nearby hotels including:

- Hilton Garden Inn Toronto/Markham
- Courtyard by Marriott Toronto Markham
- Residence Inn by Marriott Toronto Markham
- Holiday Inn Express & Suites Toronto - Markham

SEMINARS

Eleven different seminars will be held on **Tuesday** afternoon July 14th, 2026, 1:00 p.m. - 2:30 p.m. and 2:45 p.m. - 4:15 p.m. on the lower Convention level.

1:00 to 2:30pm	College of Freemasonry Garry Perkins Markham A
1:00 to 2:30pm	Youth Initiatives Barry Burchill Markham B
1:00 to 2:30pm	Strategic Planning Graeme McDonald Aurora
1:00 to 2:30pm	Progression / Leadership Presenter Vaughan East
1:00 to 2:30pm	Grand View Jeff Clarke, Grand View Vaughan West
1:00 to 2:30pm	Brand Standards Tom Peddle, Milan Cobanov Stouffville

2:45 to 4:15pm	District Secretary / L Forms Presenter Markham A
2:45 to 4:15pm	Lodge Finances Bob Swan Markham B
2:45 to 4:15pm	Cornerstone Graham Tait Aurora
2:45 to 4:15pm	Grand Lodge Resources Victor Tavares Vaughan East
2:45 to 4:15pm	Grand View Jeff Clarke, Grand View Vaughan West
2:45 to 4:15pm	Library Evan Woodhead Stouffville

If there are multiple workshops that interest your lodge, consider sending members from your lodge to each one then gather afterwards to compare notes.

MEMBERSHIP/GUEST(S) BEHAVIOUR

District, Lodge, and Member Hospitality Suites/Rooms are permitted **only** if registered as such with the Hotel.

All other registered private suites/rooms must remain restricted to one-self and privately invited guest(s). They are not to be used for general hospitality purposes. See Grand Lodge Hotel Notice document. Dispensing of alcohol at all times must be under the direct control of a Brother in possession of Smart Serve Certification. Admittance to a Hospitality Suite will only be gained by presentation of a valid Lodge dues card, which must be shown at the door prior to entry.

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

NOMINATIONS – 2026

GRAND SENIOR WARDEN - ACCLAIMED



NICK DEKOULOS – Facility Manager, 36 Faye Drive, Toronto, ON M2J 3S6. Universe Lodge No. 705, Toronto Don Valley District. W.M. 2008, 2022.

GRAND JUNIOR WARDEN



ISAIAS MARINAS FRANCO – Manager of Infrastructure and Projects at University of Toronto, 15 Avonlea Blvd., Toronto, ON M4C 5E4. Acacia Lodge No. 430, Toronto Don Valley District. W.M. 2014, 2022.



MICHAEL WINSTANLEY – Retired Locomotive Engineer, 45A Washington Crescent, Elliot Lake, ON P5A 2L6. Hornepayne Lodge No. 636, Algoma District. P.M. 2017. Asst. Grand Chaplain 2024.

GRAND REGISTRAR – NONE

NONE

ANNOUNCEMENT OF CANDIDATES

DEPUTY GRAND MASTER



DAVID JAMES BRADLEY BROOMHEAD – Retired Teacher/Principal, 25 Aberdeen Street N., Box 957, Chapleau, ON P0M 1K0. Lorne Lodge No. 622, Algoma East District. W.M. 1988, 2017. D.D.G.M. 1992. Board of G.P. 2019-2026.



JAMES ROBERT SERCOMBE – Retired Teacher, 426 Hickson Ave., London, ON N6C 2L5. Arkona Lodge No. 307, Sarnia District. W.M. 1989, 2001, 2010. D.D.G.M. 1999. Board of G.P. 2017-2026.



PETER JOHN SIALTSIS – Barrister, Solicitor & Notary Public, 14 Briarbluff Ave., Toronto, ON M1E 3H3. Birch Cliff Lodge No. 612, Ontario District. W.M. 2008, 2009, 2023. Grand Steward 2012. D.D.G.M. 2014. Board of G.P. 2019-2026.



TERRANCE H. R. VAN HORNE – Automotive Security Services, 33-10 Crown Hill Place, Etobicoke, ON M8Y 4C6. Antiquity Lodge No. 571, Toronto Humber Valley District. W.M. 2024. Grand Senior Warden 2014. Board of G.P. 2016-2021, 2023-2026.



JAMES ORVILLE WARK – Farmer/Auctioneer, 1680 Bruce Road 40, RR 3, Paisley, ON NOG 2N0. Aldworth Lodge No. 235, Bruce District. W.M. 2005, 2012. D.D.G.M. 2016. Board of G.P. 2019-2026.

BOARD OF GENERAL PURPOSES



SATPAL SINGH CHAGGER - Operations Executive/Consultant, 411 Chancellor Drive, Woodbridge, ON L4L 5C9. Maple Lodge No. 54, York District. W.M. 2015. Grand Chaplain 2021.



BRENT HENRY DEROCHIE - Water Treatment and Utilities Construction, 22 Bristol Place, Sault Ste. Marie, ON P6A 6L8. Hatherly Lodge No. 625, Algoma East District. W.M. 2014, 2015, 2016. D.D.G.M. 2021. Board of G.P. 2023-2026.



JEFFREY MICHAEL GATCKE - Insurance Broker, 32 Dark Island Lane, Gananoque, ON K7G 2V4. Three Pillars Lodge No. 201, Frontenac District. W.M. 2007, 2008, 2009, 2013, 2015. D.D.G.M. 2016. Board of G.P. 2020-2026.



ALLISON FREDERICK GOWLING - Retired Legal Advocate/Writer, 3106-855 James Street, Woodstock, ON N4S 8H4. Mercer Wilson Lodge No. 678, Wilson District. W.M. 2023. Grand Registrar 2025.



DANIEL GRAHAM - Music Consultant, 25 Wyandotte Court, Kitchener, ON N2A 3H9. New Dominion Lodge No. 205, Waterloo District. W.M. 2015. Grand Director of Ceremonies 2019-2022.



KOSTA HATZIS - Senior Software Executive, 1160 Jean Park Road, Manotick, ON K4M 1E4. Prince of Wales Lodge No. 371, Ottawa 1 District. W.M. 2018. D.D.G.M. 2023.

BOARD OF GENERAL PURPOSES (CONTINUED)



DONALD S. KEMBALL – Elementary Vice-Principal, 60 Bolton Drive, Uxbridge, ON L9P 1W5. Mount Sinai-Pillars Lodge No. 522, Toronto Don Valley District. W.M. 2013. D.D.G.M. 2021. Board of G.P. 2022-2026.



TIMOTHY GLENDALE KING – Operations & Administration Management Office Coordinator, 99 Birch Street, Thunder Bay, ON P7A 5P4. Connaught Lodge No. 511, Algoma District. W.M. 2017. D.D.G.M. 2024.



ROBERT KLIAMAN – Chartered Professional Accountant, 14-3000 Langstaff Road, Concord, ON L4K 4R7. Canada Friendship Lodge No. 532, Ontario District. W.M. 2005, 2016, 2017. Board of G.P. 2009-2015. P.G.S.W. 2012. D.D.G.M. 2022.



GARRY S. PERKINS – Commercial Airline Pilot, 92 Crompton Drive, Barrie, ON L4M 6P1. Corinthian Lodge No. 96, Georgian South District. W.M. 2019. Asst. Grand Director of Ceremonies 2021. P.G.S.D. 2024. P.G.S.W. 2025. Board of G.P. 2024-2026.



TERRY DOUGLAS RONALD – Teacher, 52 Rosethorn Court, St. Thomas, ON N5R 6C9. St. Mark's Lodge No. 94, St. Thomas District. W.M. 2017. D.D.G.M. 2018.



STEPHEN L. SPENCE – Retired Probation and Parole Officer, 2-53 Townline Road South, Courtice, ON L1E 2J1. Orono Lodge No. 325, Ontario District. W.M. 2019. Grand Senior Warden 2023.

BOARD OF GENERAL PURPOSES (CONTINUED)



VICTOR A. TAVARES – Photographer, 455 Brock Ave., Toronto, ON M6H 3N8. Humber Lodge No. 305, Toronto Humber Valley District. W.M. 2015. D.D.G.M. 2017. Board of G.P. 2022-2026.



EMILIO TESTA – Retired Business Analyst, 201-41 Ash Street, Uxbridge, ON L9P 1E2. Zeredatha Lodge No. 220, York District. W.M. 2001. Grand Steward 2022. P.G.S.D. 2024. P.G.S.W. 2025. Board of G.P. 2024-2026.



Ontario Masons



Included in the April 2026 issue
of *The Ontario Mason Magazine* was this article entitled:

CUSTODIAN'S CORNER

by M.W. Bro. Donald A. Campbell, PGM

Installed Masters

The pandemic created situations across the province, mainly dealing with Installed Masters.

Many Lodges had their Master serve for 2 or 3 years, and not being able to Initiate, Pass, or Raise Candidates put additional pressure on them.

As per Section 287 of the Constitution, a Board of Installed Masters requires seven (7) Past Masters of the Lodge (W.M. plus 6 P.M.) to be present to open a Board of Installed Masters.

“At all meetings of a Lodge, whether regular or emergent, seven Members shall be a quorum, and no business shall be transacted, and no Degrees shall be conferred unless at least seven Members of the Lodge are present.”

Grand Lodge of Instruction Questions and Answers

Q

If the I.P.M. is not available at the Installation meeting, and he is to be invested *“at a subsequent regular meeting when a Board of Installed Masters is convened for that purpose”*, (see the Ceremony of Installation and Investiture of Officers of a Lodge (2025), p. 86):

- a) How many Installed Masters are needed to open a Board?
- b) Must the Board be opened from the M.M. Degree?

A

- a) Section 287 of the Constitution (2024) requires that seven Members shall be a quorum for a meeting, and, as this is a meeting of the Lodge, seven Installed Masters, who are Members of the Lodge, are required to open a Board of Installed Masters.
- b) As the Board is opened as a separate entity, there is no requirement to open in the F.C. or M.M. Degree before opening a Board of Installed Masters.

Q

Can the Tyler be considered to determine if a Lodge has a quorum?

A

Yes, as long as he is a Member of the Lodge. A Tyler cannot be considered if he is not a Lodge Member. See Section 287 of the Constitution: *“Unless seven Members of the Lodge are present.”*

Also in the April 2026 issue of *The Ontario Mason Magazine* was this article entitled:

APRON CHARGE

FIRST DEGREE

by R.W. Bro. Peter Gordon.

Doric Lodge No. 455, Sudbury Manitoulin District, Little Current, Ontario, Canada.

When the Senior Warden invests a newly Initiated Brother with the Entered Apprentice apron, he says, in part: *“It is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star or Garter, or any other order in existence...”*

So, just how ancient and honourable are these orders?

Let’s look into that. With the assistance of Wikipedia, I give the following:

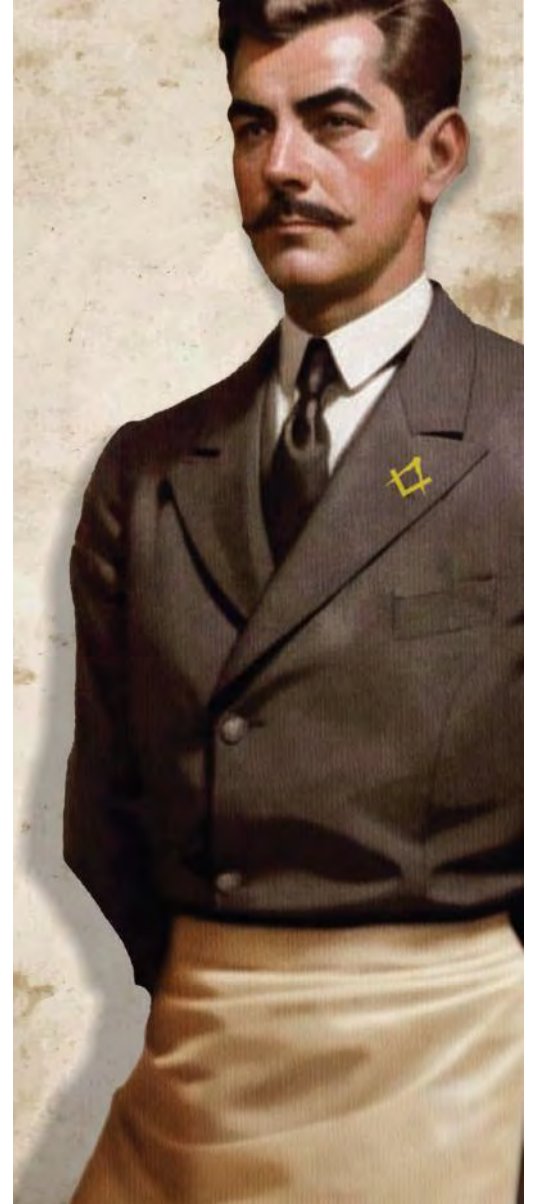
The Distinguished Order of the Golden Fleece is a Catholic order of chivalry founded in 1430 in Brugge, Belgium, by Philip the Good, Duke of Burgundy, [2] to celebrate his marriage to Isabella of Portugal. Today, two branches of the order exist: the Spanish Fleece and the Austrian Fleece.

The current Grand Masters are King Felipe VI of Spain, head of the House of Bourbon-Anjou, and Karl von Habsburg, head of the House of Habsburg-Lorraine.

The Grand Chaplain of the Austrian branch is Cardinal Christoph Schönborn, Archbishop of Vienna.

The separation of the two existing branches took place as a result of the War of the Spanish Succession of 1701–1714.

The Grand Master of the order, Charles II of Spain (a Habsburg), had died childless in 1700, and so the right to succeed to the throne of Spain (and incidentally to become the Sovereign of the Order of the Golden Fleece) initiated a continental conflict.



On one hand, another Charles, brother of Holy Roman Emperor Joseph I, claimed the Spanish crown as an agnatic, Member of the House of Habsburg, meaning that succession goes to the deceased sovereign's brother, rather than his son, who had inherited the Burgundian titles and had held the Spanish throne for almost two centuries.

However, the late king of Spain had named Philip of Bourbon, his sister's grandchild, as his successor in his will. After the conclusion of the war in 1714, the European powers recognized Philip of Bourbon as King of Spain, but the old Burgundian Habsburg territories became the Austrian Netherlands (1714–1797), and with them went the Treasure of the Order and its archive. The two dynasties, the Bourbons of Spain and the Habsburgs of Austria, have ever since continued heading the separate orders of the Golden Fleece.

The Golden Fleece, particularly the Spanish branch, became one of the most prestigious and historic orders of chivalry in the world.

De Bourgoing wrote in 1789 that *“the number of knights of the Golden Fleece is very limited in Spain, and this is the order, which of all those in Europe, has best preserved its ancient splendour”*. Each collar is solid gold and is estimated to be worth around €50,000 as of 2018, making it the most expensive chivalrous order.

Current knights of the Spanish order include Emperor Akihito of Japan, former Tsar Simeon of Bulgaria, and Princess Beatrix of the Netherlands, among 13 others.

Knights of the Austrian branch include King Philippe of Belgium, his father, former King Albert II, and Grand Duke Henri of Luxembourg, among 22 others.

The Roman Eagle

When one searches the Roman Eagle, one is referred to a society that was formed by Mussolini in 1942 in Italy, which was abolished in 1944.

However, The Roman Legion Eagle goes back much farther in history. We don't know which of these is being referenced in our Masonic teachings, but one might assume that it is the earlier one.

An aquila (Classical Latin: [ˈakʷɪ la]; lit. ‘eagle’) was a prominent symbol used in ancient Rome, especially as the standard of a Roman legion. A legionnaire, known as an aquilifer, the “*eaglebearer*”, carried this standard.

Each legion carried one eagle. It represents the Eagle of Jove (Aëtos), being Jove the “*Father of the Roman state*”.



The eagle had quasi-religious importance to the Roman soldier, far beyond being merely a symbol of his legion. To lose a standard was seen as extremely grave, shameful and dishonourable, and the Roman military went to great lengths both to protect a standard and to recover one if it were to be lost.

For example, after the annihilation of three legions in the Teutoburg Forest, the Romans spent decades retaliating for the defeat while also attempting to recover the three lost eagles. No legionary eagle standards are known to have survived.

However, other Roman eagles, either symbolizing imperial rule or used as funerary emblems, have been discovered. [1] This reference dates back to September AD 9.

The Garter

The Most Noble Order of the Garter is an order of chivalry founded by King Edward III in 1348.

The most senior order of knighthood in the British honours system, it is outranked in precedence only by the decorations of the Victoria Cross and the George Cross. The Order of the Garter is dedicated to the image and arms of Saint George, England's patron saint.

Appointments are at the Sovereign's sole discretion, typically made in recognition of national contribution, service to the Crown, or for distinguished personal service to the Monarch. Membership of the order is limited to the sovereign, the Prince of Wales, and no more than 24 living members, or Companions.

The order also includes Supernumerary Knights and Ladies (e.g., members of the British royal family and foreign monarchs).

The order's emblem is a garter circlet with the motto *Honi soit qui mal y pense* (Anglo-Norman for "*shamed be (the person) who thinks evil of it*", in older translations "*evil be to him who thinks of evil*") in gold script. Members of the order wear it on ceremonial occasions.

History

King Edward III founded the Order of the Garter around the time of his claim to the French throne. The traditional year of foundation is usually given as 1348 (when it was formally proclaimed).

However, *The Complete Peerage*, under "*The Founders of the Order of the Garter*", states the order was first instituted on 23 April 1344, listing each founding member as knighted in 1344.



The list includes Sir Sanchet D'Abrichécourt, of whom the latest notice (according to the book) is 20 October 1345. Other dates from 1344 to 1351 have also been proposed. The King's wardrobe account shows Garter habits first issued in the autumn of 1348.

Also, its original statutes required that each member of the Order already be a knight (what would now be referred to as a knight bachelor) and some of the initial members listed were only knighted that year. Its foundation is likely to have been inspired by the Castilian Order of the Band, established in about 1330.

The Star



The Order of the Star (French: Ordre de l'Étoile) or Company of the Star was an order of chivalry founded on 6 November 1351 by John II of France, to rival the Order of the Garter founded in 1348 by Edward III of England.

This was the first monarchical order of knighthood, and first military order in French history.

The inaugural ceremony of the order took place on 6 January 1352 at Saint-Ouen, from which it is sometimes called the Order of Knights of the Noble House of Saint Ouen.

History

The Order was initially conceived of in 1344 by John of Valois, Duke of Normandy and future king of France. This project, like the one to refound the Round Table which seems to have inspired it, had to be postponed for a number of years, and was only brought to fruition in January 1352 - nearly two years after the first feast of the Order of the Garter, and more than sixteen months after John succeeded his father on the French throne as king John II of France.

Established under sanction of Pope Clement VI, the Order of the Star's inaugural ceremony on January 6, 1352, had a lower turnout than anticipated and embarrassingly, a small English force took the castle of Guînes while its captain, the Sire of Bavienghem, attended the meeting. The Order was designed to accommodate up to 500 members, a notably larger figure compared to the 24 members of the English Order of the Garter.

The significant losses of 80–90 knights at the Battle of Mauron suggest that the Order had a robust membership, with knights likely inducted beyond the initial meeting.

The Order's chapter house was to be funded by lands and wealth seized in prosecution of crimes of lèse-majesté. However, in the end, the king granted little of the wealth promised, finding it more profitable to use confiscated or forfeited lands to buy off noblemen's loyalties.

The Order was inspired by Geoffroy de Charny, theoretician of chivalry and elite knight, who ultimately earned the apex privilege of Oriflamme bearer. In part it was intended to prevent the disaster of Crécy and to this end only success on the battlefield counted towards a member's merit, not success in tournaments.

By its statutes, members also received a small payment and the Order provided housing in retirement. They were sworn not to retreat or move more than four arpents (about six acre's breadths) from a battle. This last provision cost the lives of ninety members of the Order at the Battle of Mauron in 1352, and at the Battle of Poitiers in 1356 cost the king his freedom when many, if not most, of his fellow knights of the Star lost their lives.

The Order fell rapidly into disuse during John's captivity in London, but afterwards the nominal ranks swelled so enormously that by the time of Charles V its bestowal was meaningless.

Freemasonry:

Freemasonry consists of fraternal groups that trace their origins to medieval guilds of stonemasons. Freemasonry is considered the oldest existing secular fraternal organisation, with documents and traditions dating back to the 14th century.

A Masonic Lodge is the basic organizational unit of Freemasonry. It is also a commonly used term for a building where Freemasons meet and hold their meetings. Every new Lodge must be warranted or chartered by a Grand Lodge, but is subject to its direction only by enforcing the published constitution of the jurisdiction.

By exception, the three surviving Lodges that formed the world's first known Grand Lodge in London (now merged into the United Grand Lodge of England) have the unique privilege to operate as *time immemorial*, i.e., without such warrant; only one other Lodge operates without a warrant – the Grand Stewards' Lodge in London, although it is not entitled to the "*time immemorial*" status.

The United Grand Lodge of England (UGLE) is the governing Masonic Lodge for the majority of Freemasons in England, Wales, and the Commonwealth of Nations. Claiming descent from the Masonic Grand Lodge formed 24 June 1717 at the Goose & Gridiron Tavern in London, it is considered to be the oldest Masonic Grand Lodge in the world, together with the Grand Lodge of Scotland, and the Grand Lodge of Ireland.

History:
Moderns and Ancients in English Freemasonry

Prior to 1717, there were Freemasons' Lodges in England, Scotland, and Ireland, with the earliest known admission of non-operative masons being in Scotland.

On St John's Day, 24 June 1717, three existing London Lodges and a Westminster Lodge held a joint dinner at the Goose and Gridiron alehouse in St. Paul's Churchyard, elected Anthony Sayer to the chair as Grand Master, and called themselves the Grand Lodge of London and Westminster.

The City of London Corporation has erected a Blue Plaque near the location.

Little is known of Sayer save that he was described as a Gentleman (a man of independent means) when he became Grand Master, but later fell on hard times, receiving money from the Grand Lodge charity fund.

Historian Marsha Keith Schuchard notes that the Whig administration of England organised the Grand Lodge as a Hanoverian-loyalist counter to the Jacobite rising of 1715, since the Whigs were concerned at the previous Jacobite influence in Freemason Lodges.

The Freemasonry that predominated in Hanoverian England was hence closely linked with Whiggism.

In 1718 Sayer was succeeded by George Payne, a successful Civil Servant. The society then passed into the care of John Theophilus Desaguliers, a scientist and clergyman, then back to Payne.

In 1721, the Grand Lodge managed to obtain a nobleman, the Duke of Montagu, to preside as Grand Master, and so was able to establish itself as an authoritative regulatory body, and began meeting on a quarterly basis. This resulted in Lodges outside London becoming affiliated, accepting sequentially numbered warrants conferring seniority over later applicants.

In 1723, by authority of the Grand Lodge, James Anderson published the Constitutions of Masonry for the purposes of regulating the craft and establishing the Grand Lodge's authority to warrant Lodges to meet. The book includes a fanciful history of the Craft, which nevertheless contains much interesting material.

Throughout the early years of the new Grand Lodge there were any number of Masons and Lodges that never affiliated with the new Grand Lodge. These unaffiliated Masons and their Lodges were referred to as "*Old Masons*", or "*St. John Masons*", and "*St. John Lodges*".

During the 1730s and 1740s antipathy increased between the London Grand Lodge and the Grand Lodges of Ireland and Scotland. Irish and Scots Masons visiting and living in London considered the London Grand Lodge to have deviated substantially from the ancient practices of the Craft. As a result, these Masons felt a stronger kinship with the unaffiliated London Lodges.

The aristocratic nature of the London Grand Lodge and its Members alienated other Masons causing them also to identify with the unaffiliated Lodges.

On 17 July 1751, representatives of five Lodges gathered at the Turk's Head Tavern, in Greek Street, Soho, London and formed a rival Grand Lodge: "*The Grand Lodge of England According to the Old Institutions*". They considered that they practised a more ancient and therefore purer form of Masonry and called their Grand Lodge The Ancients' Grand Lodge. They called those affiliated to the Premier Grand Lodge, by the pejorative epithet The Moderns. These two unofficial names stuck.

The creation of Lodges followed the development of the Empire, with all three home Grand Lodges warranting Lodges around the world, including the Americas, India and Africa, from the 1730s.

Formation of the United Grand Lodge of England

In 1809 the Moderns appointed a "*Lodge of Promulgation*" to return their own ritual to regularity with Scotland, Ireland and especially the Ancients.

In 1811 both Grand Lodges appointed Commissioners; and over the next two years, articles of Union were negotiated and agreed upon. In January 1813 the Duke of Sussex became Grand Master of the Moderns on the resignation of his brother, the Prince Regent; and, in December 1813, another brother, Duke of Kent became Grand Master of the Antients.

On 27 December 1813 the United Grand Lodge of England ("*UGLE*") was constituted at Freemasons' Hall, London with the Duke of Sussex (younger son of King George III) as Grand Master.

A Lodge of Reconciliation was formed to reconcile the rituals worked under the two former Grand Lodges.

The new Grand Master had high hopes for Freemasonry, having a theory that it was pre-Christian and could serve the cause of humanity as a universal religion.

However, his autocratic dealings with ordinary Lodges won him few friends outside London, and sparked open rebellion and a new Grand Lodge of Wigan in the North West.

Within Grand Lodge, opposition centred on Masonic Charity. Robert Crucefix launched the *Freemason's Quarterly Review* to promote charity to keep Freemasons from the workhouse, and to engage masons in the broader argument for social reform.

The Earl of Zetland's complacent and inept management of Grand Lodge played into the hands of the reformers and, by the end of the 1870s, English Freemasonry had become a perfect expression of the aspirations of the enlightened middle classes.

Summary

So we have shown that the Order of the Golden Fleece takes its origins from 1430, the Roman Eagle from before the time of Christ, the Order of the Garter from 1348, and the Order of the Star from 1351.

Does Masonry really predate these orders?

Well, we claim that *“at the building of King Solomon’s Temple an immense number of Masons were employed”*.

Of course, in our ritual, we refer to the building of King Solomon’s Temple, which has its origin in the time of Solomon, long before the time of Jesus Christ, so much more than 2000 years.

When was Solomon’s Temple built?

A Copilot search reveals the following:

“Solomon, son of King David, became king of Israel around 970 BCE and undertook the construction of the Temple as a permanent dwelling for the Ark of the Covenant, which contained the Ten Commandments. David had desired to build the Temple but was forbidden by God due to his history as a warrior, so Solomon inherited the divine mandate to construct it.” (1 Chronicles 28:3).

The Temple stood on Mount Moriah in Jerusalem, the site traditionally associated with Abraham’s near sacrifice of Isaac.

Thus, we see that Masonry does indeed predate any or all of these noble orders.



The Grand Masters Charity

M.W. Bro. Jamie Ireland with his beautiful twin granddaughters, Marlee and Akira Ireland.

Ronald McDonald House Charities cheque presentation which took place on Dec. 2, 2025 in London ON.

Helping with the presentation is Akira Ireland and her mom, Gracie Campbell, Jamie Ireland and Marlee Ireland, Korey Rorison and Thomas Manning. Korey is the W.M. of Seymore Lodge No.277 and is employed by RMHC, which allowed him to organize our cheque presentations to the four regions of RMHC.

Thomas Manning is the President of the Masonic Foundation of Ontario. The total amount of the donation in the first year of the GM's two-year term is \$ 50,000.00 which was split equally between the four RMHC regions, (London, Hamilton, Toronto, and Ottawa).

These two young ladies are the reasons for choosing Ronald McDonald House as the charity of choice for the Grand Master's two-year term. They were born prematurely and spent 52 days in hospital before they were able to go home with their parents. Ronald McDonald House graciously provided accommodations to Gracie and Lucas while the girls were in hospital. RMHC is there for every family in Ontario, to provide comfort and support, while the parents concentrate on caring for their loved ones in hospital.

M.W. Bro. Jamie Ireland humbly asks for your support, please make your donations out to the Masonic Foundation of Ontario and use the number, 2477 for the Grand Master's charity.



**Ronald
McDonald
House®**



Also in the April 2026 issue of *The Ontario Mason Magazine* was this article entitled:

75 Years Of Dedication: A Legacy of Service and Dedication



By: V.W. Bro. Ervin Aspiras,
Coronati Lodge No. 520, Ontario District, The Whitby Masonic Centre.

For more than half a century — indeed, nearing eight remarkable decades — Bro. George Leslie Shields has walked steadfastly in the light of our Craft. His story is not merely one of longevity, but of unwavering devotion, quiet leadership, and a lifetime woven into the very fabric of Masonic brotherhood.



Bro. George Leslie Shields is a Life-Member of Coronati Lodge No. 520, and he was Initiated into Freemasonry on May 9, 1950, Passed to the Degree of Fellow Craft on June 27, 1950, and Raised to the Sublime Degree of Master Mason on September 26, 1950. He later received his Grand Lodge Certificate on April 11, 1951, bearing Certificate No. 242896 and Roll No. 672.

Born on December 2, 1925, our honoree has recently celebrated his 100th birthday.

Seventy-five years as a Mason is not merely a number; it represents a lifetime of dedication, perseverance, and service.

Bro. Shields' Masonic journey, which began nearly eight decades ago, was marked by curiosity, self-improvement, and a sincere desire to serve others.

From the moment of his Initiation, he has exemplified the timeless virtues that Freemasonry holds dear — brotherly love, relief, and truth.

Throughout the years, Bro. Shields has witnessed the evolution of our Fraternity and has contributed to it through his wisdom, kindness, and quiet leadership. His presence within the Lodge has served as a guiding light, offering encouragement and mentorship to newer Brethren, while inspiring all who have had the privilege of knowing him through his unwavering commitment to Masonic principles.

Beyond the Lodge, Bro. Shields' dedication to Freemasonry has reflected the true spirit of the Craft — extending its lessons into daily life and community, and demonstrating by example the values we strive to uphold.

During his seventy-five years in Freemasonry, our honoured Brother, George Leslie Shields, has not only faithfully attended countless meetings and ceremonies, but has also embodied the spirit of service that our Craft so deeply cherishes. His devotion extends beyond the walls of the Lodge, reflected in his active involvement in his church and his long-standing participation in the Toronto barbershop community.

Through quiet leadership, steadfast reliability, and sincere devotion, he has shown that true Masonry is lived daily, not merely practised ceremonially.

Bro. Shields' contributions have left a lasting impression on both the Lodge and the wider community. He has assisted in Lodge activities, supported charitable causes, and offered encouragement and guidance to countless individuals. He has stood as a pillar of strength and an example of what it means to be a true Mason.



In music, Bro. Shields has been equally remarkable.

As one of the longest-serving members of the East York Barbershoppers, chartered in the early 1950s, he helped shape one of Ontario's most respected chorus groups.

He served as President of the Ontario District of the Barbershop Harmony Society in 1957, led the chorus as director for many years, and guided them to represent Ontario internationally, earning high placements in competitions.

In 1973, he helped establish the Harmony Ranch Recreation Club, a centre of fellowship that thrives to this day.

For his service to barbershop music, he was named an Honorary Life Member of the Barbershop Harmony Society and was inducted into its Hall of Fame, the first Canadian so honoured.

Perhaps most notably, in 1986, he was appointed a Member of the Order of Canada for founding Harmonize for Speech, a charitable initiative supporting children with speech challenges. His mentorship has nurtured young singers, including Gordon Lightfoot, and his charitable work has touched countless lives.

Bro. Shields' life exemplifies dedication, leadership, and service, virtues that mirror the Masonic ideals we honour tonight.

The Symbolism of Seventy-Five Years

Seventy-five years in Masonry is more than a passage of time; it represents a lifetime enriched by experience, wisdom, and growth in the principles of the Craft. This milestone stands as a testament to Bro. Shields' perseverance, fidelity, and unwavering dedication. It reminds us that Masonry is not a pursuit of haste, but a lifelong journey of self-improvement, reflection, and service to others.

Continuing the Masonic Path

As we gather tonight to honour Bro. Shields for seventy-five years of faithful service, we also look forward with gratitude to the continued benefit of his friendship, counsel, and example.

His journey in Masonry is a living testament to loyalty and devotion, and we are indeed fortunate to have him among us, continuing to enrich our Lodge through his presence.

***To our honoured Brother George Leslie Shields —
congratulations on seventy-five years in Freemasonry.***





 **Ontario Masons**
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Stay Connected With The District Website Directory

Below are the web addresses of the District websites for the 40 Districts in the jurisdiction of the Grand Lodge of Ancient Free and Accepted Masonry of Canada in the Province of Ontario.



Algoma District	algomadistrict.ca
Algoma East District	algomaeastmasons.com
Brant District	brantmasons.com
Bruce District	brucemasons.com
Chatham District	chathamasons.com
Eastern District	easternmasons.ca
Essex County District	ecdma.ca
Frontenac District	mafd.ca
Georgian North District	georgiannorthmasons.ca
Georgian South District	georgiansouth.com/wp
Grey District	greydistrictmasons.ca
Hamilton North District	hamiltonmasons.ca
Hamilton South District	hamiltonmasons.ca
Huron District	hurondist.ca
London East District	masonic.on.ca
London West Districts	masonic.on.ca
Niagara District A	niagaramasons.com
Niagara District B	niagarabmasons.ca
Nipissing Muskoka District	nmmasons.ca
Ontario District	ontariodistrictmasons.com
Ottawa District 1	ottawadistrict1masons.ca
Ottawa District 2	ottawamasons.ca
Peterborough District	peterboroughmasonry.ca
Prince Edward District	princeedwardmasons.org
Sarnia District	sarniadistrictmasons.ca
St. Lawrence District	stlawrencemasons.net
St. Thomas District	stthomasdistrictmasons.ca
Sudbury Manitoulin District	smmasons.com
Temiskaming District	temiskamingfreemasons.com
Toronto Don Valley District	tdvmasons.org
Toronto Humber Valley District	torontohumbervalley.ca
Toronto West District	torontowestdistrict.com
Victoria District	victoriadistrict.com
Waterloo District	waterloofreemasons.ca
Wellington District	wellingtonmasons.ca
Western District	northwestmasons.com
Wilson District	wilsondistrict.ca
York District	yorkdistrict.ca



Ontario Masons

TOP WEBSITE AWARD District & Lodge

The Communications Pillar Chairman has tasked the website review committee this year with developing a best practice guide with regards to both district and lodge websites. It is felt that by incorporating as many of these as possible into your district's website, it will only enhance the experience of those visiting your district and lodge websites.

The following was recently approved by the Board of General Purposes.

1. Fonts should be good size to make it easy to read
2. Incorporate colour.
3. Use secure website (HTTPS vs HTTP)
4. Website must be kept up-to-date
5. Special events listed to attract visitors to the lodges
6. Links to others sites should checked regularly to make sure they are still active
7. Use of Grand Lodge branding is a must
8. Member data should be restricted to comply with privacy act
9. Use of multi-media is encouraged
10. Menu driven sites, avoid long scrolling pages.
11. Include contact info - use of generic email addresses is encouraged

The Grand Master, M.W. Bro. Jamie Ireland, had also asked us to review the method in which we evaluate the websites. At the annual communication this year, there will be an award presented to the top district website and the top lodge website. To this end, we came up with several categories with a numeric range for judging them.

For district websites, they will be evaluated on the following criteria;

District Website Criteria

Grand Lodge Branding – 5
Trestleboard – 5
Calendar – 5
DDGM Bio – 5
Special events – 5
Photo Gallery – 5
Links to Websites – 5
Links to Social Media – 5
Lodge Info current – 5
Use of multimedia – 5
Site secured (HTTPS vs http) – 5
Ease to navigate / user friendly – 10

Lodge Website Criteria

Grand Lodge Branding – 5
Special events – 5
Photo Gallery – 5
Links to Websites – 5
Links to Social Media – 5
Lodge Officer Info current – 5
Lodge Address, Meeting Night current – 5
Site secured (HTTPS vs http) – 5
Contact Info Listed – 5
Ease to navigate / user friendly – 10
Appeal and ability to engage visitors – 10

We would appreciate it if you or your district webmaster could forward me a list of those lodges that have websites with their respective URL's (addresses).

We will be starting the district website evaluations after March 1, 2026 until April 30, 2026. This will give you an opportunity to tweak your website if you feel there is a need to do so. When the district reviews are complete, we will continue with the lodge reviews.

If you have any questions, concerns or comments, please feel to contact me anytime.

Fraternally,

Bill Thompson
E: billgsw94@gmail.com
T: 613-743-3169



Ontario Masons



Ontario Masons

In keeping with our Grand Lodge's emphasis on Ritual excellence, regular Education and engaging Mentorship (REM), our Grand Master and Deputy Grand Master have asked the following three (3) Committees to make themselves available for presentations and consultation around our grand jurisdiction.

If you are planning Workshops, Days of Masonry, Brother-to-Brother, District Association meetings and other events that could benefit from their presentations; please reach out to them directly.

Mentoring: Setting the table for success

Hear about a planned and intentional approach to mentoring that inspires confidence and fosters personal development and growth in all of our members
Sharing best practices for active engagement, immersive learning
Learn how to create opportunities for enjoyable masonic experiences
Discover resources for mentors and leaders
Member engagement and retention

Contact

R.W. Bro. Charles Singh
gc64.singh@gmail.com

Leadership Development ...the Masonic way

Cultivate leadership through action, reflection, and fellowship, not just theory.
Support emerging leaders by providing pathways and guidance for greater Lodge responsibility.
Encourage mentorship; provide practical development via workshops on communication, Lodge management, and ethics.

Inspire reflection with short lessons and insights during Lodge communications.
Recognize contributions and encourage Brothers who step into leadership roles.
Foster collaboration through monthly committee check-ins and shared leadership of initiatives.
Model Masonic values by holding each other accountable with patience, grace, and respect.
Engage beyond the Lodge by delivering in-person leadership presentations in districts.
Leave a legacy of leadership excellence for future generations of Masons.

Contact

R.W. Bro. Maher Eid
cici20101998@yahoo.com

Officer Progression: A Guide for the Journey through the Chairs

What it means to be an Officer
Benefits of the journey through the chairs
Preparation for each Officer position
Symbolism of the jewels and instruments of each office
Officer expectations: engagement, visitation, support

Contact

R.W. Bro. Jeremy Fleming
jeremy.fleming22@gmail.com



INGREDIENTS:

Filling:

2 tablespoons olive oil
1 cup chopped yellow onion
1 lb. 90% lean ground beef -or ground lamb
2 teaspoons each dried parsley, dried rosemary and thyme leaves
1/2 teaspoon salt; 1/2 teaspoon ground black pepper
1 tablespoon Worcestershire sauce; 2 garlic cloves -minced
1/2 cup broth (Beef or Veg)
1 can crushed Tomato; 2 cups frozen mixed peas & carrots;
1/2 cup frozen corn kernels

Potato Topping:

2- 2 1/2 lb. potatoes - peeled and cubed
4 tablespoons unsalted butter
1/3 cup milk
1/2 teaspoon salt
1/4 teaspoon ground black pepper

DIRECTIONS:

Add oil to a large pot; over medium-high heat. Add onions & cook 4-5 minutes, stirring
Add the ground beef (or ground lamb)
Add the parsley, rosemary, thyme, salt, and pepper. Stir well.
Cook for 6-8 minutes, until the meat is browned, stirring occasionally.

Add the Worcestershire sauce and garlic. Stir to combine.
Cook for 1-2 minutes.
Add tomatoes, broth, peas and carrots, and corn.

Bring to a low boil then reduce and simmer for 5 minutes, stirring occasionally. Set the meat mixture aside.

Preheat oven to 400 degrees F.
Boil potatoes until tender, 10-15 mins.
Drain; add butter, milk, salt, and pepper. Mash well.
Put it all together
Pour the meat mixture into a 9x9 inch baking dish; spread it out; cover with mashed potatoes, spreading evenly. Set on a cooking tray, and bake uncovered for 25-30 minutes.

Let stand for 15 minutes before serving.

Serves approximately 6; Enjoy

DECADENT SHEPHERDS PIE

Mentors are like "shepherds"; guiding and looking out for those we care for. We are leaders, companions and brothers who encourage each other on their journey; feed their curiosity, and act as a steady and reliable companion along the way. It is an important responsibility.

Shepherd's Pie is said to have originated in Scotland and Ireland in the late 1700's as "Cottage Pie", a peasant's meal usually made with beef and leftover vegetables. In the UK, potatoes were substituted for expensive pastry crusts. In France, it is known as Hachis Parmentier; in Quebec, it is known as Pâté Chinois (Chinese Pie), a variation made with corn. From its humble beginnings as a meal for the impoverished, it is now a staple comfort food.

LOOKING FOR INGREDIENTS TO LEVEL-UP YOUR LODGE MENTORING PROGRAM?

•New Resources are now available at the Grand Lodge Website under

Resources -> Master Mason -> Committees -> Mentoring

•The Lodge Mentor Training Guide includes detailed mentoring plans, best practices and list of resources available to assist mentors in this important work.

•The three Lodge Mentor Notes provide easy to access wealth of information about the lessons and meaning(s) of the three degrees.

The 6 Mentoring booklets can be purchased from the Grand Lodge office:
Office@GRANDLODGE.ON.CA

For more on mentoring, contact your Grand Lodge Mentoring team via:

R.W. Bro Charles Singh at
qc64.singh@gmail.com

Also in the April 2026 issue of *The Ontario Mason Magazine* was this article entitled:

Hospice: The End Of A Masonic Journey

BY: W. BRO. JOHN MUISE,

Though, this moment be your last!



Editor's Note:
W. Bro. John Muise is the Peterborough District Project Chair 2025 - 2026, and currently the W. Master of Peterborough Lodge A.F. & A.M. No. 155 G.R.C.



Every Master Mason has experienced that moment when we come face to face with the reality of life – that it is not an endless journey, but one with a definite beginning, middle & end. The only uncertainty is how much time we have between the start and the finish.

When we are younger, we tend to take so much for granted, but it's only as we get into our senior years that we realize that while today is a reality, tomorrow isn't guaranteed.

A few years ago, my best friend was mowing his lawn. Seeing something in the grass, he bent down to pick it up – and kept going, landing heavily. I asked him if he had felt faint or passed out, but neither of those things had happened; he *“just kept going until he hit”*. He got up, dusted himself off and finished cutting the lawn. A few days later, it happened again, except this time he lost feeling on one side. An ambulance was called, and after tests were conducted, it was discovered that he hadn't had a stroke, as was first thought, but the doctors had discovered several tumors in his brain. That was in September – he died in our local hospice on New Year's Eve, 2019.

Prior to my first visit with him at Hospice, it was a place that, for want of a better description, *“scared the Hell out of me”*. It was where people went to die.

In North America, death has been *“sanitized”*. Sterile, impersonalized hospitals give way to sterile, slightly more personable funeral homes, but, more often than not, funerals have been replaced by civilized *“celebrations of life”*.

The year I was Master of my Mother Lodge back in 1987, a majority of the Members were in their '80's, which resulted in more Masonic Memorial Services than Initiations.

Then again, I was in my late '30's and thought that death was really something that happened primarily to "old people". Now that I'm in my 70's, my thoughts on the matter have dramatically changed.

Early in 2019, the doors opened on the new Hospice in Peterborough. It is a modern, bright and, as strange as it might sound, cheerful place. There are 10 rooms with lots of natural light, a large, flat screen TV that can not only be tuned to local cable channels, but can also be filled with scenes of a beach, with the sound of waves gently rolling in, sunsets, or even pictures selected by the family. It can also play the person's favourite music. This was what I discovered when I went to visit my friend, a few weeks before he died. In addition, there is around-the-clock medical care to ensure that pain and suffering are kept at a minimum, if not eliminated, unlike a hospital, where meal trays are delivered to a room, then taken away whether anything has been eaten or not, the Hospice employs cooks who do their best to cater to the needs of every resident.

If the resident's family want to stay overnight, they can, and will be catered to, in order to make their stay as comfortable as possible. There is also emotional support geared towards every member of the family, even children. The family can also bring in the family pet to make the resident feel "at home". There is even a big bag of dog treats in the drawer of the reception desk – something you would never find at a hospital.

Above all else, there is an overwhelming feeling of love and compassion, or as I later came to describe it, that place is like a warm, comforting hug.

In 2022, I overcame my fears and decided to become a volunteer at Hospice.

I have been a volunteer in one form or another for as long as I can remember: cub leader, equipment manager in our local minor hockey association, school community council member, Optimist Club member, etc. etc. etc., but nothing, absolutely nothing I have ever done, has been as rewarding as the time I have been with Hospice.

During my 10 weeks of training before starting as a volunteer – consisting of 3 hours every Thursday evening - I learned a lot about the role Hospice serves in the community, but surprisingly, I learned a lot about myself as well: about my strengths, my weaknesses, and my fears.



Who says that “*you can’t teach an old dog new tricks*”. I also heard a lot of stories that blew my preconceived notions about Hospice out of the water.

Here are 3 of the ones that made me smile, and they all seem to start with the same question: “*What do you miss the most?*”

One of the first people admitted to the new Hospice shortly after the doors were opened was a woman who had played piano in choirs for most of her life. It was something that gave her great comfort, and she missed it dearly. The staff found an electric keyboard and brought it to her bedside.

It was so much a part of her life, and being able to play it one last time for her family was something that made her so happy shortly before she died.

For another lady, it was enjoying a martini while having a bubble bath. Hospice has a fully stocked bar for just such occasions, and the bubble bath was so easy to arrange, as all rooms have a full bathroom. Something so simple brought so much joy to someone in their last days.

This last story, and trust me, there are many, many more, involves another lady who only had a day or two to live. When asked the question of what she missed the most, she told the nurse about how she used to have a “*White Russian Party*” every month with her girlfriends. After getting a list of their names, the next night she was surrounded by all her girlfriends, with White Russians in hand.

They laughed and shared precious memories of days gone by. The next day, this lady died with a smile on her face. This is something that would NEVER happen in a hospital, and if we were perfectly honest, wouldn’t we all want to leave the world this way?

My journey with Hospice took an unexpected turn as I was nearing the end of my training. Expecting to be volunteering at the Hospice itself (since I had no clue about what I was facing and figured that the more people around me for support, the better), I was asked to visit someone in their home who was being monitored on a weekly basis by visiting Hospice medical staff.

This gentleman had stage 4 prostate cancer, but was still reasonably active. My visit, for a few hours once a week, would give his wife a few hours to get out of the house with her daughter, whether it be to go grocery shopping or just grab a coffee at the local cafe. It also gave the gentleman some time to talk about things he couldn’t with his wife. Our friendship continued until he died at Hospice six months later, and at his funeral, I was shocked by the outpouring of thanks I received from his wife and children about how happy my visits had made him feel, and how well Hospice had treated the family in his last days.

After a long gap, on January 8th, 2024, I was again paired up with an elderly gentleman, and former Hospice volunteer, who loved reading, but whose eyesight had failed him. Even though, in his words, *“I have so many serious things wrong with me that I’m living on borrowed time”*, the book he wanted me to read to him was an 800-page *“Oprah’s Pick for 2024”* called *“A Covenant of Water”*.

At about 25 to 30 pages every Monday morning, it was a journey we both enjoyed. We finished the book the first week of September, exactly 2 weeks before my wife was diagnosed with terminal cancer.

Over the next 4 weeks before she died at Hospice Peterborough, I was able to experience *“first hand”*, the love and support Hospice gives, not only to the person dying, but to their family, and that support continues long after with Grief Recovery sessions and counselling for all members of the family, even their children.

The bottom line in all of this is that if there is a Hospice in your community, hopefully the local Masonic Lodge gives it all the support it can.

When Hospice Peterborough was being built, the Masons in our local Lodges were generous in their donations. The fact that everything that Hospice does is funded, in part by the government, but mostly by donations from appreciative families and friends of people who have used their services and were not asked to pay even one cent towards the care their loved one received, explains why this is truly *“a noble cause”* deserving to be supported by every Mason and Lodge, to the best of their ability.

At your Initiation, on being presented with the Charity Plate, we were all asked, *“Would you give if it were in your power?”*, to which we all answered, *“I would”*.

This is your chance to put your words into action, and anything you are able to give to this special cause will, I promise, *“Be thankfully received, and faithfully applied.”*







Bob McBride. Past Peterborough DDGM 2007 - 2008 /
The Electronic Beacon: Lighting the Way !!! / 2026-05-01, Volume Nineteen, Issue 09

What is the significance of the Northeast Corner?



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.

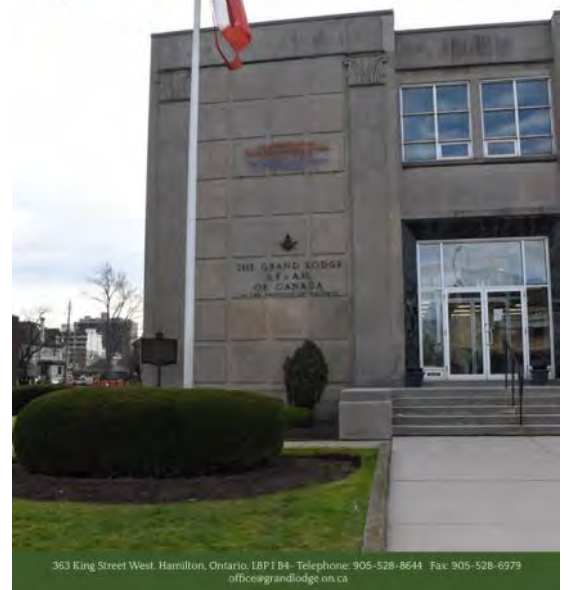
Obviously, he who stands in the darkness has no light; as obviously, he on whom falls the whole light of the brilliant East and its rising sun is not in darkness.

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.



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office@grandlodge.on.ca

Unworthy Members

That there are men in our Order whose lives and characters reflect no credit on the Institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of brotherly kindness, whose hands are not opened to aid in its deeds of charity, is a fact that we cannot deny ...

Of all human societies, Freemasonry is undoubtedly, under all circumstances, the fittest to form the truly good man. But however well-conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men by restraining the impetuosity of their passions, these last two often become dominant, and the Institution is forgotten.

- 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, pp. 817 - 818.

“Upright Man and Mason,

and given it strictly in charge ever to walk and act as such before God and Man.”
Admonition in the Entered Apprentice Degree.

- 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. 819.

Upright Posture

The upright posture of the Apprentice in the northeast corner, as a symbol of upright conduct, was introduced into the ritual by Preston, who taught, in his lectures, that the Candidate then represented “*a just and upright man and Mason.*”

- 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. 819.



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 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]
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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:

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The Electronic Beacon: Lighting the Way !!!
(continued):



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01-10-25		02	95	<i>"Freemasonry & Tubalcain"</i> by Bro. Nathan Patrick, Junior Deacon, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.
01-11-25		03	115	<i>"Hebrew Letters Represented by the Letter G: the Shem haMephorash"</i> by Bro. Nathan Patrick, Junior Deacon, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.
01-12-25		04	145	<i>"Exploring One's Past"</i> by Bro. Robert J. (Bob) Docherty, Senior Steward, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.
01-01-26		05	130	<i>"Personal Note to a Potential Candidate from an Old Past Master"</i> by M.W. Bro. Raymond (Ray) S.J. Daniels, Past Grand Master, Grand Lodge of Canada in the Province of Ontario
01-02-26		06	146	<i>"The Sublime Degree: Freemasonry, Moral Confrontation, and The Architect of the Inner Temple"</i> by Bro. Peter J. Anderson, Axixic Lodge No. 31, York Grand Lodge of Mexico.
01-03-26		07	128	<i>"The Broken Column and Its Deeper Meaning"</i> by W. Bro. Daniel Genchi, Gila Valley No. 9 F. & A.M. Masonic Lodge, Florence, Arizona
01-04-26		08	132	<i>"Five Miles of Bad Road"</i> by W. Bro. Daniel Boyco, Exemplar Lodge No. 175, Edmonton, Alberta
01-05-26		09	178	<i>"The Real Masonic Treasure"</i> by W. Bro. Daniel Boyco, Exemplar Lodge No. 175, Edmonton, Alberta

The  Alberta Freemason magazine,

Volume 91, No. 4, April 2026 included this article by W. Bro. Daniel Boyco, Exemplar Lodge No. 175, Edmonton, entitled:

THE REAL MASONIC TREASURE

A serious commitment to learn and understand the elaborate system that is Freemasonry is compulsory for anyone wishing to become adept of the Order. Only then can the Brother distinguish the genuine treasure the Brotherhood secreted away all this time – the key to understanding himself and how best to exist in concord with the world around him.

Looking at the fraternity from the outside, including the character of its design, the allegorical nature of its convention and its capacious application of symbolism and ritual will tend to bypass the passers by and keep the speculators speculating.

As they wander about, wondering about what goes on inside our Lodge Rooms, their questions bear upon only the most perfunctory aspects of who we are and what we are about.

Why do they wear those funny looking aprons?

What's with the square and compasses?

Is there really a secret handshake?

With a little online snooping, anyone with a question, a connection, and a screen can find those answers. But the truly significant questions, the ones that lie at the heart of what it means to be a Freemason, are left for those who come to discover them from the other side of the Lodge Room door.

The path that leads to a meaningful Masonic experience requires, among other things, a staunch character, and an inquisitive spirit. The ability to listen and to comprehend the ritual is likely the most important skill a Mason can possess. Without that ability, the words ring hollow and their meaning is lost.

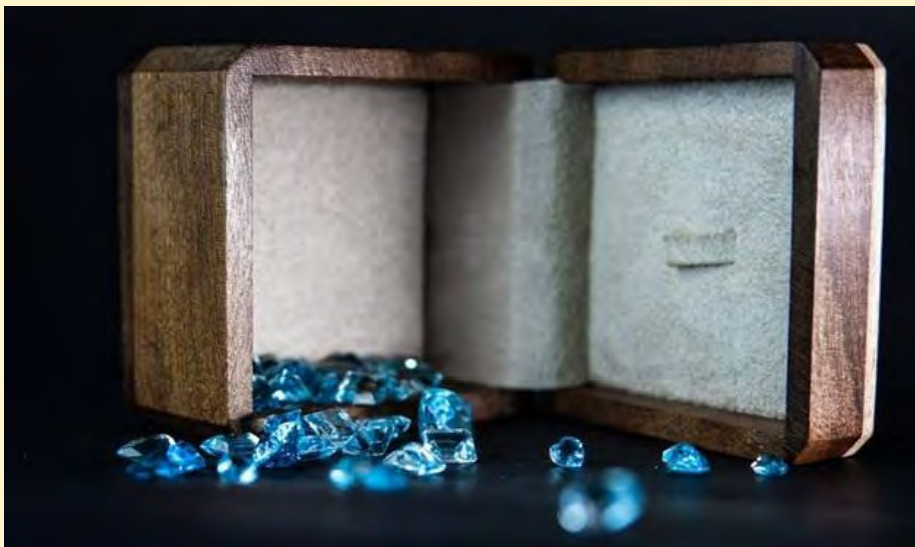
Accordingly, the fundamental purpose of Freemasonry will forever elude the Brother. The most important questions can be discovered deep within the metaphor and symbolism of our rites. The answers to those questions cannot be shared – they must be earned and learned through study and discipline. Exploration of self is mandatory, and our rituals have evolved over time to help us to understand the objective.

Freemasonry offers no collective answer to our questions: no doctrine or singular philosophy that reveals a particular truth.

The answers lie with the individual who is astute enough to learn about himself by using Masonic teachings to light the way. The experience is unique to each of us, yet in the Masonic context, it is a journey we never make alone. The subtle beauty of Freemasonry can only be discovered upon personal exploration.

Wisdom comes from understanding that you are given no answers.

Enlightenment lies in the quest.





Here's another article from Bro. Peter J. Anderson, Ajjic Lodge No. 31, York Grand Lodge of Mexico, at Lake Chapala, Jalisco, Mexico:

**THE TRESTLE BOARD
TRACING TABLE
A JOURNALING RITUAL
OF DAILY SELF-CRAFT
FOR THE FREEMASON
THE INTROIT:
UPON ENTERING
THE INNER LODGE**

By Bro. Peter J. Anderson
Treasurer
Ajjic Lodge No. 31
Under the Grand Lodge of Mexico

“To be read in silence, or spoken in a low voice, before the pen is taken up.”

Brother, pause.

You stand now at the threshold: not of a Lodge Room built of stone and timber, but of a far more ancient temple: the one erected within you. This book you hold is no mere notebook. It is your Trestle Board, the tracing table upon which the Great Architect Himself has invited you to collaborate in the design of your own becoming. Every page is a new specification. Every line you write is a stroke of the chisel. Every honest word is the true-plumb by which you measure whether you are carving the Rough Ashlar into the Perfect Ashlar, or merely polishing the roughness so it looks smooth to the profane eye.

You were drawn to this Craft not by accident, but by Correspondence. The outer Lodge you attend is but a symbol of the inner Lodge you must keep. The rituals you have witnessed are not empty plays; they are alchemical formulas written in action, designed to transmute the base metal of common manhood into the gold of virtuous character.

And now, by the light of this lamp,: the lamp of attention: you take up the Rosicrucian work of the daily review: the deliberate, loving, ruthless examination of the self. For it is written in the old tablets:

“Man, know thyself, and thou shalt know the universe and the gods.”

Here, you will not merely plan your day. You will architect your reality. By the Law of Mentalism, you will remember that all is Mind, and that the first stone of every temple is laid in thought before it is laid in matter. By the Law of Correspondence, you will read your external world as a faithful mirror of your internal state,: taking neither credit nor blame from the reflection, but using it to square your inner columns.

By Vibration, you will note the frequency of your emotions, raising the high and gaveling off the low. By Polarity, you will find that your darkest trials contain the seed of your greatest virtues, if only you have the courage to transmute them. By Rhythm, you will learn to labour with the tide, not against it. By Cause and Effect, you will own every stroke of the chisel: the crooked ones as well as the true,: knowing that every cause is a seed, and every effect a harvest. And by gender, you will balance the projective force of action with the receptive force of wisdom, building not with violence, but with love.

The Inner Lodge is Open

But know this, Brother: no temple stands without a foundation of charity. The most elaborate tracing board, the most perfect ashlar, the most soaring spire: all are profane if they are not cemented with brotherly love. Therefore, you are bound by an obligation deeper than any written on parchment: to give back, to give your treasure when the purse is full and when it is lean. To give your time, that most precious stone: to the widow, the orphan, the Brother in darkness, and the stranger who asks for bread. Above all, to give gratitude, the mystical solvent that dissolves resentment and opens the gate to abundance. For it is a true theorem of the Craft: the hand that gives gathers. The Mason who neglects charity builds a temple with no door, a Lodge with no west gate, and a tracing board that draws no lines toward the Living Light.

In these pages, you will also find the modern tools of worldly mastery: the frog to swallow, the time to buy back, the offer to sharpen, the lead to capture, the freedom number to reach. Do not think these are profane. They are not. Money is compressed time; time is compressed life; and life is the gift of the Great Architect. To master your affairs is to have more time to give away. To build wealth is to have more relief to distribute. To lead well is to lift others toward the East. The square and compasses are not opposed to the ledger and the funnel; they are their sacred regulators.

So write, Brother. Write as if the future Master Mason you are becoming is reading over your shoulder because he is. Be ruthless with the falsehood, gentle with the stumbles, and lavish with gratitude. Do not skip the hard questions. Do not omit the small charities. Do not let a day close without recording one thing for which your heart is genuinely glad. For in the end, this journal will not be judged by its eloquence, but by its honesty; not by its length, but by its love; not by the goals it achieved, but by the man it helped to build.

*The Inner Lodge is now open.
The tracing board is clean.
The tools are laid out.
What will you design?
So mote it be.*

Part I: The Philosophy

The Three Great Lights of the Page

Before pen touches paper, hold these three lights:

The Plumb

Integrity. Does this thought, goal, or deed align with upright virtue?



The Level

Equity. Am I building balance between spirit, family, craft, and commerce?



The Square

Rectitude. Are my actions squared by the honest rules of the Craft?



The Seven Columns of the Porch

These are the seven Hermetic Laws from The Kybalion: the columns that hold up your inner Lodge:

Column	The Hermetic Law	The Masonic Working Tool
1	Mentalism: All is Mind; the Universe is mental.	The Compass: Drawing the boundary of your thoughts.
2	Correspondence: As above, so below; as within, so without.	The Plumb: Aligning the inner man with the outer act.
3	Vibration: Nothing rests; everything moves.	The Gavel: Breaking off low vibrations (idleness, fear, resentment).
4	Polarity: Everything is dual; opposites are identical in nature.	The Level: Balancing the highs and lows of the day.
5	Rhythm: Everything flows out and in; all things have their tides.	The 24-Inch Gauge: Measuring the rhythm of labour, refreshment, and sleep.
6	Cause & Effect: Every cause has its effect; every effect has its cause.	The Square: Squaring every action so it produces the right consequences.
7	Gender: Everything has masculine and feminine principles.	The Trowel: Spreading the cement of Brotherly Love (the fusion of energies).

Part II: Morning Rite: The Opening of the Inner Lodge

Performed at sunrise or before the day's labour begins.

1. Mentalism: Set the Mental Plane

Before the profane world rushes in, build the temple in mind.

"Today I am the architect of my reality.

What is the one dominant thought or identity I will inhabit today?"

Visualize the Perfect Ashlar:

Close your eyes and see the day completed successfully.

What does that look like?

2. Check the Trestle Board (The Day's Design)

As the Master consults the tracing board, consult your day.

What is the Great Work of today?

(The one outcome that proves the day was well-lived.)

What are my Three Working Tools (the top 3 tasks) I must wield?

What profane distractions must I keep outside the West Gate?

3. Eat the Frog (Brian Tracy)

The frog is: *the ugliest, most consequential task*

"I shall swallow this frog before — o'clock."

How does completing this raise my vibration and set the tone for the Lodge?

4. Buy Back Your Time (Dan Martell)

What \$10/hour task am I holding?

How will I delegate, eliminate, or automate it?

What is the \$10,000/hour task (Empire time) only I can perform?

What one hour will I reclaim today to give to my Great Work, my family, or my charity?

5. The Obligation of Charity & Gratitude

No morning rite is complete without the intention to give.

Treasure: What financial offering will I make today?

(Even a dollar to a Brother in need counts.)

Time: Where will I volunteer my labour today or this week?

Thanks: To whom will I express gratitude directly today?

*"As within, so without.
I set my mind on the Light.
I will work square,
meet on the level,
and part on the square.
The Lodge is open."*

Part III: Evening Rite: The Closing of the Inner Lodge

Performed after labour ceases, in silence.

1. Rewind (Circumambulation of the Day)

Walk the memory of the day clockwise, from sunrise to sunset.

Trace the high vibrations (courage, clarity, joy)
and the low vibrations (anger, fear, idleness).

High:

Low:

Did I keep the West Gate guarded?

What was the most unexpected event, and how did I respond?

2. Correspondence: As Within, So Without

*“What I experienced today externally,
what did it mirror about my internal state?”*

If I encountered conflict, where is the conflict within me?

If I encountered abundance, what belief or action created that reflection?

3. Reflect (Polishing the Ashlar)

Polarity:

What opposite forces worked on me today?
Did I find the level between them?

Rhythm:

Did I flow with the natural tides of the day,
or did I fight the current?

Vice & Virtue:

What passion or weakness showed itself?
How did I master it with the Gavel?

Intuition:

Did any symbol, dream, or sudden knowing visit me?

4. Cause & Effect: The Secretary's Minutes

Cause:

What was the most important cause I set in motion today?

Effect:

What effect am I already seeing?
What will ripen tomorrow?

Knowledge:

One thing I learned today.

Connection:

One meaningful act of brotherly love or fellowship.

Progress:

Did I move the Great Work forward?

5. Resolution & The Offering of Gratitude

Gratitude in Return:

To whom did I express thanks today?

If I failed, to whom will I write
a note of gratitude right now before sleep?

Charity Check:

Did I give today?

If not, what stopped me?

Redo:

If I could change one cause today, what would it be?

Offering:

What gift do I seal into tomorrow?

*“The Lodge is closed.
The Ashlar rests.
I am grateful for the labour,
the lessons,
and the brothers who walked with me.
As above, so below.
So mote it be.”*

Part IV: Weekly Rite: The Seven Steps

Performed on the Sabbath eve or Sunday morning.

1. The Audit of the Builder's Time (Martell)

Hours reclaimed this week:

What \$10/hour task still robs me?

What system buys back 2 more hours next week?

2. The Review of the Three Great Offers (Hormozi)

Offer:

Is my core offer so good it feels like a steal?

How do I increase value or guarantee?

Leads:

Where did they come from?

What channel is dead stone?

Money Model:

Am I collecting before delivering?

Is my price tied to value, not time?

3. The Hermetic Balance (Gender)

Where was I too masculine this week?
(Forcing, dominating, overworking.)

Where was I too feminine?
(Passive, waiting, receiving without boundary.)

How do I balance these forces next week?

4. Charity, Relief & Truth Audit

Relief:

Did I relieve the distress of a Brother or stranger this week?

Charity:

Did I volunteer my time for a cause greater than myself?

Truth:

Was I true to my word in all my dealings?

Gratitude:

List the seven people you will thank next week:
one for each Hermetic law.

5. The Liberal Arts & Sciences Check

Rate your seven domains 1–10. Which needs mortar?

Domain	Score	Notes
Grammar (communication/writing)		
Logic (decision-making/mental models)		
Rhetoric (persuasion/leadership)		
Arithmetic (budgets/metrics)		
Geometry (systems/design)		
Music (art/beauty/rest)		
Astronomy (vision/long-term trajectory)		

6. Mental Model of the Week

Choose one to wield consciously next week:

Inversion: avoiding stupidity

Second-Order Thinking: and then what?

Occam's Razor: the simplest solution

Pareto Principle: the 20% that drives 80%

Circle of Competence: stay within the stone you can shape

My choice:

How I will apply it:

7. Correspondence Meditation

Spend five minutes in silence reviewing the week.

*“The events of this week
were the effects of causes
I set weeks or months ago.
What seeds did I plant?
What harvest did I reap?”*

Part V: Monthly Rite: The Plumb, Level, and Square

Performed on the last day of the month.

1. The Perfect Ashlar Progress Report

Compare the man at the start of the month to the man now.

What rough edges are smoother?

What habits have I cemented?

What habits must I gavel off?

2. The Seven Hermetic Laws,: Monthly Review

Mentalism

What has dominated my mental diet?

Is it building or destroying?

Correspondence

What in my outer world
most accurately reflects
my inner world right now?

Vibration

What is the dominant emotional tone of my month?

How do I raise it?

Polarity

**What challenge am I facing
that, if transmuted,
becomes my greatest strength?**

Rhythm

What season of life am I in?

Am I trying to harvest during planting time?

Cause & Effect

What one cause had the biggest ripple effect this month?

Gender

**Where do I need more action (masculine),
and where do I need more receptivity (feminine)?**

3. Financial Mastership

Revenue:

What came in?

Retention:

What stayed?

Re-investment:

What went back into the craft, the tools, or the Brothers?

Freedom Number:

Am I closer to the number where my time is fully my own?

Tithing/Giving:

Did I give at least a tithe (10%) or meaningful portion this month?

4. The Examination of the Lodge

Who lifted me toward the Light this month?

Who pulled me toward darkness/idleness?

Which Brother needs my aid, and have I offered it?

5. The New Moon Obligation

Set one Initiatic Goal for the coming month:

not a task, but a transformation.

*“By the next full moon,
through the Law of Cause and Effect,
I shall be the man who ...”*

Quick Reference: The Prompts at a Glance

Rite	Core Prompt
Morning	Set the mental plane (Mentalism). Great Work ? Frog ? \$10K task ? Who will I thank ? What will I give ?
Evening	Rewind the day's vibration. Reflect on Correspondence (inner/outer) Record Cause and Effect. Express gratitude. Seal charity
Weekly	Buy back time ? Offer/Leads/Money model sharp ? Balance masculine/feminine (Gender). Serve someone.
Monthly	Review all Seven Hermetic Laws. Am I closer to the Perfect Ashlar ? What is my Initiatic Goal ?

“The hand that gives gathers.”



So mote it be.

From *The Masonic Trowel* web site:

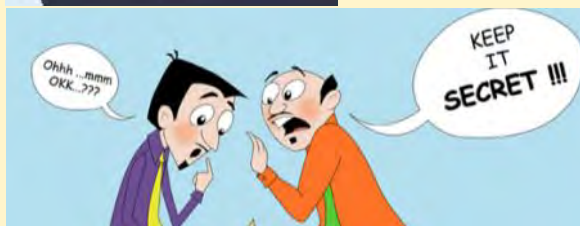
The three Rosettes on a Master Mason's Apron



indicate that every Master Mason has thrice been obliged:



to Fidelity,



to Secrecy,



and to Silence.

The W. Master of Golden Rule Lodge A.F. & A.M. No. 126 G.R.C.,
W. Bro. Matthew B. Davis, often has *Words of Wisdom*
that he includes with his Monthly Message to the Brethren.

Here are his *Words of Wisdom* for May 2026:

“My usual suggestion of contemplation and introspection for this month, Brethren, is not new, but important. Our knowledge and understanding of the world, while wide in breadth and deep as a sea for some, and perhaps less for others, we all must be allowed to make our own mistakes and fall from time to time; the same is true for the youth in our lives. Give them the proverbial stepping stones to walk across, but also remember to allow them to slip, or fall, or even tread water, when it is a greater lesson for them to learn on their own than through the firm and pointed guidance of one like ourselves. When they’ve found their mistake, and look to you, give them understanding and a hand to pull themselves up from their place. Sometimes, love and care means letting difficulties come, and being there to help the clean up afterwards.

***Yours in the Craft,
Matthew B. Davis, WM”***



GOLDEN RULE LODGE

NO. 126 G. R. C.

Instituted 1860

CORENESTONE LODGE

2026-2027

Peterborough District

Formed 1923



53 Front Street South
P.O. Box 1719
Campbellford Ontario K0L 1L0
Lodge Email

grule126@gmail.com

“Visiting Brethren Always Welcome”

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 sent on Saturday, 04 April 2026:

A MASONIC MOMENT: YOU MIGHT BE A STOIC

MASONRY AND STOICISM

We spend much of our time in the Craft shaping the outer forms of our conduct — our words, our actions, our duties. Yet both philosophy and Masonry remind us that the true work lies within.



There is an ancient school of thought, carried forward by men such as Epictetus and Marcus Aurelius, which teaches a simple but demanding truth: that a man’s peace depends not on the world around him, but on the mastery of himself.

Test your affinity to Stoicism by reflecting upon the following:

If you believe that you cannot control events,
only your response to them, you might be a Stoic.

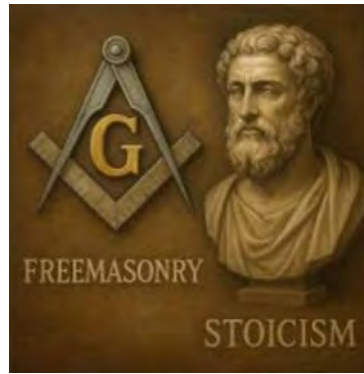
If you pause before speaking — not from hesitation,
but from intention — you might be a Stoic.

If you measure your worth not by applause,
but by the quiet approval of your own conscience,
you might be a Stoic.

If you accept hardship as a Working Tool,
rather than an obstacle, you might be a Stoic.

If you strive to improve yourself more than to correct your neighbour,
you might be a Stoic.

If you can meet praise without pride,
and criticism without resentment, you might be a Stoic.



**If you remind yourself, daily, that time is limited —
and therefore precious — you might be a Stoic.**

There are indeed some deep and natural parallels between Stoicism and the teachings of Freemasonry — especially in their shared concern with self-mastery, moral development, and inner stability.

In Freemasonry, the Rough Ashlar represents the unrefined self, while the Perfect Ashlar symbolizes a man who has shaped his character through discipline and effort. This closely mirrors Stoic practice.

Both traditions emphasize:

Continuous self-improvement.

Chiseling away flaws.

Becoming something deliberate, not accidental.

Stoicism's central idea — focus only on what you can control — aligns beautifully with Masonic symbolism.

Think of the Working Tools:

The 24-inch Gauge (use of time)

The Gavel (removing vices)

The square (moral conduct)

These are all about governing oneself, not the outside world.

Stoicism teaches that emotions should be governed by reason —not suppressed, but guided.

This resonates with Masonic expectations of:

Temperance

Prudence

Dignified conduct within the Lodge and in life

A Stoic or a Mason is not meant to be cold — but steady.



Freemasonry uses ritual, symbol, and allegory to shape character.

Stoicism uses:

Reflection

Mental exercises

Daily discipline

Different methods — but the same goal: transformation of the individual.

Both traditions encourage reflection on mortality.

The purpose is not fear — but to clarity:

Life is limited

Therefore, live with intention and integrity.

Both Stoicism and Freemasonry teach us ..

Build the inner temple first.

Stoicism instructs us how to live a good, steady, and meaningful life by focusing on what we can control, accepting what we cannot, and developing inner strength, wisdom, and self-discipline.

So you are a Stoic, aren't you ???



A NOTE ABOUT MASONIC "ETIQUETTE"

From Masonic Find - Teaching the world about Freemasonry !!!
Richmond Virginia

The strength of a Lodge is not built on ritual alone.

It is sustained by the everyday discipline of Masonic etiquette.

Etiquette is not about rigid formality ...

It is about consistent respect, expressed in small and deliberate ways.

Consider how often the tone of a meeting is shaped by simple actions ...

Waiting your turn to speak, giving full attention to a Brother,
or rising with purpose all contribute to the atmosphere.

These moments may seem minor, but they accumulate.

Over time, they define whether a Lodge feels orderly, attentive, and unified.

When etiquette is practised with intention, it becomes a quiet standard.

Others notice it, follow it, and the culture of the Lodge improves without force.

When it is neglected, the opposite happens ...

Distractions increase, conversations lose focus,
and the shared experience begins to weaken.

This is why etiquette matters ...

It is not about rules for their own sake,
but about preserving the quality of every meeting
and the respect we owe to one another.



Every month I receive Ontario District's

Hiram's Lighthouse

Here's an article from their April 2026 newsletter:

IN PRAISE OF SILENCE

By Fr. Ron Rolheiser

Many of us could use more silence in our lives. I say this cautiously because the place of silence within a healthy spirituality isn't easy to specify.

We have an ambiguous relationship to silence. There are times when we fear it and try to avoid it and there are other times when we are tired and over-stimulated and positively long for it.

Generally, though, we have too little of it in our lives. Work, conversation, entertainment, news, distraction, and preoccupations of every kind seem to fill up our every waking minute. We have become so used to being stimulated by words, information, and distraction that we feel lost and restless when we find ourselves suddenly alone, without someone to talk to, something to watch, something to read, or something to do to take up our attention.

Not all of this is bad, mind you. In the past, spiritual writers were generally too one-sided in extolling the virtues of silence. They tended to give the too-simple impression that God and spiritual depth were only found in silence, as if the joys of human work, conversation, celebration, family, and community were somehow opposed to spiritual growth.

Former spiritualities, in speaking of the place of silence, generally penalized extroverts and let introverts off too easily. They didn't sufficiently take into account that all of us, extroverts and introverts alike, not only need silence but also the therapy of a public life.



Hiram's Lighthouse

Silence can sometimes be an escape, an avoidance of the stinging purification that often can happen only through the challenge of interacting within a family and a community.

Moreover, silence is not always the best way to deal with heartaches and obsessions. Ultimately these are a form of over-concentration and sometimes, when a heartache is threatening our sanity, the best thing we can do for it is not go to the chapel but rather go to the theatre or to the pub with a friend. Preoccupation with work or a healthy distraction can sometimes be just the friend you need when your heart is fighting asphyxiation.

There is a story told about the famous philosopher, Hegel. Immediately after finishing his monumental work on the phenomenology of history, he realized that he was on the edge of a major breakdown because of the intensity of his concentration over so long a period of time.

What did he do to break out of this?

Go on a silent retreat?

No.

He went to the opera every night, dined every day with friends, and sought out every kind of distraction until, after a while, the strangling grip of his inner world finally let go and the sunshine and freshness of everyday life broke in again. Sometimes distraction, not silence, is our best cure, even spiritually.

But there is still a need for silence. What great spiritual writers of all ages tried to teach on this can perhaps be captured in a single line from Meister Eckhart: "*There is nothing in the world that resembles God as much as silence.*"

In essence, Eckhart is saying this: Silence is a privileged entry into the realm of God and into eternal life, there is a huge silence inside each of us that beckons us into itself, and the recovery of our own silence can begin to teach us the language of heaven.

What is meant by this?

Silence is a language that is infinitely deeper, more far-reaching, more understanding, more compassionate, and more eternal than any other language.



Hiram's Lighthouse

In heaven, it seems, there will be no languages, no words. Silence will speak. We will wholly, intimately, and ecstatically hold each other in silence, in perfect understanding.

Words, for all their value, are part of the reason why we can't do this already. They divide as much as they unite. There is a deeper connection available in silence. Lovers already know this, as do the Quakers whose liturgy tries to imitate the silence of heaven, and as do those who practise contemplative prayer.

John of the Cross expresses this in a wonderfully cryptic line:
"Learn to understand more by not understanding than by understanding."

Silence does speak louder than words, and more deeply. We experience this already now in different ways: When we are separated by distance or death from loved ones, we can still be with them in silence; when we are divided from other sincere persons through misunderstanding, silence can provide the place where we can still be together; when we stand helpless before another's suffering, silence can be the best way of expressing our empathy; and when we have sinned and have no words to restore things to their previous wholeness, in silence a deeper word can speak and let us know that, in the end, all will be well and every manner of being will be well.

"There is nothing in the world that resembles God as much as silence."
It's the language of heaven and it's already deep inside of us, beckoning us, inviting us to deeper intimacy with everything.

... by the Lighthouse Beam



Here's something from *MasonicFind*:

LODGE ATTENDANCE IS A CULTURAL INDICATOR (NOT A NUMBERS PROBLEM)



The Freemasons' Community

A first-of-its-kind online community for those looking to learn more about the mysteries of Freemasonry in the company of like-minded men.

When attendance drops, the first instinct is to blame calendars. Work schedules. Family obligations. Travel. Competing priorities. But attendance is rarely a logistics problem. It is a cultural one. Men make time for what feels meaningful.

They rearrange evenings for what feels important.

If a Lodge consistently struggles to gather its Members, the issue is not usually busyness. It is a perceived value.

Attendance is feedback.

It reflects whether meetings feel purposeful or procedural.

Whether discussion feels relevant or repetitive.

Whether Brothers feel needed or merely counted.

A Lodge that generates anticipation will not struggle for presence.

One that generates obligation will.

Culture answers silent questions every Member asks:

Does this matter?

Am I growing here?

Would I miss something if I stayed home?

If the honest answer is no, attendance declines, not in protest, but in quiet

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



THE
GRAND
EAST



Bob McBride. Past Peterborough DDGM 2007 - 2008 /
The Electronic Beacon: Lighting the Way !!! / 2026-05-01, Volume Nineteen, Issue 09

Here's an article from:

**VOLUME 2
ISSUE 11
APR 2026**



ACHIEVING HARMONY IN DIVERSITY

THE QUIET WORK

Delivered as part of Speech by D.D.G.M. R.W. Bro. Elmar Quitong during Official Visits to Lodges within the Assiniboine District

... Brethren, before I close, I want to speak about something that doesn't often make it into formal reports or speeches.

The Brother who unlocks the doors before anyone arrives.

The Brother who makes the coffee without being asked.

The Brother who prepares and brings food for us to share amongst ourselves.

The Brother who sets up the Lodge before the meeting and quietly puts things away back into storage.

The Brother who sets out the chairs and tables.

The Brother who prepares the Minutes and sends the correspondence.

The Brother who looks after the maintenance of property and equipment.

The Brother who checks on a Member who hasn't been seen in a while.

The Secretary who answers e-mails late into the evening.

The Treasurer who makes sure the bills and accounts are paid.

The Brother who washes the dishes after the fellowship hour and make sure that the place is clean for the next Lodge or concordant body or appendant body or any other building renter to use.



The Brother who stays behind to put the chairs back
to where it should be and turns off
the lights and ensures that the doors are locked.
No applause. No recognition. Just quiet, faithful service.



But here is the truth: without that work, there is no Lodge.
Without that dedication, there is no District
and there is no Grand Lodge for that matter.
Without that faithfulness, there is no legacy.

Freemasonry teaches us about Working Tools.
And while we often speak of the square, the level, and the plumb,
perhaps the most powerful tool of all is the common gavel:
the steady, repeated effort that shapes rough stone
into something worthy.

The Brethren who serve quietly are using that gavel every single day.
They are shaping this Lodge.
They are shaping this District.
They are shaping the Grand Lodge of Manitoba.
They are shaping the future of Freemasonry.

And long after titles are forgotten and chairs are filled by other men,
it will be that faithful labour: the unseen, steady work...
that will have built the legacy we leave behind.

Because in the end, Brethren, it is not the applause that builds the Temple.
It is the quiet work of devoted hands.

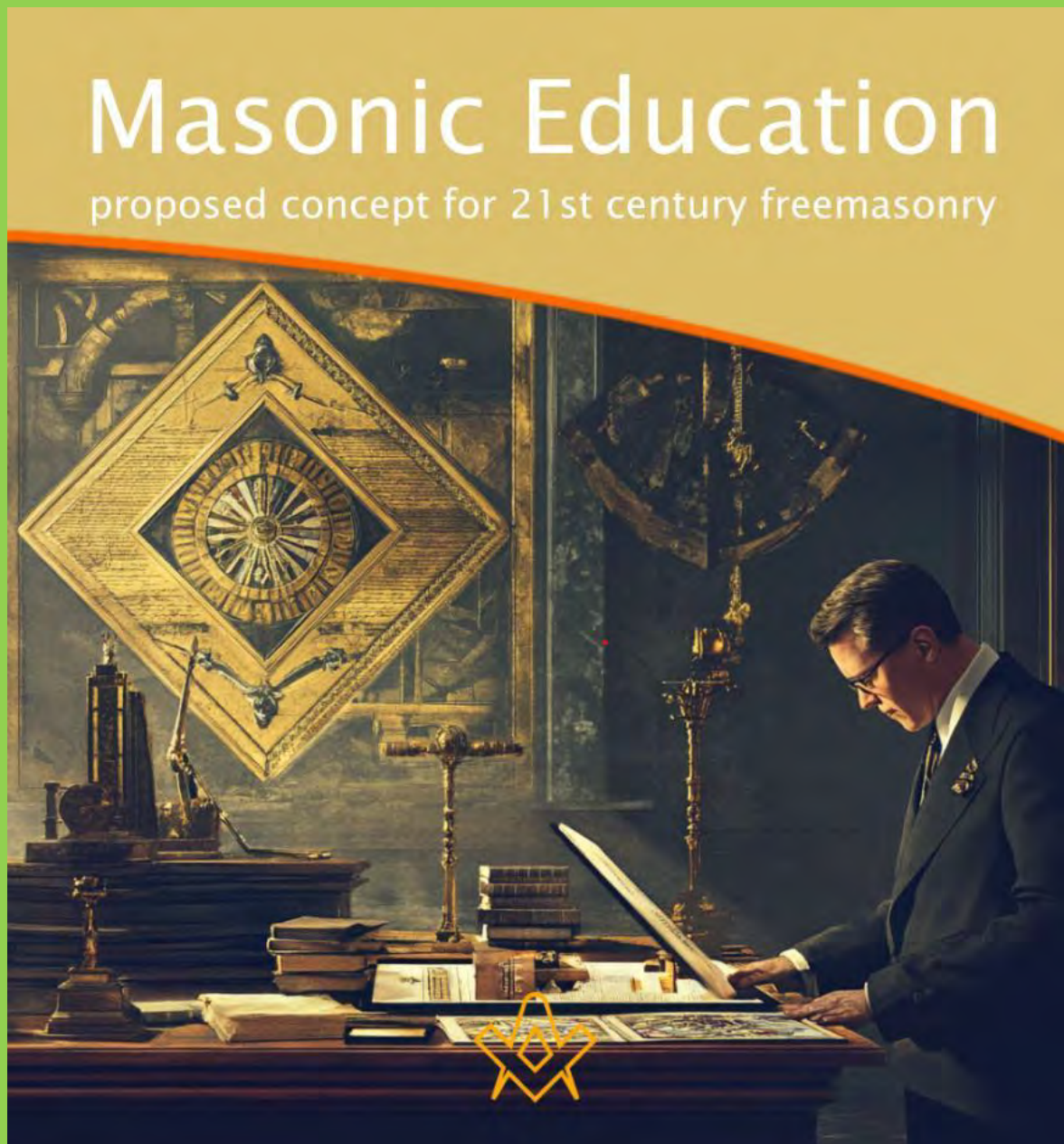
“The Quiet Work” is a call to awareness and gratitude.
It is an attempt to shine a light where it is seldom cast,
and to offer the recognition these Brethren deserve.
I believe this message resonates deeply
with the principles we uphold and the brotherhood we strive to strengthen.

- R.W. Bro. Elmar Quitong

Also included in April issue of



was this article:



Bob McBride. Past Peterborough DDGM 2007 - 2008 /
The Electronic Beacon: Lighting the Way !!! / 2026-05-01, Volume Nineteen, Issue 09

MASONIC EDUCATION: A PROPOSED CONCEPT FOR 21ST CENTURY FREEMASONRY

By: Luiz Neto

Masonic education is essential for the growth of Freemasons, yet many Members lack foundational knowledge.

This article explores the pressing need for a comprehensive educational framework that aligns with contemporary values. Discover how redefining Masonic Education can enrich the experience of being a Mason in the 21st century.

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

Despite its relevance, contemporary Masonic education faces challenges, including superficiality in content and reliance on rituals as the main source of knowledge.

This article highlights the urgent need for an organized and comprehensive Masonic educational framework that respects traditional values and addresses the dynamic realities of the modern world.

In this context, we will propose a concept for the term “*Masonic Education*” to consider 21st century Freemasonry.

Historically, Masonic education has been understood as the study of the Institution’s philosophy, symbols and rituals by its workers.

However, recent studies reveal significant gaps in Masons’ knowledge of the foundations of the Order.

A survey by the Inter-American Masonic Confederation (2018) indicated that 95% of Brazilian Freemasons are unaware of the basic principles of Freemasonry.

Similar results are presented in surveys from international contexts as well, highlighting the need for reformist strategies (Rubicon Masonic Society, 2018; Characteristics of An Ideal Lodge Survey Results and Analysis, 2019).

So let’s not try to find solutions to this complex issue that is influenced by historical, cultural, geographical conditions and different intersubjective realities that impact on the (in)formation of “*being*” a Freemason, but rather let’s look at Masonic Education.

Authors have sought to understand why Masonic Education, in its real nature, has disappeared or been reduced in Masonic bodies in recent periods (Poll,2023; Schenk, 2006; Willian, 2019) .

Unanimously, one possible explanation for this gap in Masonic Education is that, for too many years, Masonic bodies functioned as second-rate social clubs. Little was taught about the real nature of Masonic Education or how to present a Masonic Educational Program.

The search for these explanations of the past is lessened by the challenges of the present and the future.

The guiding question of our work was: What is Masonic education?

It is important to outline the concept used in this article.

There is no consensus on the term in the literature, so we will propose one.

For Randall L. Brill (2023) "*Masonic education is the study of Masonic values, history, symbols and myths.*

It also encompasses lessons in leadership, self-improvement and society building".

Masonic writer Garnet Schenk (2006) conceptualizes the term as the study of the history, philosophy, and symbolism used in the Order to learn the craft and meaning of Freemasonry.

Some authors, such as Bailey (2020), take a more philosophical perspective, emphasizing that it is in Freemasonry that the Mason learns about morality, ethics and spirituality.

The process of Masonic education, for Amabokey (2015), takes place primarily in learning to know "*ourselves*" and then in studying Masonic legends and symbols which, through constant reiteration, will stimulate our intellect.

More recently, Poll (2023) states that Masonic education is the teaching of some element of Freemasonry that serves to help young and old Masons to better understand any aspect of the history, philosophy or functioning of a Masonic Lodge.

Therefore, even though there is no consensus on Masonic education, one of the aspects that stands out is that ritual is an important learning tool, but not the only one, and that other content and teaching and learning strategies should be part of a training plan for Masons.

We would like to take this opportunity to recommend efforts among Freemasons for a more robust definition of the concept of Masonic Education, as the term has been used very frequently, but with little conceptual robustness.

In view of this, we propose the concept of the term Masonic Education for contemporary Freemasonry as:

“any organized and systematic educational attempt that takes place within the temples or not, based on the formal or informal system of values and principles that form the doctrine of Freemasonry and that aims to educate the Freemason to create the possibilities of building or updating knowledge and promoting the experience of the fullness of being a Freemason”

(Silva Neto, 2023).

Our concept proposal makes it possible to present a more holistic and detailed concept of the term Masonic Education, and to bring together elements of education (a broad and varied pedagogical approach), the educational environment (temples or not), the objective of educational action (to educate the Mason) and the objective of Freemasonry (to promote the experience of the fullness of being a Mason).

Therefore, it is from this conceptual perspective that we have coined this concept for a broad debate in universal Freemasonry.

In conclusion, it is helpful to think of a training plan for Masonic Education, considering the situation of Freemasonry in the 21st century, which in my view is marked by a state of lethargy and lack of planning, conditions that are very worrying.

Exlibris Academy: <https://exlibac.com>

Square Academy: <https://thesquaremagazine.com/academy>



Article by: Luiz Sinésio Silva Neto

Luiz Sinésio Silva Neto

Professor at the Federal University of Tocantins and Co-ordinator of the Human Aging Program - University of Maturity (UMA/UFT).

Master Mason of the Grand Masonic Lodge of the State of Tocantins - Brazil.

Website: <http://sites.uft.edu.br/uma/>



Freemasonry is the world's oldest and largest fraternity. It is comprised of adult men of good character from every country, religion, race, age, income, education, and opinion. Its body of knowledge and system of ethics is based on the belief that each man has a responsibility to improve himself while being devoted to his family, his faith, his country, and his fraternity.



Each month, I'm very pleased to receive:

The Masonic Journey

— Your Guide to Masonic Light —

Editor's Note: Here's a tribute to someone whom I've known and respected, often including his Masonic items in

The Electronic Beacon: Lighting the Way !!! newsletter over these past few years, sending them to him for approval before including them in any particular issue. —



HONOURING THE LEGACY OF NORM MCEVOY – A PILLAR OF MASONIC EDUCATION

by Gregory Preston

It is with profound sadness that we announce the passing of our esteemed Brother Norman McEvoy on September 1, 2025. Norm was not only a beloved family man and community servant but also a towering figure in the world of Freemasonry. His contributions to the Craft, particularly in Masonic Education, have left an indelible legacy that will continue to inspire Brethren for generations to come.

Born in Belfast, Northern Ireland, Norm journeyed to Canada at the age of 21, where he built a remarkable career with the Canadian Bank of Commerce. His dedication, leadership, and integrity marked both his professional and personal life. Initiated into Freemasonry in 1956 in Belfast Lodge #257, Norm's Masonic path would span decades and continents, culminating in leadership roles including Worshipful Master of Victoria Columbia Lodge #1 and Grand First Principal of the Royal Arch Masons of BC & Yukon.

Perhaps most notably, Norm founded "*The Educator*" website in 2013, a pioneering resource that revolutionized Masonic education by sharing thoughtful, practical, and esoteric teachings with Brethren worldwide. In March of 2022, I had the honour of continuing Norm's vision by launching "*The Masonic Journey*" website, the modern evolution of "*The Educator*". This platform preserves and expands upon Norm's work, including an archive of his original blog posts accessible on our site here. As steward of "*The Masonic Journey*", I am committed to carrying forward his mission of sharing enlightening Masonic Education with the world. We warmly invite Brethren and friends to share memories, stories, and reflections about Norm to celebrate his remarkable life and enduring legacy.

Norm also played a critical role in developing mentorship and diploma programs at Ashlar College of Freemasonry, where he was honoured as Director Emeritus.

His authored work, Journey to the Spirit, remains a cornerstone in Masonic literature, exploring the deeper meanings behind the Three Degrees and Royal Arch Masonry.

His gentle and insightful approach helped countless Brothers on their spiritual and fraternal journeys, embodying the true spirit of mentorship and brotherly love.

Beyond Freemasonry, Norm was a devoted husband, father, and grandfather. He was a vibrant community member, contributing through the Lions Club, Rotary, Shriners, and more.



His rich bass voice graced the Greater Victoria Police Chorus, and his love for Irish ballads like "*Danny Boy*" brought joy to many.

Norm's passing marked the end of a storied chapter but also the continuation of his legacy.

In honouring Norm McEvoy, I will commit to upholding the highest standards of education, mentorship, and brotherhood he so passionately championed.

***May his legacy continue to guide us all
on our Masonic journeys !!!***

Here's one of the many many postings from V.W. Bro. Norman McEvoy that I think you might enjoy reading:



WHY MASONRY LIVES

by Norm McEvoy

by a Past Grand Master – *Masonic Square*, Vancouver, Oct. 1921

Permanency and vitality are not necessarily characteristics of the good. Bad institutions have survived the wreck of empires, while the shores of Time are blackened with the ruins of what were once esteemed benevolent and philanthropic enterprises.

Why, then, has Freemasonry outlived almost every other organization contemporaneous with its beginning?

To those who have never crossed the threshold of the Freemasons' Temple, and who, therefore, are unacquainted with its principles, and the method by which they are taught, this must, indeed, seem a mystery.

They observe that the Order does not go out into the highways and byways of life to gather in converts & swell its numbers; that its Members do not proclaim its principles from the housetops, however zealous and enthusiastic they may be; that it rarely seeks aid outside the mystic circle of its own Members; that it looks not for the praise or applause of men, but relies upon its record of good deeds quietly and without fanfare..

Freemasonry seeks not the "*boast of heraldry or the pomp of power*" to gather the fleeting fancy and attract the eye of the multitude. Yet, today, Freemasonry is a strong living body & moral power exercising an influence for good over the whole world, wherever there are intelligent minds to comprehend its beautiful principles. In view of its organization and mode of growth, that it should be so widespread and progressive, almost surpasses human comprehension.

Freemasonry, pursuing the even manner of its way, exists the same today as it did nearly two centuries ago, in all its essential principles. It has witnessed the rise, decay and fall of other institutions, professedly originated for the benefit of men, without a single shock to itself.

Governments, societies, doctrines and isms, have come and gone, and Freemasonry has survived them, still with finess and a youthful vigour, as if yet in the budding manhood of its existence.

This wonderful vitality is the natural result of the moral and national principles which form the underlying base of its magnificent superstructure.

Freemasonry is founded upon the moral law, not upon a morality with a local habitation and a name, but upon principles everywhere self-evident the natural formulas and responses of human nature – so that among all good men of whatever nationality or clime, of whatever political or religious opinion, it may grow and flourish, a beautiful plant in the garden of the human soul.

This moral law, written in the hearts of men, upon which our institution is founded, is even more permanent than human nature itself.

History teaches us that, gradually, through the ages, human nature has progressed, through the savage, the barbarous and civilized up to the enlightened state.

But the moral law, which is changeless as eternity itself, is the same for the wild bushman of Australia as for the learned Professor. Not that these men understand it the same way but that does not change the law. The moral law is the immutable & unchangeable in human nature.

It is not a codified law, but those natural impulses which direct virtuous conduct.

Of this law, Cicero said:

“It was not only older than nations and cities, but co-existent with that Divine Being, who sees and rules both Heaven and Earth.”

“For the principle or law which impels to right conduct, springs out of the nature of things, and began to be law, not when it was first written, but when it originated.”

“Right and wrong are as eternal as the Deity.”

They are not created existences, but the moral quality of created existences, and Freemasonry is the great interpreter of this law, for upon its immutable and universal basis, she has chosen to lay her corner-stone.

And she exerts her influence by example rather than by talk.

It is a maxim statement that deeds speak louder than words.

The force of example is not open to the charge of hypocrisy.

Words may be false, but deeds speak the truth.

Good deeds need no other praise than the acts themselves.

It has been said that no good act should remain unpublished to the world.

But it has also been said that every good deed has for itself a golden tongue, a language sweeter and more forcible than the silvery speech of a gifted orator. Whether mankind be depraved or not!!!!

Freemasonry recognizes enough of a natural goodness in the human ruins upon which to build a noble superstructure.

She finds this remnant, this germ of immortality, in the longing of the human heart for a higher and a nobler existence, leaving the speculative question of depravity to the philosophers.

Freemasonry recognizes the fact that:

There is an unseen battlefield in every human breast,

Where two opposing forces meet, but where they seldom rest

It is this personal desire to be good that invokes virtue in a continual warfare against vice. There is no silence, no position of rest, except in the cowardly surrender of all that is manly, good and true. It is this desire for happiness, this longing for a beautiful life, that plunges human nature into the sea of unrest.

Human nature is ever seeking a higher plane of existence.

Nature itself has made it delightful to man to be good, and not so happy to him who is not wholly so.

It remains, even after the moral life has been wrecked upon the shoals of vice, sometimes to re-assert itself in the stings and pangs of self-accusing conscience.

Who would not rejoice with ineffable joy if he could, this moment, shake off the infirmities of his nature and rise at once to the true dignity of ideal manhood, erect and proud in the consciousness of perfect purity and uprightness of character?

Ideal manhood is the goal of Freemasonry.

It is the star of our hope, the beacon light upon the shore, to the mariner Mason tossed hither and thither upon the ocean of life.

But while the principles of our Institution are founded upon the immutable moral law, and the aspirations of our natures reach out toward this grand ideality of perfect manhood, our philosophy and history teach us that we have a rough and rugged road to travel, beset with many trials and difficulties, and experience and observation have shown us that many go faint and weary by the way.

Recognizing, as Freemasonry does, the natural infirmities of man and the mutual dependence of one upon the other, through the varying vicissitudes of life, for all the kind offices, which justice and mercy, require its members aid, sustain and uplift each other by their mutual pursuit of this ideal manhood.

In this pursuit by Freemasons, nothing should distract their attention from the common goal.

The sordid passions of unworthy ambition, hatred and revenge, should find no place for existence or growth in our Order. Masonic soil should afford no fertility for such passions; they are the greatest infirmities of our nature.

Freemasonry, recognizing this fact, has, by most impressive symbolic lessons, taught the Mason to keep his passions within due bounds. This lesson does not mean that the passions are to be destroyed, because they are as essential to human happiness as the nerves, veins and arteries are essential to life.

As has been beautifully said,

“The passions are the gales that swell our mental bark as it sails over the sea of life.”

“Like the wind itself, they are engines of high importance and mighty power.”

“Kept within due bounds, they are the fountains of benevolence, the springs of joy and life.”

“Left loose and at random, they distract and ruin us.”

It is this injunction concerning the control of the passions and the unity of Masonic aspiration, which keeps discord out of the beautiful Temple of Masonry.

Here, then, is the strength of our Fraternity.

The man who enters the portals of the Masonic Temple, has a right to expect that he is seeking a place where he will be free from the dissensions and the wrangles of life, begotten by uncontrolled passions. Here let him find that freedom, beneath the shelter of an Institution that has been the shadow of rest to many of earth's noblest minds.

Here let him find a home for the soul free from the factious opposition of the world, where no contention should exist, *“but rather a nobler emulation of who best can work and best agree.”*

It is thus that men are brought together by Freemasonry, in to the closest and holiest bonds of friendship – a friendship stripped of the false coverings of flattery, disrobed of the cloak of hypocrisy.

Wealth, station and rank yet rule the world.

For this reason, Freemasonry creates a secret, sacred and holy friendship of its own, controlled and directed by the moral law, which is written on the tablets of eternity. In Freemasonry, friendship is world-wide. It knows no nationality, no clime, no creed, no profession and no belief, except in God, and the immortality of the soul.

Cicero, in speaking of friendship, said,

“What can be more delightful than to have one to whom you can speak on all subjects, just as to yourself.”

How aptly this language describes Masonic intercourse!

Man naturally longs for a closer union with his fellow than that which could be called ordinary and creates a more permanent identity of interest and a more intense reciprocation of feeling.

Temperance, fortitude, prudence and justice, these principles should ever be kept in view in the daily transactions of life.

They lead to happiness and usefulness, here & now, and to a bright immortality hereafter.

No man can lay up a store of happiness and utility here or hereafter without adhering to these principles. It is for these reasons that Freemasonry has had such an extended influence in the world. It must necessarily have had a wonderful effect upon the organization and reformation of society.

Born in the past, when caste and rank marked the divisions among men, its work was to cause them to meet upon the common level of true manhood and to eradicate from their hearts the warring, envy, jealousy and strife of creed and clan.

But we should all have more Masonic Education.

Its cardinal principles, in all their bearings, should be better understood and more thoroughly impressed. In order to properly appreciate our noble Institution, and to awaken within ourselves that enthusiasm it deserves, there must be thorough education, not only in its ritual, but in its philosophy and history.

Someone has said that Masonic intelligence is the key to the prosperity and perpetuity of Freemasonry.

It has also been said by another, that,

“the character of the Institution is elevated in the mind of every Mason just in proportion to the amount of his knowledge of its ritual and symbolism, philosophy and history.”

Masonry declares truth to be a Divine attribute, and the foundation of every virtue.

But how find it unless we educate ourselves?

And what a noble pursuit is this search after truth !!!

There is none greater. It lies just before our vision, awaiting discovery; but it will not reveal itself without an effort on our part.

This effort should be to us our highest pleasure.

“Ye are taught to work faithfully in the quarries of truth and knowledge’, but this implies that we have the tools whereby we can work.”

“Education is the skill of the craftsman.”

“As our information increases, the sphere of our mental and moral vision enlarges.”

Knowledge furnishes eyes to the understanding, and enables us to comprehend the mystic meaning of Masonic symbolism.

This, understood, points to the life everlasting, and enables the Mason to lift the veil of the future and behold the haven of rest and peace, which lies beyond.

With our minds awakened by a Masonic education to an intelligent appreciation of the great principles on which Freemasonry is founded, we need have no fear of its perpetuity or prosperity.

Then, I say, let in some Masonic Light !!!

It will not engender strife or contention, for Freemasonry has no war to make on other institutions.

Freemasonry has lived through the ages past, because it is founded upon the moral law, embodying those eternal principles of right and wrong. It lives in the present, because human hearts everywhere enthusiastically respond, as with an electric touch, to its beautiful lessons on human life.

Teaching by example rather than by precept, it has a vital power far greater than any mere professions of creeds and doctrines.

Silent and unseen, the stream of Masonic influence flows down the channels of Time into the great ocean of Eternity.

It flows because friendship is its object, true manhood its goal, mutual assistance its inculcated duty, brotherly love its ruling passion, temperance, fortitude, prudence and justice its cardinal principles.

Thus founded, it will continue to live and grow until the end of earthly existence, when, as a result of its sublime teachings, it is to be hoped it will have done its proportionate share in regenerating humanity, and will present to the Great Architect of the Universe its full measure of fashioned materials, polished and fitted for their appropriate positions in the Eternal Temple.

Comment:

This paper is a little longer than what I usually share (2200 words). However, I believe the message being shared is excellent, and as applicable today as when it was written. Have a wonderful Day & God Bless.

Norm



Norm McEvoy

My personal ambition has, and continues to be, to share, to the best of my ability, my understandings of Freemasonry from both a practical & esoteric perspective and hopefully, by way of my research, add to our understandings of our wonderful craft.

To those Brethren who have created papers that they feel are worth sharing, please share them with me and together we can all continue to GROW. Have a Wonderful Day & God Bless

Norm

Norman McEvoy
October 29, 1934 – September 1, 2025
(90 years old)

**A Celebration of Life will be held in Vancouver
in the spring of 2026.**



MASONIC BIOGRAPHY FOR NORMAN MCEVOY

Initiated, Passed and Raised (April 1956) in Belfast Lodge #257,
Grand Lodge of Ireland A.F. & A.M.

On locating to Victoria, BC, Canada in 1991 he affiliated (1992)
with Victoria Columbia Lodge No 1 A.F. & A.M. 1992,
Grand Lodge of British Columbia & Yukon A.F. & A.M.

His career in Freemasonry includes the following:-

Victoria Columbia Lodge No 1 - Grand Lodge of BC & Yukon

1992 – Victoria Columbia Lodge #1 Grand Lodge of BC & Yukon A.F. & A.M.

1998 – Worshipful Master

2001/03 – Secretary, Multiple years. Director of Masonic Education
Demitted 2016

Haida Lodge #166 - Grand Lodge of BC & Yukon

2014 – Member

2015 – Director of Masonic Education

2019 – Brother

Victoria Lodge of Education & Research

2006 & 2007 – Worshipful Master

Grand Lodge of British Columbia & Yukon A.F. & A.M.

2000-2002 – Appointed to G/L Board of General Purposes

2002 – Appointed Grand Steward

2003 – Appointed to the Grand Lodge Committee on Education

2004/5/6 – Appointed Chairman G.L. Committee on Education,
Assisted in the development of a Mentorship Program.

ASHLAR COLLEGE OF FREEMASONRY (FOUNDED JUNE 2010)

2010-2013 – Chairman of the Board, Ashlar College of Freemasonry

2013 – current – Retired from Board.

2016 – Graduated as the first student of the College.

2019 – Honoured as “*Director Emeritus*” of the College.

M.W. Prince Hall Grand Lodge of Washington & Jurisdiction

2009 – Current – Associate Member True Resolution Lodge #16
(Vancouver B.C.) Prince Hall

Grand Lodge of Washington F&AM

**1996 – current – Honorary Member Port Angeles Lodge #69,
Washington State USA**

2009 – current – Charter Member of Grand Mound Lodge, Seattle. Wash.

Grand Lodge of Sinaloa (Mexico)

**2003 – current – Honorary Life Member Fraternity Lodge #23.
Mazatlan Mexico. Grand Lodge of Sinaloa (Mexico)**

CONCORDANT & OTHER MASONIC BODIES

Royal Arch Masonry

**1975 – Exalted in Rocky Mountain Chapter (Cranbrook, BC)
Grand Chapter of Royal Arch Masons of BC & Yukon.**

2001 – Affiliated with Columbia #1 Chapter (Victoria, BC)

2003 – Served as First Principal, Columbia #1 Chapter

2011/12 – Served as Grand First Principal, Grand Chapter of BC& Yukon

**2015 – Appointed as Chairman of the Grand Chapter
on Education and Advancement.**

**Currently Affiliated Grand Chapter Representative
from the Supreme Grand Chapter of Scotland.**

**Cryptic Rite Masons of Western Canada
Acme Council #14 Member**

Red Cross of Constantine

2001- Current – Member Saxa Rubra Conclave #23 (Victoria BC)

2001 – 2019 – Occupied many Officers Chairs

**2019 – Awarded Knight Commander of the Order of Constantine
the Grand Imperial Conclave of Canada.**

2020 – Act as Orator for the Conclave

Allied Masonic Degrees

2000 – current – Member Victoria Council # 213 (Ladysmith BC)

2005 – Venerable Master

2010 – Grand Director of Ceremonies

2018 – Appointed District Deputy Grand Master

PUBLICATIONS

2003 – Current – The Educator (theeducator.ca)
directed to Freemasons & the public in General

ACCOMPLISHMENT HIGHLIGHTS

1996. Commenced, within Victoria Columbia Lodge #1 (GL of BC & Yukon) the development of a Mentorship Program & saw the acceptance of this Program at Grand Lodge in the year 2000.
- 2005 As Chairman of the Grand Lodge of BC & Yukon Committee on Education commenced the development of a Diploma Program for Freemasons and, with the assistance of many Brethren, saw the acceptance of this Program under the name of Ashlar College of Freemasonry and accepted by The Grand Lodge of British Columbia & Yukon in 2010.
- 2016 Created and Published “*A Journey to the Spirit*” which is a Book/Manual offering an insight into the esoteric side of Masonic Ceremonies.



*Rest in
Peace !!!*



Spring of Acacia



Square & Travel

The Good Man's Guide to the World Beyond the Lodge

THE MILITARY LODGES: FREEMASONRY UNDER ARMS

The single most important mechanism for spreading Freemasonry worldwide was the Traveling Military Lodge.

This innovation, primarily developed by the Irish Grand Lodge, attaching Masonic Warrants to military units rather than fixed locations.

The first Military Warrant was granted to the First Battalion, Royal Scots on November 7, 1732, by the Grand Lodge of Ireland.

The idea was simple but revolutionary: a Lodge could meet wherever the regiment was stationed. When the unit deployed to Germany, India, or America, the Lodge went with it.

Officers and soldiers could maintain Masonic practice regardless of where duty called them.

By 1813, over 300 Traveling Warrants had been issued.

The Grand Lodges of England (both Moderns and Ancients), Ireland, and Scotland all granted Military Warrants.

The practice spread beyond Britain, with France and eventually American state Grand Lodges issuing similar Warrants during wartime.

Military Lodges served multiple functions beyond providing fraternal fellowship.

They maintained morale during long deployments. They created bonds across regimental ranks, with Officers and enlisted men meeting on the level in ways military hierarchy normally prohibited.

They spread Enlightenment ideals of equality and merit to corners of the empire where such ideas were otherwise rare.

Most importantly for our story, Military Lodges planted Masonic seeds wherever they went. Regiments stationed in remote garrisons would admit local civilians to their Lodges.

When the unit eventually redeployed, these newly-made Masons were left without a Charter. They would then petition a Grand Lodge for a permanent Warrant, establishing civilian Lodges that outlasted the military presence.

Consider the trajectory of one Military Lodge: Minden Lodge No. 63, attached to the 20th Regiment of Foot. Founded in England in 1748, it moved with its regiment to Germany, then to America in the 1770s, then to Jamaica, back to Europe, on to Egypt, and eventually around the world. Everywhere it went, it Initiated Brothers and inspired the formation of civilian Lodges.

The 46th Regiment of Foot travelled with its Irish Warrant for 95 years before settling in Canada, where it became Lodge No. 1 of the Grand Lodge of Quebec. It had earlier helped establish what became Australian Social Lodge No. 1 of New South Wales.

One Military Lodge, through its travels and the civilian Brothers it created, directly founded Lodges on three continents.

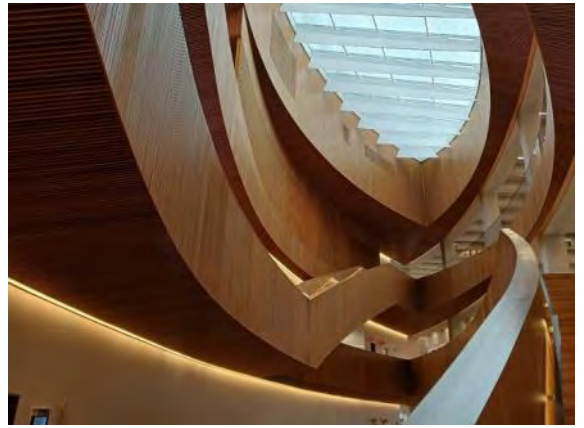
Source: squareandtravel.com/how-freemasonry-conquered-the-world



The  Alberta Freemason magazine,

Volume 91, No. 4, April 2026

THE ALBERTA
Freemason



included this article:

VISIBILITY, COMMUNICATION, AND THE QUIET WORK OF THE CRAFT

By R.W. Bro. Gord Hughes
Senior Grand Warden

Communication within our Craft has never been easier — or more complicated. Over the past year, I made a deliberate decision to stop posting on Facebook about my travels and Lodge visitations. This was not an accident, nor was it driven by fatigue or disengagement. It was intentional. I wanted to see how the absence of visible communication would be interpreted, and more importantly, what that interpretation might reveal about how we, as Freemasons, understand connection and engagement.

The results were interesting:

Some Brethren assumed that I had stopped travelling or visiting Lodges altogether.

A few expressed disappointment or criticism about my perceived “*lack of travel.*”

Others, however, reached out privately — not to question my activity, but to ask a far more important question: Are you okay?

Those two responses could not be more different, and yet both came from a place of care for the Craft.

This experience led me to reflect on a broader question — one worth discussing openly: What matters more, being visible, or being present?

In Freemasonry, our work has traditionally been quiet.

It happens in Lodge rooms, over shared meals, in conversations after meetings, and during sincere moments of mentorship and fellowship.

Much of this work has never been visible to the wider world, and certainly not measured by posts, photos, or online engagement.

Yet today, visibility is often equated with participation.

If something is not seen, shared, or documented, it can be assumed not to exist. That assumption may be understandable in a digital age — but is it healthy for our Craft?

This leads to a second, more uncomfortable question:

Why do we feel the need to be visible? Is visibility strengthening Freemasonry by inspiring others and fostering connection?

Or, at times, does it risk serving our own egos more than our principles?

These are not accusations — only questions worth honest reflection.

To be clear, communication is essential. Sharing information, celebrating successes, and staying connected across a large jurisdiction like ours matters greatly. Modern tools can and should support that goal. But communication should never replace genuine engagement, nor should visibility become a proxy for meaningful Masonic work.

Perhaps the lesson here is not that visibility is wrong, but that it is incomplete on its own.

A Brother quietly visiting a Lodge, listening more than speaking, forming real bonds, and offering support where it is needed may leave no digital trace — yet his impact may be profound.

At the same time, a well-timed message, article, or post can open doors, encourage participation, and remind Brethren that they are not alone.

The challenge before us is balance.

As Freemasons, we should ask ourselves:

Are we communicating to inform and connect, or simply to be seen?

Are we measuring engagement by presence and participation, or by appearance?

And when communication goes quiet, do we rush to judge — or do we reach out as Brothers?

I do not offer answers here, only an invitation to reflect and discuss.

If this small experiment in silence has shown me anything, it is that the most meaningful communication in our Craft often happens quietly, personally, and with genuine concern for one another.

Perhaps that, more than visibility alone, is what truly strengthens Freemasonry.

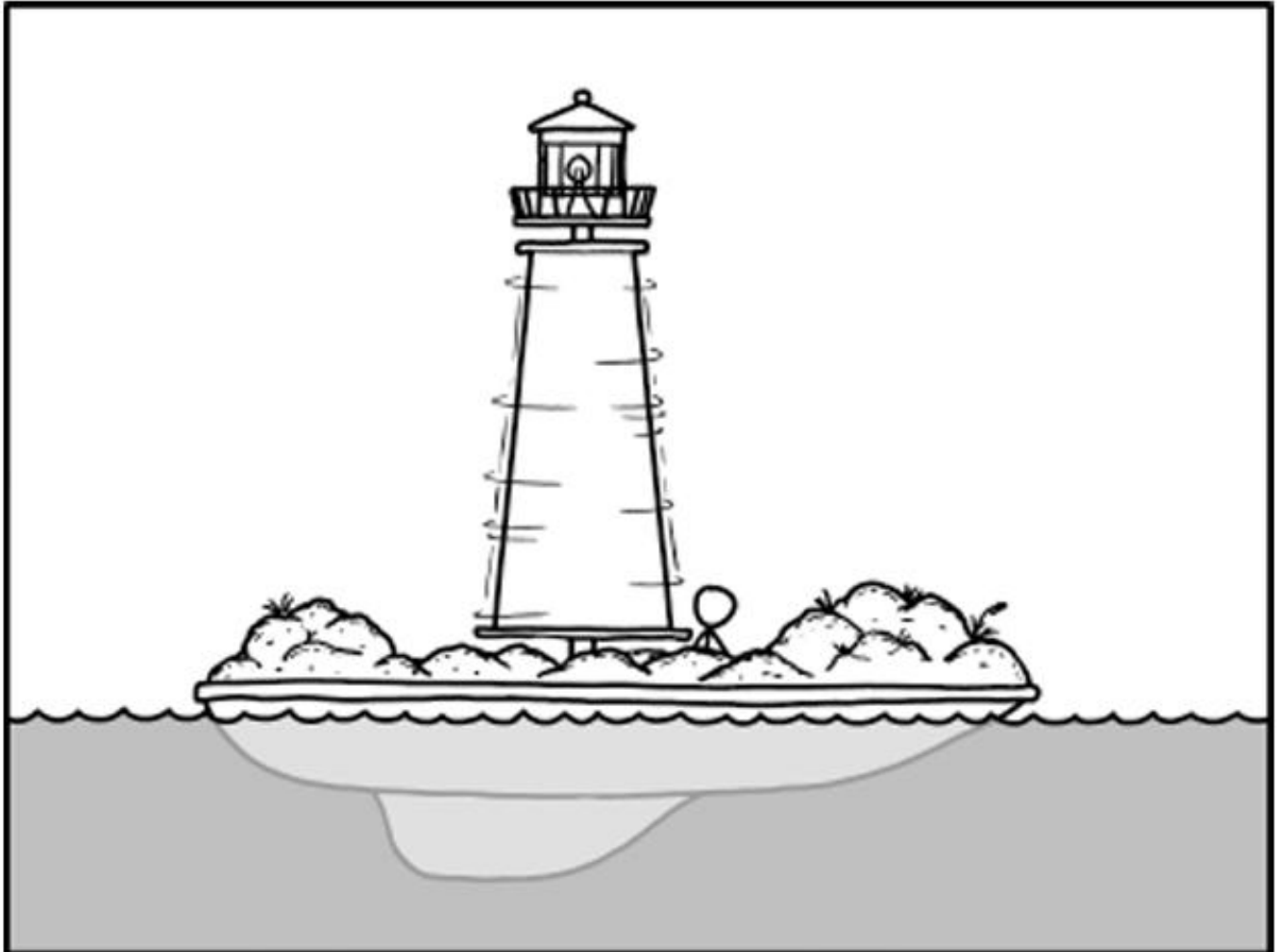




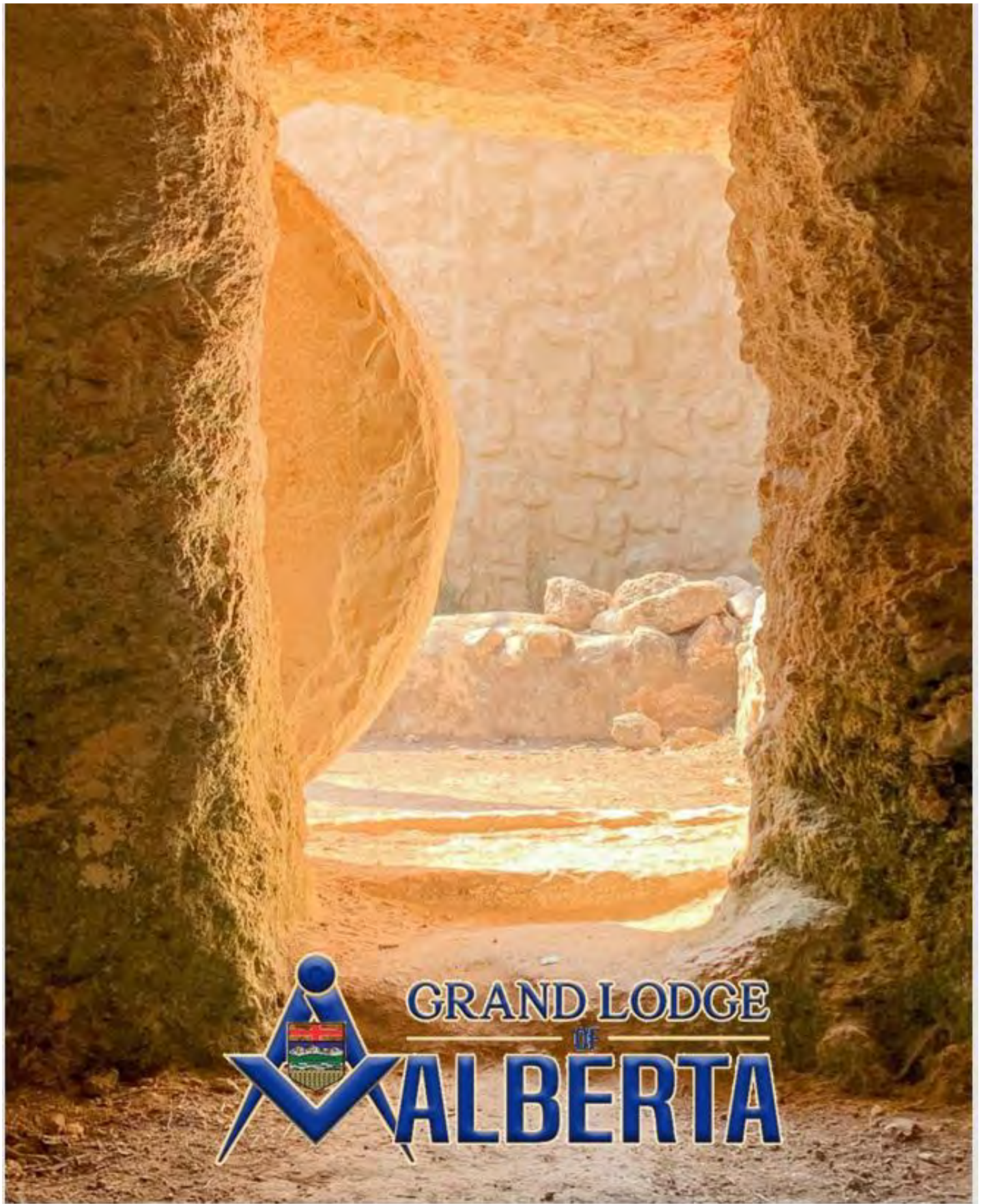
The Alberta Freemason magazine,

Volume 91, No. 4, April 2026

also included this cartoon:



SAILING TIP: IF YOU HAVE A FLETTNER ROTOR SAILBOAT,
YOU CAN ADD SOME FAKE PLASTIC ROCKS AND A LIGHT
TO MAKE OTHER BOATS GIVE YOU THE RIGHT OF WAY.



“Ideals are like stars.

***You will not succeed in touching them with your hands,
but, like the seafaring man,
you choose them as your guides, and, following them,
you will reach your destiny.”***



Source: futureofworking.com/48-famous-masonic-sayings



DID YOU KNOW ???



***“Blessed is the servant
who loves his Brother
as much when he is sick
and useless as when
he is well
and can be of service
to him.”***

futureofworking.com/48-famous-masonic-sayings/



***“Life is a bridge.
Cross over it, but build no house on it.”***

futureofworking.com/48-famous-masonic-sayings/

Here is another one of the articles from
200 Masonic Lessons in Character, Discipline, and Work from
www.MasonicFind.com

BROTHERHOOD & SERVICE

Show Brotherly love: Offer disciplined goodwill, not just sentimental warmth.
Labour together: Shoulder burdens to cement fellowship.
Disagree with respect: Argue ideas while preserving fraternity.
Give invisible charity: Serve quietly and protect dignity.
Adopt a mentor mindset: Guide with patience, not assumption.
Keep Lodge harmony: Let courtesy oil the gears of Brotherhood.
Give presence: Sometimes silence beside a Brother heals more than words.
Celebrate others: Applaud more, envy less - it builds temples.
Check your conflict: Subdue passions before debate begins.
Open a hospitable heart: Make newcomers feel older than their Membership.
Build trust economies: Keep small commitments to fund greater trust.
Rebuke in love: Correct privately, praise publicly.
Share victories: Rise together to make triumph sweeter.
Offer practical relief: Learn your Brother's need before offering aid.
Use inclusive language: Speak so every man feels the Level underfoot.
Help hands-on: Replace talk with sweat when serving.
Protect reputations: Guard absent Brothers as if present.
Anchor friendships: Build loyalty that outlasts shifting opinions.
Draw from grace: Extend patience equal to your own faults.
Join common projects: Bond through shared labour.
Link legacies: Mentor today to raise tomorrow's Masons.
Widen the circle: Shrink borders to grow Brotherhood.
Listen deeply: Create belonging through genuine hearing.
Be a bridge builder: Connect where division would profit.
Stay steady: Let reliability be your strongest adhesive.



THE LODGE MASTER

DUTIES OF THE WORSHIPFUL MASTER

OF THE LODGE

As the Masonic Lodge's leader, the Worshipful Master wears many hats. His duties and responsibilities include everything pertaining to his Lodge during his elected year.

- * Ability to perform Ritual and Degree Work
- * Masonic knowledge of Masonry's science of morals, symbols and allegory.
- * Delegation of duties to his Officers
- * Delegation of duties to Lodge Committees
- * Lodge regalia maintenance and upkeep
- * Trestleboard / Tracing Board Communication
- * Scheduling of all functions
- * Provides ongoing Education to the Brethren
- * Provides necessary updates of the Lodge By-Laws
- * Oversees all Financial issues of the Lodge
- * Represents his Lodge at Grand Lodge

Are you soon to become your Lodge Master?
The greatest honour comes to a Brother when he is elevated to the Chair as the Lodge Master, the Worshipful Master of the Lodge.



Source: www.masonic-lodge-of-education.com/lodge-master.html

Every month I receive

The Chronicle



from Hamilton South District.

Here's an article from its April 2026 newsletter:

MASONIC EDUCATION ***CONTEMPLATING THE FOUR TASSELS***

Submitted by V.W. Bro. Dave Ward



Representation of a Operative (i.e. a "working") Lodge

Note: This image illustrates the Operative Lodge overlaid the geographical, points of a Symbolic Lodge on one side, while the reverse side provides information, and an illustration of the Four Cardinal Virtues attached to the Loggia dei Lanzi, Piazza della Signora, Florence.

Freemasonry, as we understand it, is a progressive moral science taught by Degrees. It is a system "veiled in allegories and illustrated by symbols."

Nearing the end of “*the Junior Warden’s Lecture*” in the Entered Apprentice Degree, we find the following reference: “*Pendant to the four corners of the Lodge are four tassels, which represent the four Cardinal Virtues, namely Temperance, Fortitude, Prudence and Justice.*”

While central to Masonic teaching, these ideals are not unique to Freemasonry; rather they represent universal ethical principles valued across societies and philosophical systems. Within Freemasonry, these virtues then serve as guiding principles, creating the foundation upon which a Mason builds his moral and spiritual edifice.

By cultivating these virtues, Masons strive to improve themselves, and contribute to the betterment of society as a whole.

Even non-Masonic figures, such as the 18th C. poet, Alexander Pope, [*“A Little Learning”* by Alexander Pope, where he reflects on the dangers of superficial knowledge, urging deep understanding for true enlightenment.], acknowledged the importance of the Cardinal Virtues.

Interestingly, Pope lists these four virtues in the exact order found in Masonic Monitors of the day.

This parallel provides evidence that the emphasis on the Cardinal Virtues, within Freemasonry, likely emerged during the development of Speculative Freemasonry, reflecting the broader intellectual and philosophical currents of the enlightenment.

Given that the purpose of the Jr. Warden’s Lecture is to instruct the Candidate, with regards to the symbolism of the Lodge Room, and explain its various components, [*“as every character, figure and emblem has a moral tendency and serves to inculcate the practice of virtue in all its genuine professors.”*]

I have often wondered why we are told not to individually identify the four tassels pendant to its four corners and, although the Four Cardinal Virtues are included in the Entered Apprentice Lecture, the Lecture does not go into any detail about their significance, or give much explanation of their importance. We just simply name these four tassels for the Candidate as Prudence, Temperance, Fortitude and Justice.

To me this just seems especially strange, as we are described or understood as a symbolic Lodge, and the tassels thus appear to get short shrift. Then without further comment, the Jr. Warden immediately moves on to reflect on those distinguishing characteristics of a Freemason, which are Virtue, Honour and Mercy and our fundamental principles of Brotherly Love, Relief and Truth.

However, it should be noted that these Four Cardinal virtues are actually deeply rooted in Western philosophy, originating specifically in Books 4, 6, and 7 of Plato's Republic (circa 380 BCE), and are described by him as Wisdom, Temperance, Courage and Justice. These four virtues reflect the nature of the soul, which for him had three parts: namely Reason, Appetite and Spirit. Plato then applies this to society as a whole: and infers that the virtues of society should mirror the virtues of the individual soul.

Masonically speaking, the earliest reference to a "tassel" is found in The VoSL, where the following direction is given:

"Speak to the children of Israel, and bid them that they make fringes (tassels) in the borders of their garments, throughout their generations, and that they put upon the fringes a ribband of blue; that they may remember and do all my commandments, and be holy under your G-d" (Numbers 15: 38-40). (See Endnote on Fringes)

These same four virtues also appear in Jewish writings about 200 BCE, in the Book of Wisdom. *"For [Wisdom] teaches temperance and prudence, justice and fortitude, and nothing in life is more useful for men than these"* (Book of Wisdom 8:7)

[Note: Although the Book of Wisdom is presented as having been written by King Solomon, it is thought to have been written in Alexandria, by a Jewish author. At that time Alexandria was ruled by the Ptolemy dynasty, which was of Greek (Hellenistic) origin.]

Somewhat later these Four Cardinal Virtues were adopted by the Greek and Roman Stoic philosophers like Cicero (106—43 BC), Seneca, and Marcus Aurelius (121 CE — 180 CE).

For the Stoics, all other virtues were grouped — or hinged — around or under these Four Cardinal Virtues.

Cicero, like Plato, limits his list to four virtues: *"Virtue may be defined as a habit of mind in harmony with reason and the order of nature. It has four parts: wisdom, justice, courage, & temperance."* (De Inventione II, LIII) [5]

The Emperor Marcus Aurelius also discusses these virtues in his Meditations, and views them as the "goods" that a person should identify in one's own mind, as opposed to *"wealth or things which conduce to luxury or prestige."* (Book V:12)

Much later, Thomas Aquinas (1225 CE-1274 CE), in developing his theology suggested that *"a good life hinges upon these four cardinal virtues."* He then proceeded to rank these four virtues in what he considered their priority or precedence.

Prudence was ranked first, as it is concerned with the intellect. It is the virtue that allows us to judge correctly what is right and what is wrong in any given situation.

In your personal life, Prudence is crucial. It means considering the potential consequences of your actions, and thus making wise decisions, going forward.

Justice is the second virtue, because it is concerned with the will, which is also connected to the idea of rights. Justice should be the guide of all your actions, ensuring that your behaviour is both ethical and equitable. Practising Justice will help build trust and strengthen your relationships.

The third virtue is Fortitude, which allows us to overcome fear and to remain steady in our will in the face of obstacles, but it is always reasoned and reasonable. In your personal life, Fortitude can help you cope with hardships and bounce back from failures.

Prudence and Justice are the virtues through which we decide what needs to be done; Fortitude gives us the inner strength to accomplish it.

Temperance is the fourth and final virtue. It represents the restraint of our desires and passions (self control), and attempts to keep us from excess and, as such, it acts as the "*golden mean*" that helps determine how far we can act on our desires and passions.

In your personal life, Temperance means managing your emotions, staying level-headed and remaining focused on your long term goals.

Thus, make Prudence your guide, Justice your compass, Fortitude your strength and Temperance your discipline. If you practise these virtues consistently, you will not only grow as a person, - which is after all, what Freemasonry is all about, but you will also create a strong foundation for success in every area of your life.

The question for the inquiring mind then arises ... is it even possible to conceive of a critical and fundamental relationship between these tassels and these four virtues. If so, is it then possible to ascertain which tassel might represent which of these virtues for our ancient Brethren.

While I was working on a previous piece of Masonic education, I discovered that I was not alone in pondering this question. Another unnamed Brother had decided to do some research to see if he could find a suitable answer. He reached back to the *Operative Masons*, to see if they could provide an answer to this question.

I then came across a description of an Operative Lodge which provided the following explanation. These operative lodges were / are oriented in the same direction as the Tent of Meeting, (or the Tabernacle), of our Jewish brethren did, facing East, as Moses had been so instructed, while it accompanied them on their protracted forty-year return to Palestine, following their escape from bondage and servitude in Egypt.

King Solomon's Temple at Jerusalem also faced the East, which is the reverse of speculative Lodges; the entrance to the Temple / Lodge was in the East, and the enshrined God (or in the case of the Lodge, the Worshipful Master,) was situated in the West, so as to capture the rays of the rising sun in the East.

Our Four Tassels are derived from a time when Lodges in England often met in a rented room over a tavern.

"The 'Lodge' was first demarcated by simply drawing a square in the sawdust on the floor, and then later by having the Tyler 'chalking' a bare floor, appropriate to the Degree."

One suggestion for the source of these tassels is as follows:
"This practice gave way to the more sophisticated approach of erecting standing poles at the four corners of the square and roping off the enclosed area. In order to adorn the four posts, tassels were added to the rope ends and they remain so today, pendant to the four corners of the Lodge."

A second theory, perhaps more plausible, has been proposed by the English Masonic writer, J.S.M. Ward, when he offers the following explanation:

"But what probably strikes the initiate more than anything else about this carpet, [i.e. the tessellated pavement], are the four tassels which are woven into the pattern at the four corners. We are told that these represent the four cardinal virtues."

"However the true origin of these tassels, as of many more obscure points in our ritual, can be determined if we study the medieval methods employed by the Operative masons, when laying out the ground for a new building."

"The Master Mason, or Architect, as we would call him today, commenced his work by striking the centre of the piece of ground on which the building was to be erected, and from it he plotted out the square or rectangle on which the containing walls were subsequently to rise."

In operative minds then, the four tassels that were suspended to the four corners of the Lodge Room represented the guides which were used by the Master Mason not only to set out the four corners of the building, but also *"to assist any Mason to maintain a just and upright life."*

And, while these four tassels may hang silently in our Lodge rooms, we should not forget to contemplate their importance - as our Lecture, earlier on, has instructed us.

Like the Symbolic Lodge these Operative Lodges not only had a Worshipful Master, but also a Junior and Senior Warden [who was now seated in the East - as shown on the Representation of a Symbolic Lodge.]

In the Operative Lodge there was also a fourth Officer, denominated as The Superintendent of Work, who was seated opposite the Junior Warden.

Then the location and the symbolism of these four tassels, pendent from the four corners, can be explained in the following way:

The tassel in the corner at the Master's right-hand-side should represent Justice, and that on his left-hand-side should represent Temperance. The reason is that when ruling his Lodge, and managing his Workmen, the Master should rule with justice but tempered with mercy, so as to ensure that he will provide good service, and his Workmen will receive their just wages.

The tassel in the corner at The Superintendent of the Work's right-hand-side should represent Prudence, and that on his left-hand-side should represent Justice. Like his Master, whom he represents, The Superintendent of Work must not only be prudent in the use of his workforce and the materials they use, but he must also ensure the Workmen are treated with justice, and that they receive the wages they are entitled to, no matter the form of payment.

The tassel on the right-hand-side of the Senior Warden should represent Fortitude, and that on his left-hand-side should represent Prudence. The reason for this is that as the Officer who exercises direct control over the Workmen while they are at Labour, he is responsible for overcoming the many difficulties while working, and will therefore exercise fortitude over his Workmen to protect their welfare. He must also exercise control over his men's employment and the use of their materials with the utmost prudence.

The Junior Warden, whose duty it is to assist the Senior Warden, is responsible for the Men's welfare, especially when they are at rest and refreshment. The tassel in the corner to the right-hand-side of the Junior Warden should then represent Temperance. The tassel on the left-hand-side of the Junior Warden should represent Fortitude, because he is supposed to represent Hiram Abif, whose fortitude should always be emulated by ever Freemason.

“Simply stated, Temperance helps us practise self-control in our choices. Fortitude helps us to have the courage to face challenges. Prudence helps us recognize and choose right from wrong. Justice helps us to see what is fair and reasonable.”

From the foregoing, it can be seen that the four tassels representing Temperance, Fortitude, Prudence and Justice, in a sequence adjusted to suit a Speculative Lodge, should thus commence in the revised South-east Corner of the altered Lodge Room viz. The Representation, which is on the Master's left hand side, and then proceed clockwise around the Lodge Room.

These Virtues are often depicted in Art, and are illustrated with such familiar symbolic items as: Water and wine in two jugs for Temperance; a broken column for Fortitude; a book or scroll for Prudence and probably most familiar to us the sword, or a balance and scales for Justice (Wikipedia)

Finally, a concluding observation, proffered by the noted Masonic writer, Dr. Mackey, suggests that *“The tessellated border, as it is called, is a cord, decorated with tassels, which surrounds the Tracing-Board of an Entered Apprentice, the said Tracing-Board being a representation of the Lodge, and it symbolizes the bond of love --- the mystic tie --- which binds the Craft where-so-ever dispersed into one band of brotherhood.”*

These same Cardinal Virtues, which we know today as good judgment and common sense, moderation and self-control, courage and endurance, and honesty and sincerity; they are the marks of one who, in the words of the Ancient Charge, is *“a good man and true.”*

The Loggia dei Lanzi



Should anyone have the good fortune to visit Florence, Italy, and find themselves standing in the Piazza della Signora looking at the Loggia dei Lanzi, built between 1376 and 1382, adjacent to the Palazzo Vecchio, [the construction of which commenced in 1299,] when the Florentine government had commissioned a formidable palace to serve as the seat of the city’s governing body, the Signoria.

The building was finally completed in 1314, and it also became the residence for Cosimo Medici and his family.

On the loggia you will see four trefoils with the allegorical features in white, of the ancient Four Cardinal Virtues, situated between its three arches.

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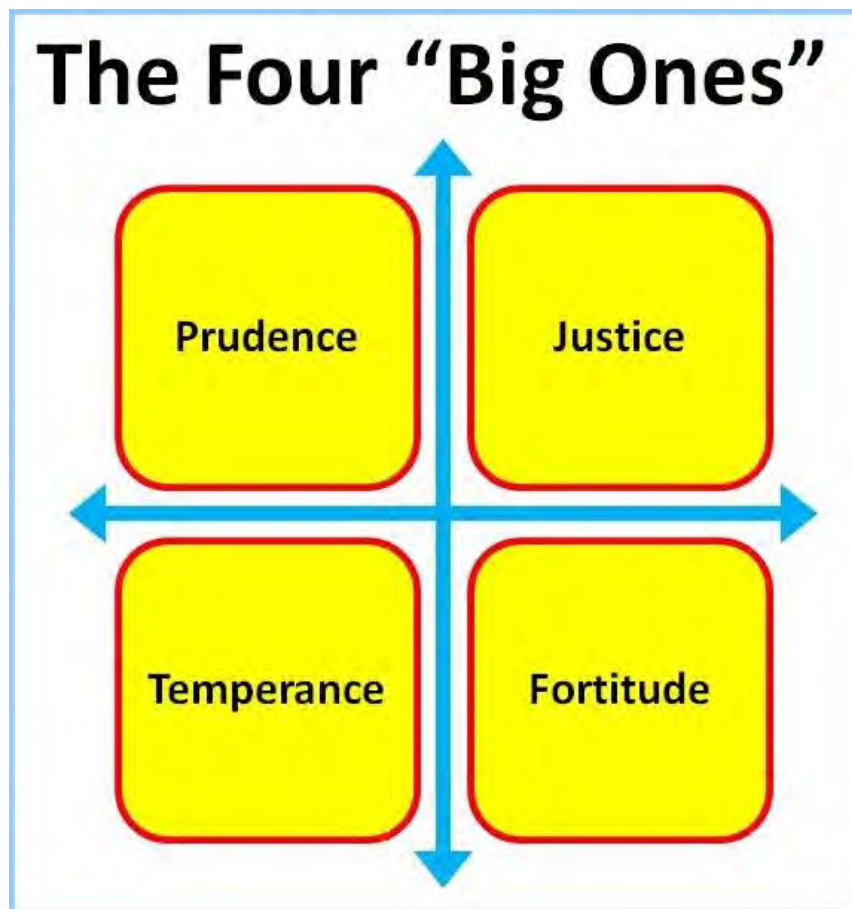
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The V of SL: Numbers; The Wisdom of Solomon.

& 4th Maccabees Ward, JSM,

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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)

The Committee on the Grand Master's Address closed its remarks with these observations on M.W. Bro. [Timothy Clark] Wardley: "*We congratulate the Grand Master upon the successful termination of his tenure of the highest office in the gift of his Brethren which has been greatly enriched by his untiring and faithful performance of the duties attached to it ...*"

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

Next month:

Events of 1946 - 1955

After the War. In 1946, Grand Lodge had on its Register 569 Lodges, with a total membership of 99,509. It expended \$65,630 on Benevolence. In 1955, there were 591 Chartered Lodges and five under Dispensation, with 130,177 Members. Total disbursements for benevolence were \$93,695.61.



THE TWENTY-FOUR INCH GAUGE

Operative masons used the twenty-four-inch gauge to measure their work. Today, the instrument symbolizes the twenty-four hours in a day. The hours are further divided into three equal parts encompassing eight hours each.

Freemasons are taught to allocate one-third for engaging in work, the second third to serving God and people in society, and the final third to sleeping and refreshing.

In some Lodges, the twenty-four-inch gauge is visibly divided into three different segments.

Source: masonicfind.com/masonic-symbols

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 next one:

May 2015

FREEMASONRY

AND WILLIAM HOGARTH'S "NIGHT"

=====

William Hogarth's "*Night*" is the fourth and last in the series entitled Four Times of the Day and is the most disorderly and violent of the four images, and is the most widely known of Hogarth's Masonic influenced drawings.

William Hogarth was born in 1698 (or 1697) in the parish of St. Bartholomew, London, and became famous for his caricatures and satires.

In terms of Hogarth's Masonic career, there are indications that he became a Freemason sometime in the mid to late 1720's and that he was a Member of the Lodge Meeting at the "*Hand and Apple Tree*," Little Queen Street, London, and later of the "*Corner Stone*" Lodge.

Hogarth's name appears as one of the Grand Stewards in April 17, 1735, and he is credited with also designing the Grand Steward's Jewel for the Grand Lodge of London and Westminster.

The "*Night*" is May 29, the anniversary date for the restoration of Charles II to the English throne, hence the Charing Cross statue bust of Charles I in the background.

The oak leaves on the alley-way signs and the hats of two of the men alludes to the English oak in which Charles II hid to escape the Roundheads following the Battle of Worcester in 1651.

The story became popular after the Restoration, and was remembered every year as Royal Oak Day.

So were the drunken Masons in the painting celebrating the Restoration of the monarchy or the Jacobite Kings in general, bearing in mind that one of the persistent accusations against Freemasonry at the time was that it was originally a Jacobite organisation.



The central characters in the engraving are a drunken Master of a Lodge Being assisted on his way by the Lodge Tyler, both of whom bear the wounds of a recent skirmish of some sort. The aprons the Masons are wearing are of interest as they are long, white, without any ornamentation and appeared to be tied at the waist by belts or tapes secured at the front.

The figure of the Worshipful Master is generally accepted to be that of Sir Thomas Veil, a member of Hogarth's first Lodge, and a magistrate at the Bow Street Magistrates Court.

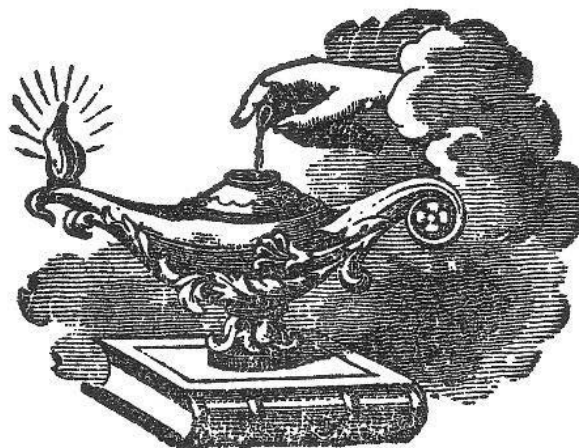
Veil was an unpopular figure due to the harshness of his sentencing of ginsellers, viewed as a hypocritical stance given his fondness for his own public drunkenness and debauchery, so much so that it was said his sentencing of females was more lenient if they "co-operated."

The contents of the chamber pot being tipped on his head are perhaps an allusion to the lack of esteem for which he was held by the general public.

However, are the contents of a chamber pot being tipped out the window, next to the symbol of an acorn, a subtle reference to the meaning given for the pass-word leading to the Second Degree?

Hogarth's "*Night*" is a pertinent reminder for those who sometimes espouse a rather romantic view of Freemasonry in London and Westminster in the 1720-30's, for it details the miseries of then current London life.

From the drunken barber-dentist cutting his customer, with pots of blood resting on the window-ledge, under which a homeless family huddles, whilst the Masons bear the wounds of a recent fight, and in the background tenants with all their possessions in a cart flee their landlord by night.





For a number of years, Bro. Francis Dryden sent me his monthly newsletter, *The Trestleboard*, from sunny Mexico. However, most unfortunately, it was 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:

MASONRY'S "FAILURE"

What if our grasp of Masonry is merely the tip of a colossal iceberg? In this revelatory exchange, the Old Tiler challenges the New Brother's ambition to "*advertise to the profane*", arguing that the true frontier lies in deepening internal insight.

The primary keyword, "*Masonry comprehension limits*", resonates throughout, inviting Freemasons to explore the vast, often hidden dimensions of brotherhood. Subtle yet provocative, this extract teases the profound depth of Masonic wisdom.

"WHY does Masonry fail so much?" puzzled the New Brother, dropping into a chair beside the Old Tiler in the anteroom.

"I didn't know it did," commented the Old Tiler.

"But then, I'm an old man and my eyes are not very good. Maybe I don't see clearly anymore. Tell me about it."

"Oh, you see well enough! You just don't want to admit that the order to the service of which you have devoted so much time and thought is just a failure!"

"Is that so?" The Old Tiler seemed surprised. ***"You interest me! But pity my foibles and tell me your side of it!"***

"Masonry fails because it doesn't interest men sufficiently to make them practise what they preach. I was at Jones' house tonight. Went to bring him to Lodge in the car.

After we had left, he said: 'Of course you know I'm not really going to Lodge! Got a lien on! Nice fat 111' poker game. Want to sit in?'

I told him I didn't. But I took him to his 'nice fat 111' game!"

Now, there is a man who tells his family a lie, that he is going to Lodge, and then plays poker."

***"I say Masonry has failed with him.
It hasn't even taught him to tell the truth!"***

***"Remember Roberts? He was arrested last week
for forgery. He has been a Member
for several years. Yet Masonry couldn't
teach him to be honest.***

***There was Williamson, who tried to kill
his doctor; and Burton, who has been
defending an ugly divorce suit ... they are
Lodge Members, but Masonry didn't teach them
to be what they ought to be."***

"And say ... did you hear about Lawson?

Well ... " the New Brother lowered his voice. ***"It's being whispered
about that ..."***

He leaned over to talk in the Old Tiler's ear.

***"Now, that isn't Masonry ... it's a violation of all his Obligations.
So, I say Masonry has failed with him. What do you say?"***

***"Yes, Masonry failed to make an impression on these men to suit you,
even as Masonry has failed to make an impression on you to suit me!"***
snapped the Old Tiler.

***"That last remark you made was unadulterated scandal!
Does Masonry teach you to talk scandal?***

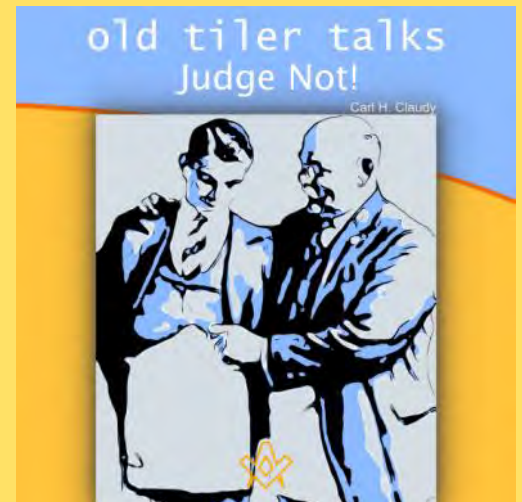
***But never mind that! Let me dig a few weeds out of the scrubby, ill-tended,
and un-watered garden you miscall your mind and see if we can't get it
ready to grow one straight thought!"***

***"I know Jones. He is a member of the city club, the country club,
Dr. Parkin's church, and a luncheon club. Neither church nor luncheon club
teach deception or foster lies."***

***"Both instruct in morality, one by precept, the other by practice.
By what right do you blame Masonry for Jones' failure to tell the truth,
any more than the church or the luncheon club?"***

***"Is Jones' mother to blame because she didn't teach her boy
never to tell a lie? How about his Sunday School teacher and his wife?
Are they to blame? If not, why is Masonry to blame?"***

***"Roberts has been accused of forgery. I don't know whether
he is guilty or not. Williamson seems to have had some real justification
for feeling enmity toward his doctor, although nothing justifies murder,
of course."***



“Burton may be sinner or sinned against ... I don't know. As for Lawson, it will take more than your whispers of scandal to make me believe ill of a Brother until I know something.”

“But let us suppose Roberts a forger, Williamson a murderer, Burton a Don Juan. All of these men grew up, went to school, got out in the world, joined clubs, societies, orders, became Masons, members of a church ...”

“Why pick on Masonry as the failure when these men go wrong? Is it just? If the church of God can't keep a man straight how can Masonry be expected to?”

“It is rankly unjust to blame Christ for the failures of those who profess to follow Him. Was it Christ's fault that Peter denied Him and Judas betrayed Him?”

“Was it the fault of the religion they professed? Or was it the fault of the man, the character, the up-bringing, the times?”

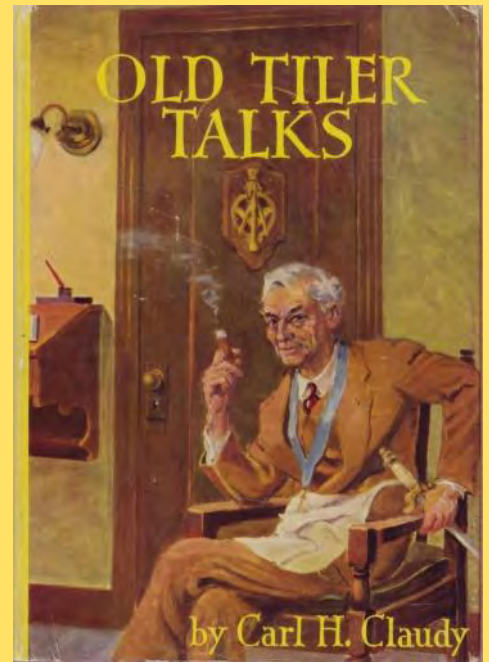
“Men fail, and fall, and rise and try again ... or fall and stay in the mud. To those who rise, Masonry has a helping hand to extend. To those who fail and stay fallen, she has charity. Not hers the fault that humanity is frail. She holds the torch; if they close their eyes to its radiance and refuse to see the narrow path that torch illumines, will you blame the torch?”

“Masonry does not fail men. Men fail Masonry. Masonry has the teachings, the thought, the ennobling influence, the example to set, the vision to show those who have eyes to see.”

“If they close their hearts to the ennobling influence, will not profit by the example and shut their eyes to the vision, is that the fault of Masonry?”

“You, my Brother, have just talked scandal without proof; a whispered slander against the good name of a Mason. Has Masonry failed with you that it has not taught you tolerance, brotherly love, reticence, charity of thought? Or is the failure in you as it may be within these men you mention?”

The Old Tiler waited.



**The New Brother hung his head.
At last he spoke.**

“I am most properly rebuked. How shall I make amends ?”

***“A great teacher said to you and all like you and to me
and to all like me: ‘Go, and sin no more !”,
answered the Old Tiler reverently.***



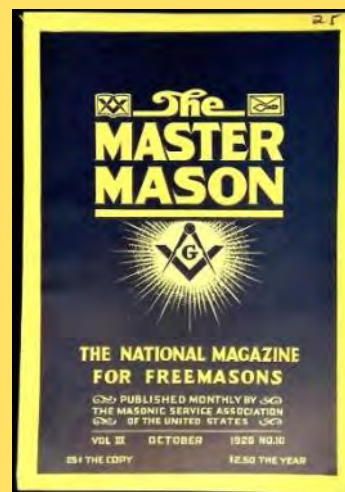
Bro. Carl Harry Claudy (1879 - 1957) was an American author, magazine writer, and journalist for the *New York Herald*.

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.



AUSTRALIA AND NEW ZEALAND: EMPIRE'S FURTHEST REACHES

Captain James Cook was a Freemason. When British colonization of Australia began in 1788, Military Lodges arrived with the First Fleet. The first civilian Lodge in New South Wales formed in 1820, less than 35 years after initial settlement.

Australian Freemasonry developed alongside colonial administration. Many of Australia's early governors were Freemasons. Lachlan Macquarie, the fourth governor of New South Wales,

arrived in 1810 and became a major patron of Australian Masonry. His administration's infrastructure projects employed many Masonic contractors and builders.

The pattern repeated across Australian colonies: Military Lodges arrived first, civilian Lodges followed quickly, and Masonic Membership became a mark of social status in developing colonial society. By 1850, Lodges operated in Sydney, Melbourne, Adelaide, Perth, and numerous smaller settlements.

New Zealand followed a similar trajectory. Military Lodges arrived with British troops during the 1840s land wars.

Civilian Lodges formed in Auckland, Wellington, and Christchurch as European settlement expanded. Both Australian and New Zealand Lodges initially operated under Irish, Scottish, or English Warrants before eventually forming independent Grand Lodges.

Source: squareandtravel.com/how-freemasonry-conquered-the-world



I'm very pleased to learn that Bro. Francis Dryden has resumed sending out his monthly newsletter, *The Trestleboard*.

Here's an excerpt from his April 2026 issue:

FREEMASONRY AND CHARITABLE WORK: A LEGACY OF RELIEF AND BROTHERHOOD

By W. Bro. Bob Howe
W. Master, Axixic Lodge No. 31
M.W. York Grand Lodge of Mexico



Freemasonry, one of the world's oldest and largest fraternal organizations, is built on three core tenets: Brotherly Love, Relief, and Truth.



While often associated with ritual, symbolism, and moral self-improvement, its commitment to charity ... known within the fraternity as "*Relief*" ... stands as one of its most enduring and visible contributions to society.

Unlike many organizations that seek public acclaim or conduct large-scale fundraisers, Masonic charity is typically funded quietly by Members' voluntary donations and emphasizes discreet, effective giving. This tradition has evolved from mutual aid among medieval stonemasons into a global network of support that touches millions.

Historical Roots of Masonic Philanthropy

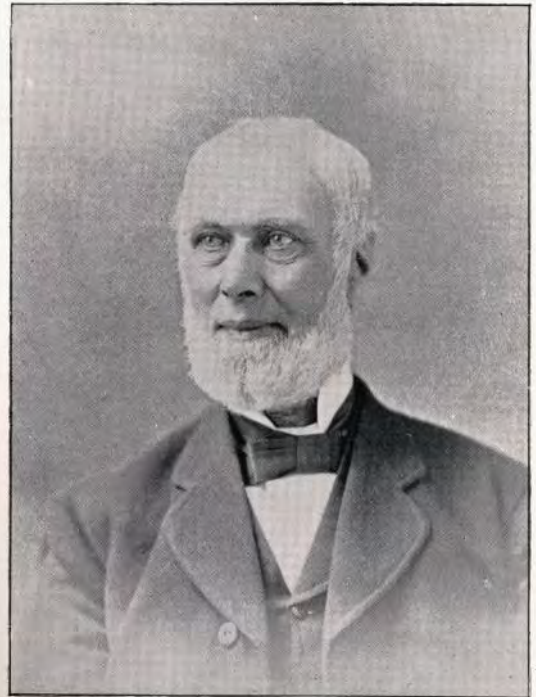
Charity has been central to Freemasonry since its transition from "*operative*" (working) masonry in the Middle Ages to "*speculative*" (philosophical) Freemasonry in the early 18th century.

Early Operative Lodges functioned partly as mutual benefit societies, providing relief to Members who were sick, injured, or unemployed. As the fraternity grew, this evolved into a broader moral imperative to aid the needy without expectation of reward.

Historical records show Masons establishing orphanages, schools, and hospitals long before modern welfare systems existed.

In times of crisis, such as the 1871 Chicago Fire, Masonic Boards of Relief co-ordinated massive donations from Lodges across the U.S. and abroad.

[Editor's Note: My second great grandfather, W. Bro. William McBride, fifth mayor of London, Canada West [now Ontario], in 1859, having had the distinction of being the first person to be elected by the populace for this position, was the W. Master of St. John's Lodge No. 209, G.R.C. in 1871. *"In October, the Lodge appropriated \$100 for the assistance of Brother Masons who were sufferers by the late disastrous fire in Chicago. The W.M. [William McBride], Secretary [J.H. Bell], and Treasurer [John Smart] were appointed a committee to see that the money was properly distributed. The following month the amount for the same purpose was still further increased."*



BRO. WM. McBRIDE, P.M.

The Historical Sketch of St. John's Lodge No. 209, G.R.C. Ancient Free And Accepted Masons, From Its Inception as 209, I.R., in 1841 to 1955 (Hunter Ptg, London, 1957), pp. 38 - 39.

During the 1918 influenza epidemic, Masonic facilities opened their doors to non-Masons in need. This spirit of service ... giving and receiving without reward ... remains a guiding principle today.

The Principle of Relief in Practice

Freemasonry teaches that true charity extends beyond financial aid to include time, compassion, and community service. Members are encouraged to practice "*relief*" toward fellow Masons, their families, and the wider public, all within their means and without detriment to their own responsibilities. This is not limited to money: it encompasses volunteering, mentorship, and hands-on support.

Modern Masonic charity operates at multiple levels: individual Lodges support local causes, provincial or state Grand Lodges manage larger funds, and appendant bodies (such as the Shriners) run specialized programs. Importantly, Freemasons rarely publicize their giving, aligning with the principle of humility. As one Masonic source notes, "*Freemasons are taught to practise charity and to care ... for the community as a whole through charitable giving and volunteer efforts.*"

Iconic Masonic Charitable Initiatives

One of the most recognizable examples is Shriners Children's (formerly Shriners Hospitals for Children). Founded in 1922 by the Shriners fraternity ... an appendant body of Freemasonry in response to a polio epidemic, the first hospital opened in Shreveport, Louisiana. Today, the network spans North America with hospitals, clinics, and outreach centres offering specialized pediatric care for orthopedic conditions, burns, spinal cord injuries, craniofacial issues, and more. Care is provided free of charge regardless of a family's ability to pay or any Masonic affiliation. In 2021 alone, the system recorded over 440,000 patient visits. Shriners emphasize family-centred, long-term support, with recent expansions into outpatient models and international outreach in Canada and Mexico.

In England and Wales, the Masonic Charitable Foundation (MCF) — often called the Freemasons' Charity ... serves as the primary vehicle for organized giving. Established in 2016 through the merger of four primary vehicles for organized giving. Established in 2016 through the merger of four longstanding Masonic charities, it is funded entirely by Freemasons for their families.

The MCF provides grants for financial, health, and family support to Masons, their widows, and dependents, while also extending aid to non-Masonic individuals and community organizations.

Since its inception, it has awarded around £50 million in grants, including £27 million in the 2024/25 period. Projects range from hospice improvements and medical research to disaster relief and local community initiatives, such as funding for toddler groups or support for those with inflammatory bowel disease.

Across the United States, each state's Grand Lodge maintains its own charitable arms.

Examples include:

- Minnesota Masonic Charities, which has distributed over \$70 million since 2006 for education, eldercare, cancer research, and youth programs.
- Pennsylvania's Masonic Charities, offering senior services, youth support, and historical preservation.
- California's Masonic Homes and foundations, providing residential care, mental health outreach, and emergency relief.

Many jurisdictions also run scholarship programs, blood drives, and community relief funds.

Broader Impact and Volunteer Service

Masonic charity's reach is impressive in scale and discretion. In the UK, Freemasons contributed £51.1 million to causes in 2020 alone, supporting air ambulances, emergency vehicles, cancer research, and disaster responses such as the Grenfell Tower fire. Globally, the fraternity logs an estimated 18.5 million volunteer hours annually.

In North America, collective efforts raise more than \$2.6 million daily for national and local charities, including scholarships, homes for the elderly, and aid for orphans and the sick continuing the tradition from Freemasonry's earliest days.

Lodges often partner with non-Masonic organizations for projects like food banks, veteran support, and youth mentorship. During the COVID-19 pandemic, the MCF and other bodies rapidly allocated millions for relief efforts.

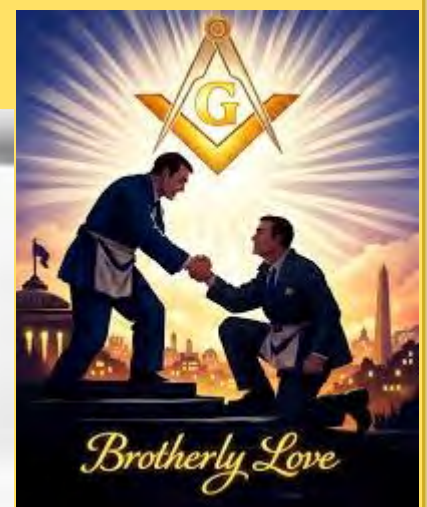
Why Freemasonry Prioritizes Charity

For Masons, charity is not an add-on but an expression of personal growth and moral duty. It embodies the belief in the "*brotherhood of all mankind*" and the idea that improving oneself naturally leads to improving the world. As one observer put it, "*Charity is viewed as a fundamental part of a Mason's personal development — an expression of love, compassion, and moral responsibility.*"

This approach ... quiet, Member-funded, and community focused ... distinguishes Masonic philanthropy from flashier campaigns. It has built hospitals that heal thousands, funded research that advances medicine, and provided relief in countless quiet crises.

In an era when fraternal organizations sometimes face scrutiny, Freemasonry's charitable record stands as a testament to its values. Through centuries of change, one constant remains: Masons continue to build better lives, one act of relief at a time. Whether through multimillion-dollar hospital networks

or local Lodge donations, the fraternity's commitment to charity proves that true brotherhood extends far beyond the Lodge room.



Bro. Dryden ends his newsletter, *The Trestleboard* with this:

JUST IN CLOSING

In most parts of the world you will hear this instead of good night or good bye at a Masonic gathering of any kind ...

Happy to meet, ...
Sorry to part ...
Happy to meet again!

And here in Spanish from R.W. Bro. Christian Martinez:

Feliz de reunirnos ...
Tristes de partir ...
Feliz de reunirnos de nuevo!

Ask not what your Lodge can do for you ...

But what you can do for your Lodge!

See you in Lodge! ...

Soon!



**Why did the Freemason
bring a pencil ???**

**To draw
quick conclusions !!!**



SOMETHING TO PONDER !!!



Question:

What is the longest word in the English language with just one vowel?



Did you know “*strengths*” is the longest word in the English language with one vowel?

According to the Guinness Book of World Records, “*strengths*” is the longest word in the English language with one vowel.

The word contains nine letters, eight of them being consonants.

Strengths

Strengths has only nine letters, but all except one of them are consonants! This earns the word a Guinness World Record. It is also one of the longest monosyllabic words of the English language.



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 !!!



THE CLOTHES OF A MASON

April 25, 2023



Do you wear the clothes of a Mason?
Do you put them on every day?
Do you wear them with pride and put ego aside?
Do they mirror the things that you say?



Is your tux shirt as white as your apron?
Does Benevolence shine like your shoes?
Does Relief firmly rest like the jewels on your chest?

Are they things that you honestly use?
Or does Faith come off with your bowtie.
Will Hope slip off with your vest.
Does Charity stay when your coat goes away.
And Truth disappears with the rest.



We consider ourselves very proper.
Bib and tucker sure make us look fine.
But if they simply hide,
We're not Masons inside.

Reputation will surely decline.
When we put on the clothes of a Mason.
The whole world will think we look swell.



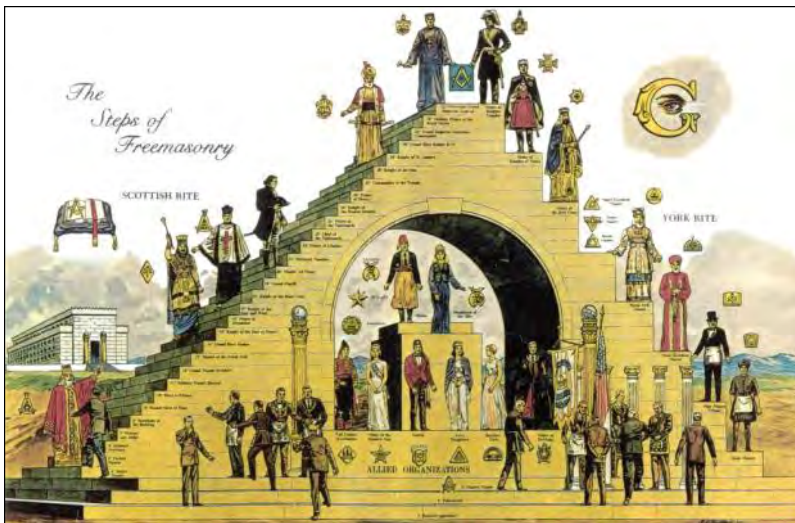
But clothes can't disguise if our true lives are lies.
So be sure that you're wearing them well.

R.W. Bro. Bob Keay

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 ...

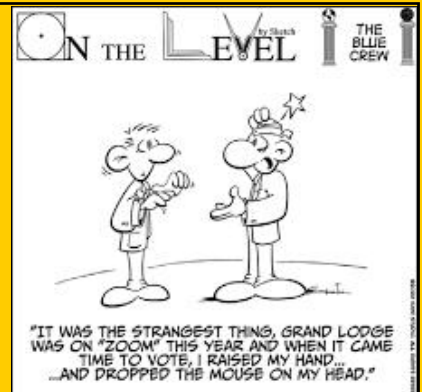
All bodies are encourage to share their events:

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 !!!



“Opportunities For Further Light”

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 >.



Here's a cautionary warning from



Rorab Shrine Club of North Bay
Celebrating 99 Years of Serving Children

The Last Word

By Noble Rob "Tinman" McDonald

HOW AI IS HELPING SCAMMERS

SCAMS TARGET YOU PROTECT YOURSELF



Folks, the world is changing at an unprecedented pace, which is both a benefit and a curse.

Benefits include fantastic advancements in medicine and alternate sources of energy and AI (Artificial Intelligence). We see AI almost daily now. I'm not going to debate the benefits or downfalls, except to say that **SCAMMERS** have really jumped on board with AI for their scams.

Yes, the bad guys see the benefits of AI.

A recent survey by Interac® in Feb 2026 revealed that about 8 out of 10 Canadians (79%) feel scams are increasingly mirroring real life. The survey found that AI is enabling fraudsters to create highly convincing scams faster than ever before. AI has become so realistic, 66% of Canadians believe AI scams are more realistic and responsive to current

events, that the longstanding flags that once helped Canadians spot fraud, are becoming less and less reliable. The traditional warning signs of spelling mistakes, poor grammar, haphazard formatting, poor graphic copying, can no longer be trusted indicators of fraud.

An event that happens around the corner or halfway around the world can be parlayed into a scam in mere hours, once the scammers task AI with creating a legitimate looking websites or messages. They even create false images that look like something bad has really happened and the image is so real that it invokes you to want to do something about it.

What is really concerning in the study was that this AI impact is showing up in everyday interactions with more than half of Canadians (53 per cent) saying that they have doubted, filed an email request or a text request as spam, and/or ignored legitimate messages from trusted organizations, because they thought it was a scam. So real organizations that help people are feeling the impact of these scammers AI fake sites because we don't trust the real ones that do need the help, because the fake ones are so good.

So, this means we all need to slow down. Take a breath. Do our due diligence for any request that comes to us.

I like to tell people that are unsure or skeptical to do this one little thing. **CONFIRM, CONFIRM, CONFIRM.**

As the old saying goes "there is more than one way to skin a cat". So, there are other ways to confirm what someone sent you is legit. Ask friends, neighbours, go online and query information forums.

Remember before the internet, that if someone was trying to scam you it came thru the mail, or over the phone, or in person. If you weren't home, you didn't see the person, or get the call or the mail, You could just set it down on the table and forget about it for days. There was no pressure to respond immediately. Same holds true today. No hurry to rush to respond to a message or a call.

but in this hurry up world that is what we are being conditioned to do.

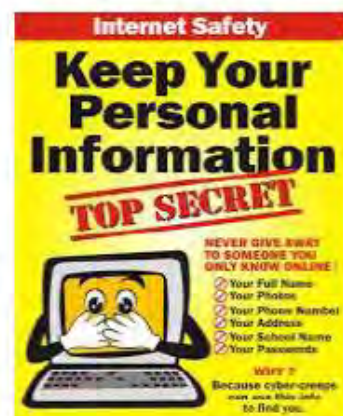
So much so that 6 short years ago the Canadian Anti-Fraud Centre reported losses of \$165 million. Guess what it is for 2025?

\$700 million.

Unsure, don't know, don't be afraid. Ask a friend or family member if you think a message or a text or a website is legitimate. If you find that it is a scam or a fraud, then share that knowledge. The more we help each other, the less we give scammers.

Happy Safe Spring all.

Tinman



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 Beacon: Lighting the Way !!!*” newsletter, please send me a note.

If you have received this issue of “*The 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 Beacon: Lighting the Way !!! and Peterborough District Historian.
Past Peterborough District Deputy Grand Master (2007 – 2008)
E-mail: ddgm2007@nexicom.net



**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 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.