

Dear Brethren,

Enclosed please find the *The Electronic Beacon: Lighting the Way !!!*, Volume Nineteen, Issue 06 (Whole Number 191), Sunday, 01 February 2026.

This issue contains 146 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 06 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 *D.D.G.M. 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,

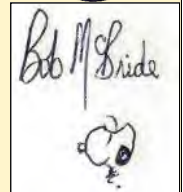
R.W. Bro. Bob McBride

[* 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

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

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

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

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

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



Ontario Masons

Volume Nineteen, Issue 06

Whole Number 191

Sunday, 01 February 2026

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- " *LEARNING THE WORK* " by Carl H. Claudy
- " *Bob The Beggar* ", poem by R.W. Bro. Robert A. Keay
- " *Opportunities For Further Light* " including Correspondence Courses on Masonic Education and *Heritage Lodge No. 730 A.F. & A.M., G.R.C.* pp. 141 - 145
- Final Words: " *Happy To Meet Sorry To Part Happy To Meet Again* " p. 146



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

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W. Bro. Brian Lalande
District Secretary

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

Greetings, Brethren,

It is hard to believe that the first half of our Masonic year is already behind us. I would like to take this opportunity to thank all of the Brethren of the Peterborough District, as well as the Members of our Grand Lodge Committees, for your continued hard work and dedication to your Lodges and to the Craft.

As the District Deputy Grand Master of our great District, I have had the honour of taking part in several truly meaningful milestone moments.

In October 2025, Peterborough Lodge No. 155 presented a 70-year pin to W. Bro. Garry Robinson, with all three of his sons in attendance. It was a great privilege to be part of such a remarkable milestone in Masonry.

In January of this year, I also had the honour and privilege of presenting a 50-year pin to W. Bro. Brian Lalande of Percy Lodge No. 161, and to V. W. Bro. John Haig of Golden Rule Lodge, Campbellford No. 126. Both of these Brethren have been active and dedicated Masons within their Lodges and have also served our District faithfully as District Secretaries.

I am proud to announce that all Lodges in our District are now participating in the Cornerstone Program. I extend my congratulations to the three Lodges that have already achieved their designation: Otonabee Lodge No. 101, Golden Rule Lodge No. 126, and Village Lodge No. 145.

It is very encouraging to see our Lodges working together to achieve the goals set out by the Cornerstone Program.

It is truly inspiring to see so many new Members joining our fraternity. If we continue to set the example through strong ritual and by practising Brotherly Love, Relief, and Truth, our great fraternity will continue to prosper through our collective endeavours.

I look forward to seeing all of you very soon.
May the Great Architect of the Universe watch over you and your families.
Thank you, Brethren.



**R.W. Bro. James J.M. Dunn,
Peterborough District Deputy Grand Master
2025 - 2026
705-653-6234
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**W. Bro. Brian Lalande
Peterborough District
Secretary
2025 - 2026
705-977-5295**

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Ontario Masons

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

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].

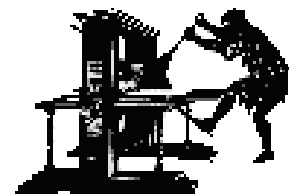
- Editor, *The Electronic Beacon: Lighting the Way !!!*
- Peterborough District Historian,
- Past Peterborough District Deputy Grand Master (2007 - 2008).



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

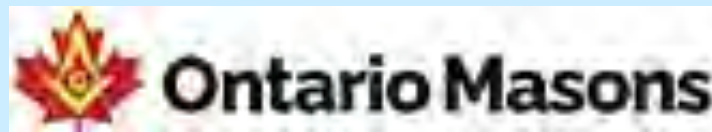


Price: \$ 82.15 T.I.P. (Tax In Price)





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



Ontario Masons



**Cancer Prevention
Month !!!**



February 2026



Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Dark Chocolate Day !!! 	2 Groundhog Day !!! 	3 Clementi 313 3rd: Bro. Shan Shao	4 Percy 161 3rd Widows Sons: Bro. John Rutherford	5	6 Wear Red Day !!! 	7
8 	9 Golden Rule 126 3rd: Bro. Scott Wark	10	11 Village 145 Masonic Education	12	13 	14 Happy Valentines Day !!!
15	16 Family Day !!!	17 Peterborough 155 3rd: Bro. Tom Papadopolous	18 Otonabee 101 Official Visit Masonic Ed: Bro. Bob Docherty	19	20 	21
22	23 Havelock 435	24	25	26 Set a Good Example Day !!!	27	28

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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Tel: 905-528-8644 - Fax: 905-528-6997
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:



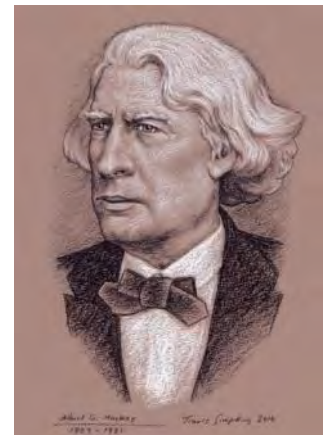
Charity No. 2477



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

MENTORSHIP TEAM CHAIRMAN

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

SPECIAL EVENTS

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

DISTRICT EVENTS RECORDER

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

DISTRICT HISTORIAN

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

NEW MEMBERS LIAISON

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



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

COMMUNICATION

COMMUNICATION DISTRICT SECRETARY

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



BEACON (*electronic newsletter*)

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

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(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 Maimi



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.

IS CIVIL SOCIETY OBSOLETE

Revivified during the 1980s after a long period of dormancy, the concept of civil society — those forms of communal and associational life which are organized neither by the self-interest of the market nor by the coercive potential of the state — introduced considerable fresh air into both the theory and practice of contemporary societies.

For activists, especially Eastern European dissidents struggling against Communist dictatorships, civil society offered a language of volunteerism and freedom.

And for social scientists and political theorists everywhere, civil society served as a reminder that, even in the modern world, there was more to social life than political economy; while no one doubts the power of private companies and public government, families, neighbourhoods, voluntary organizations, and spontaneous political movements nonetheless survived and, on occasion, could assume dramatic importance.

No wonder, then, that the idea of civil society went from theoretical and academic conceptualization to fodder for politicians in record time. Left, right, and centre found something appealing in the idea. Senator Bill Bradley articulated the theory of civil society to the National Press Club; Senator Dan Coats introduced a series of bills in Congress to promote its recovery; and General Colin Powell spoke the language of civil society at the volunteer summit in Philadelphia. In Pennsylvania and Massachusetts, organizations were founded to promote civil society in American life.

The publication of Robert Putnam's article "*Bowling Alone*" was greeted by unprecedented media and popular attention to a work of scholarship. While one could — and many did — challenge Putnam's data and interpretations, it was impossible to argue that interest in the idea of civil society was somehow manufactured or unguenuine. Clearly the idea and the national mood worked in tandem.

Too Popular for Its Own Good

Some ideas fail because they never make the light of day. The idea of civil society, many critics charged, failed because it became too popular. One hears this mostly among academics, who rightly, if often intemperately, see it as their mission to question any received or conventional wisdom. For Jean Cohen, who, with Andrew Arato, wrote a massive tome tracing the intellectual history of civil society, the concept that originated out of Hegelian philosophy is inevitably corrupted and cheapened when American politicians try to use it in their speeches.

Along similar lines, Adam Seligman argues for “*the inadequacy of the idea of civil society as a solution to . . . contemporary impasses.*” Modern life, Seligman writes, requires ways in which large-scale, impersonal societies can generate trust among strangers, but civil society implies small-scale worlds of personal relationships that are what Seligman calls “*pre-sociological*” in nature. Civil society, from his perspective, is an anachronism.

While one ought always to welcome criticism of any idea, these kinds of theoretical points strike me as off the mark. It is certainly useful to inquire into the origins of the term civil society and to be reminded of its context in 18th-century Scotland or 19th-century Germany, but just about all the terms we use today meant something different when they were introduced.

When Adam Smith talked about the market, a term he actually used rarely, the systems of exchange he had in mind bear little resemblance to the impersonal, complex, and rule-driven methods of seeking to maximize return that the term has taken on in contemporary microeconomic theory.

The same thing applies to a term like civil society. In the writings of Hegel, it may have referred, in Seligman’s words, to a realm in which “*free, self-determining individuality sets forth its claims for satisfaction of its wants and personal autonomy,*” but that does not prevent us from using the term today to describe families, churches, and neighbourhood associations — so long as we are clear that we are doing so.

Nor is it persuasive to argue, as some critics do, that civil society is a term appropriate to Eastern Europeans trying to carve out free space in a corrupt Communist system, but not to Americans thinking about volunteerism. If anything, an understanding of civil society as a realm standing between the market and the state is more relevant to contemporary American experience than it is to the situation in former Communist countries.

Eastern Europe is experiencing the traumas of the transition to capitalism. Trust, co-operation, and altruism — behaviours generally associated with the virtues of civil society — are not much in evidence; crime, cheating, and rampant suspicion are. Events in that part of the world since 1989 suggest that Eastern European countries will have to pass through some of the more unpleasant dynamics of pure market economies before they will be ready for civil society.

Americans, by contrast, have already had their robber barons. Despite our own dispositions toward unfettered capitalism, we have much more strongly developed social institutions capable of cultivating civil society than do Eastern Europeans.

The question is not whether academics and politicians are using the term “*civil society*” correctly; it is whether the reality they are trying to capture when they use the term is accurate.

Civil Society in Decline?

A more valuable criticism of the idea of civil society is that writers like Putnam and me, who make the case that civil society has declined, have our facts wrong.

Implicit in this criticism is not just the question of whether soccer leagues are an effective replacement for bowling leagues or whether television is the culprit for declining rates of civic engagement.

Rather, moral and political world views clash where the institutions of civil society are presumed to exist. For many feminists, for example, the whole idea that civil society is in decline can be interpreted as part of the backlash against women’s entry into the workforce, since it was women historically who assumed the burdens of family and communal life.

But it is not just feminists who advance this line of argument. The feminist critique, rather, is shorthand for a defense of modernity against nostalgia. Women’s entry into the labour force is just one of many changes in America since the 1950s that can be understood as part of the desire of individuals to have more control over their lives.

Others might include greater social and economic mobility, the breakup of neighbourhoods organized along lines of racial caste and ethnic homogeneity, and the desires of the young (and the old) for more autonomy. Defending those changes, writers in this tradition argue that we ought to scrutinize carefully any claims that a past golden age was more wholesome than present discontents, if for no other reason than to check the propensity of social critics to romanticize an era which, however communal it might seem in retrospect, gave people less freedom than they have now.

I feel attracted to both sides in this debate.

My book, Whose Keeper? Social Science and Moral Obligation, published in 1989, was one of the first attempts to take the concept of civil society as it had emerged in Eastern Europe earlier in the decade and apply it to modern Western societies.

In that book I spent considerable time comparing the United States, which relies more on the market, with Sweden, Denmark, and Norway, where the state plays a major role. Is there any evidence, I asked, that both kinds of societies, no matter how different in the institutions they use to fulfill moral obligations, are nonetheless similar in neglecting a third realm of social life which is neither economic nor political?

My conclusion — based on such indicators of voluntary activity as blood donations, charitable giving, and the treatment of the young and the elderly — was that both did indeed tend to neglect the role of civil society. My book was written from the perspective that civil society would hardly be worth discussing unless it was in danger.

At the same time, I shared the political perspective of the anti-nostalgia camp. Worried that my book would be interpreted as a call to return to a world of racial caste and gender discrimination, I wrote that a healthy realm of civil society was necessary, not to reject modernity, but to complete its trajectory. Already then, and even more since, I felt a strong distaste for the Jeremiah-like social science practitioner whose description of America in decline seemed to have as much to do with his own distemper as with empirical reality.

I hoped that at least parts of Whose Keeper? would be proven wrong, as indeed, parts of it were. Scandinavian societies, for one thing, reached the limit of their reliance on the state: Swedes retain their distaste for volunteerism, but they have been forced to cut back the welfare state, while the Danes, who do not like the Swedish cutbacks, have always had more tolerance than the Swedes for private schools or grass-roots organizations.

And in America, the very fact that civil society became so popular a term suggested that my predictions of its weakening were premature.

Controversies over the presumed decline of civil society are deep and divisive, but they also serve as a model for how important ideas ought to be discussed. There seems little doubt that some of the more alarmist accounts of civil society's decline, including my own, were exaggerated. Robert Putnam's earlier formulations of the degree to which social capital has been depleted have been effectively criticized by a veritable academic and journalistic industry, but that only testifies to the power of Putnam's way of analyzing the problem, the initially persuasive nature of the data he assembled, and his skill at calling attention to this idea.

The social sciences cannot be modeled exactly on the natural sciences, but they do have this one similarity with them: the hypotheses they advance must be subject to as vigorous a process of disconfirmation as possible, after which they ought to be reformulated and reworked to account for alternative data and interpretations. This is exactly what has happened to "*Bowling Alone*."

Adapting to New Realities

At the same time, there remains an important core of truth in Putnam's argument. When all the data and interpretations are sorted out, my guess is that the story will run something like this: those who worried that civil society was in decline were correct to suggest that something serious was taking place in that realm of social life which — whatever we call it — relies on co-operation, altruism, and intimacy.

But those changes can best be understood as qualitative rather than quantitative in nature. It is not the number of organizations to which one belongs that matters. Nor is it whether they require active members or rely mostly on mailing lists. Americans retain their social and civic instincts, but they have little choice but to shape them to the new realities of two-career families, suburban life styles, and rapid career changes. There is little question that the world of civil society at century's end bears little relationship to the images Americans often have of how communal and associational life is supposed to work.

There are, however, many open questions about what this new world of civil society looks like and whether it can play the role that important theories of democracy have assigned to civil society in the past.

Less likely to find civil society in neighborhoods, families, and churches, Americans are more likely to find it at the workplace, in cyberspace, and in forms of political participation that are less organized and more sporadic than traditional political parties.

Can these newly emerging forms of civil society act as a buffer between the market and the state, protecting Americans from the consequences of selfishness on the one hand and coercive altruism on the other?

Will they encourage people to practise political participation, learning through the local and the immediate what it means to be a citizen of the nation and even the world? Are they sufficient to encourage in people a sense of responsibility for both themselves and those with whom they share their society?

We will obviously not have definitive answers to these questions for some time, if ever. Still, I think the outlines of a general answer are already evident.

If we listen carefully both to those who worry about civil society's decline and to their critics, we ought to come away impressed by the capacity of Americans to reinvent their worlds. The lament that civil society is in decline too often pays insufficient respect to this perpetual reinvention. It is a testimony to Americans that they constantly tinker with families, neighbourhoods, and churches, searching for new forms that provide for both tradition and modernity, freedom and community. The nostalgia trap is a real one, and we are best off not falling into it.

At the same time, there is no guarantee that new forms of association will satisfy what civil society has often been called on to do. That is why, even as we avoid nostalgia, we also ought to listen to the worrisome tone in accounts of civil society's depletion. The fact that changes in the nature of the family benefit women does not necessarily mean that they benefit children.

Organizations devoted to single-issue causes encourage political activism, but not in the same way as organizations more concerned with the public interest.

Political campaigning which relies on television can educate voters and turn them out, but does not encourage responsibility in the same way that political parties once did. Churches which recruit new members in ways more similar to therapy than religion have their uses, but encouraging acceptance of the tragic limits to life is not one of them. The more things change, the less they stay the same.

Civil society, in short, is not obsolete; it can never be. Without a realm of associational and communal life independent of the market and the state, we cannot experience the richness of citizenship and the rewards of personal and group responsibility.

But one term in the discussion of civil society is, or ought to be, obsolete, and that is the notion of decline. We ought to abolish from our language dealing with social institutions and practices a way of thinking which compares the present with some mythic past — as well as some hopeful future. What we need when we talk about society is not a sense of the worlds we have lost. We need to live in the world we have as best we can. So long as that is the case, civil society will always be around us — and can always be improved.

Contributed by R.W. Bro. Bob Keay
Author Unknown



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

TWO MASONIC PILLARS

These two pillars are constructed at the entrance of Masonic Lodges.

In the Bible, two pillars known as Boaz and Jachin, stood at the porch of Solomon's Temple.

Boaz was the left-hand pillar which meant "*In Him is Strength*," and the right-hand pillar Jakin means "*He Establishes*."

In Freemasonry, the two pillars symbolize opposite pairs.

W.L. Wilmut described opposites as,

"good and evil; light and darkness;

active and passive; positive and negative; yes and no; outside and inside; man and woman..."

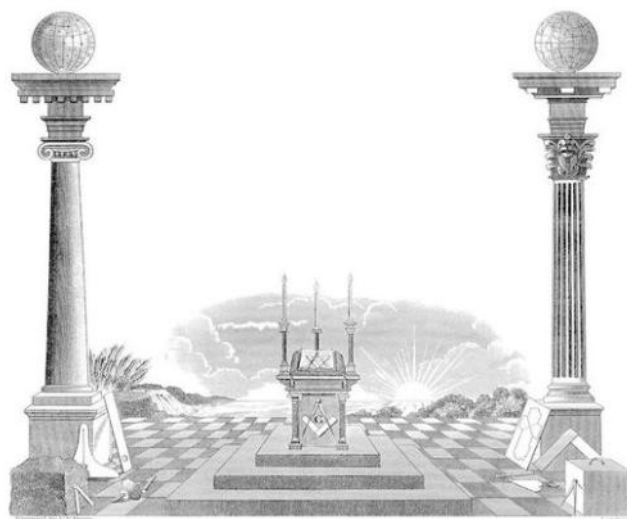
Masons are taught how to create a balance between their own thoughts and external actions.

Brother C.W Leadbeater states that: "*In the harmonious working of these two laws, a man may attain stability and strength required to reach the circle within which a Master Mason cannot err.*"

It also represents life and death, which are total opposites.

Masons believe that death is a necessity to extinguish that which is old and withering.

This creates room for germinating young ideas and principles.



Source: masonicfind.com/masonic-symbols

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?*



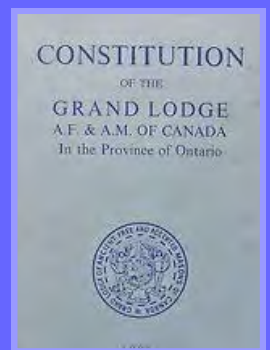
The District Deputy Grand Master is authorized to preside, and only those with this authority are presented, received under the wands, accorded the Grand Honours and given the gavel.

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 \$ 6,670 !!!

W. Bro. John Muise
Peterborough District
Project Chair



HOSPICE CARE



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

FUN FACTS ABOUT FEBRUARY

February is the shortest month of the year, with 28 days, but with 29 days in a leap year.

Groundhog Day, observed on February 2nd, is based on the Pennsylvania Dutch superstition that if a groundhog sees its shadow, there will be six more weeks of winter.



The chance of being born on February 29th is about 1 in 1,461. People born on this day are sometimes called “leaplings” or “leapers.” The next Leap Year is in 2028 !!!



February is often associated with love, as Valentine’s Day is celebrated on the 14th.

The month is known for various global celebrations, including Black History Month in Canada.

February was originally the last month of the year in the Roman calendar.

The full moon in February is traditionally called the “*Snow Moon*” in North America, due to the typically heavy snowfall during this month.

The constellation Orion is prominently visible in the night sky during February in both hemispheres.

These facts highlight the unique aspects and cultural significance of February !!!



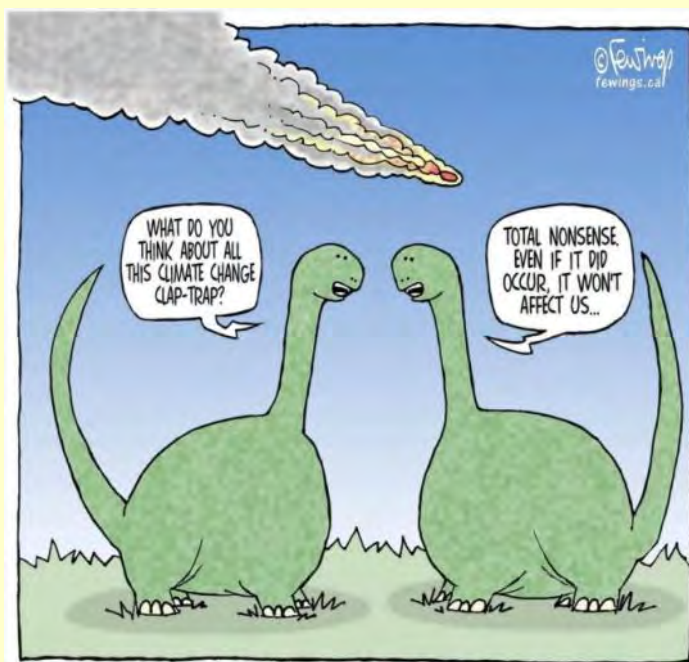
Here is an editorial cartoon for January 17, 2026 from



that I thought you would enjoy seeing:



and one from January 28, 2026:



AROUND AND ABOUT PETERBOROUGH DISTRICT:



On Wednesday, 07 January 2026, W. Bro. Brian Lalande received his 50 year pin and certificate from Grand Lodge, the presentation being from his son who was the Master of Ceremonies of the event, W. Bro. Chris Lalande, our W. Master this year, making it an extra special evening for Percy Lodge A.F. & A.M. No 161 G.R.C., and more importantly to Brian and Chris.



Photos by Bro. Trevor Donnelly, Golden Rule No. 126.



Then, on Monday, 12 January, V.W. Bro. John Haig received his 50 year Masonic Certificate and Pin at Golden Rule Lodge A.F. & A.M. No. 126 G.R.C.



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



Then on Wednesday, 14 January, Bro. Trevor Donnelly, Member of Golden Rule Lodge A.F. & A.M. No. 126 G.R.C., provided the Brethren at Village Lodge A.F. & A.M. No. 145 G.R.C. in Millbrook, Ontario, with a Masonic Reflection, that he entitled “*The Talk*”, about his entry into Freemasonry. This was published in the September 2025 issue of *The Electronic Beacon: Lighting the Way !!!* newsletter. The evening’s activities was followed by some Masonic Education provided by R.W. Bro. Bob McBride.



Photo by Bro. Dalton Henry, Zeredatha Lodge No. 220, York District, Uxbridge, and now a Member of Otonabee Lodge No. 101.

On Saturday, 24 January, Clementi Lodge A.F. & A.M. No. 313 G.R.C. held an afternoon Emergent Meeting with the Widows Sons from across southern Ontario, attended by the Deputy Grand Master, R.W. Bro. Art Di Cecco, various District Deputy Grand Masters, and Brethren, when Bro. Alan Clarke and Bro. Brad Clarke, from Village Lodge A.F. & A.M. No. 145 G.R.C. were Raised to the Sublime Degree of Master Masons.



Photo by W. Bro. Brian Lalonde, Peterborough District Secretary, 2025 - 2026

A luncheon was served downstairs
before everyone gathered for the double Third Degree:



And the Widows Sons gathered downstairs after the Degrees for a group photo:



Then, on Monday, January 26, 2026, Brothers Joe Farrell and Tom Gordon were Passed to the Fellow Craft Degree at Percy Lodge A.F. & A.M. No. 161 G.R.C. Both Candidates were excellent with their work.



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



The true Mason always carries his Working Tools everywhere.

Source: 65-famous-masonic-sayings-quotes

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



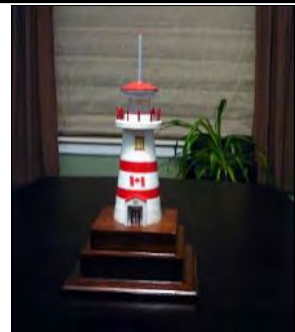
Ontario Masons

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



V.W. Bro. Walter Howell writes:

“On behalf of R.W. Bro. James J.M. Dunn, Peterborough District Deputy Grand Master 2025 - 2026, and the Peterborough District Masonic Association, I would like to thank everyone who attended this year’s District Divine Service at St. John the Evangelist Anglican Church, in Havelock. The count that I had were 27 Masons and 14 wives/partners for a total of 41 from the District.”

Peterborough District Divine Service



**You are hereby invited to join us on
Sunday, January 11, 2026**

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

Service begins at 11:00 a.m.

Arrive 10:30 - 10:45

Family is most welcome to attend !!!



Apron room in the lower level.

**Dress code:
suit or jacket and tie.
No tuxedos.
Wear apron and jewels.**



**Take a seat anywhere
in the congregation
when you arrive.
No procession.**



**Light luncheon
to follow downstairs.**



M.W. BRO. JAMIE R. IRELAND, GRAND MASTER OF THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO AND
M.W. BRO. GEORGE CONTAXAKIS, GRAND MASTER OF THE GRAND LODGE OF QUEBEC
ARE PLEASED TO INVITE ALL MASONS AND THEIR LADIES TO UNITE IN MASONRY



Ontario Masons

M.W. BRO. JAMIE R. IRELAND
Grand Master



M.W. BRO. GEORGE CONTAXAKIS
Grand Master

The Grand Masters Gala

Click Here for
Tickets
\$130.00 EACH

MEN
FORMAL ATTIRE
LADIES
COCKTAIL DRESS

SATURDAY FEBRUARY 7, 2026

DEU Hotel and Conference Centre

1950 MONTREAL ROAD, CORNWALL, ON

PROCEEDS WILL BE DONATED TO THE CHARITIES OF THE GRAND MASTER'S

SOCIAL: 5:30PM | BUFFET: 7:00PM



CLICK HERE TO BOOK YOUR STAY

FOR RESERVATIONS PHONE : (613) 936-5800

GROUP CODE : 126062

BOOK EARLY, NO LATER THAN JANUARY 28, 2026

TRADITIONAL ROOM WITH 1 QUEEN BED \$139.00-\$192.25

DELUXE SUITE WITH 2 QUEEN BEDS \$159.00-\$185.50

SUPERIOR KING \$169.00-\$208.75

RATES PER NIGHT INCLUDES BREAKFAST, TAXES FEES



please join us at The Oshawa and District Shrine Club for a

COWBOY VALENTINE'S DAY *party!*

**\$40 per
person**

*Wear your
favourite
Western
attire!*

DINNER | COUNTRY MUSIC | DANCING

Oshawa Shrine Club, 1626 Simcoe St N, Oshawa

Contact Jack Caldwell for tickets at 905-626-2959



**5PM SOCIAL
6PM DINNER**

**SATURDAY
FEBRUARY 14TH**



Proceeds from this event are for the benefit of the Oshawa and District Shrine Club.

Payments are not tax deductible as a charity contribution.



**Percy Lodge's
Annual Sweetheart
Breakfast**

Sunday February 15th
9:00am - 1:00pm



*Adults \$15
15 & under \$10
6 & under free
Everybody Welcome !!*



**At:
Percy Masonic
Lodge
in
Warkworth**

13944 County Road #29

**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!**



PRESENTED BY OTTAWA MASONS DISTRICTS 1 & 2

JOIN US FOR A DAY OF
MASONIC EDUCATION

GUEST SPEAKER
WORKSHOPS & LECTURES
LUNCH SUPPLIED
By Fire House Subs

SPECIAL GUEST SPEAKER

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

SATURDAY, MARCH 14, 2026

REGISTRATION | 9:00AM EVENT START | 9:30AM

DAY OF MASONRY

Ottawa Masonic Centre
2140 Walkley Road Ottawa

For Tickets (\$20) and Event Information Scan The QR Code

<https://tinyurl.com/26czdvna>



Ontario Masons



PETERBOROUGH LODGE No. 155

IRISH F.C. DEGREE BUS TRIP TO ST. JOHN'S LODGE NO. 20 • IN LONDON, ONTARIO •

SATURDAY, APRIL 25, 2026

✿ Departure from Peterborough Temple	8:00 AM
✿ Lunch at On-Route	11:00 AM
✿ Arrival at St. John's Lodge No. 20 in London Ontario	1:00 PM
✿ Irish F.C. Degree Ceremony	1:30 PM
✿ After the degree: Food provided, and cash bar available	8:00 PM.
✿ Return – Approximately 8:00 PM.	8:00 PM.

TICKETS: \$50 PER PERSON

TEL: 705-876 1234 EMAIL: johnhewitt@email.com

TUESDAY, FEBRUARY 17, 2026

Chili Drop-Off: + 6:00 PM

Tasting Begins: + 6:30 PM

Winner Announced – In Lodge

TO ENTER OR FOR
MORE INFORMATION

V.W. Bro. John Hewitt

bjhewitt@sympatico.ca



BUCKHORN Dinner Theatre

APRIL 18

MONEY DUE BY FEB: 25

OCTOBER 23

MONEY DUE BY SEPT. 2

PLEASE CONTACT

V.W. BRO. JOHN HEWITT

bjhewitt@sympatico.ca



**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**

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

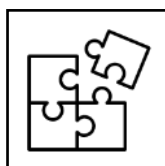
All Welcome: Masons, Family and Friends

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





Scottish Rite Valley of Peterborough



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

for Master Masons seeking further Masonic light.

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



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

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

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



Lodge of Perfection



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

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

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

Chapter Rose Croix

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

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

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

Coffee Club

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

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



Founders: Steve Hedgcock,
Mike Gallimore, Roger Morton



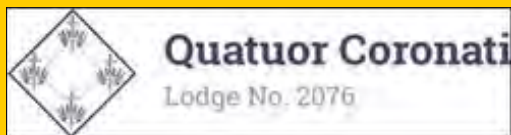
You deserve good things.



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

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





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

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

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

Correspondence Circle members enjoy the following benefits:

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

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

Dining

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

Corporate Membership

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

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

Material for Lodge Meetings

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

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

How to Join the Correspondence Circle

Download the application from www.quatuorcoronati.com.

Thank you !!!

Sincerely & Fraternally,

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



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

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



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

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



BLOOD DONOR CLINIC

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

Book your appointment at blood.ca




 Canadian Blood Services
 it's in you to give

Donate Today!

It's in you to GIVE



 Canadian Blood Services



Would you give if it were in your power?

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



THERE IS AN IMMEDIATE NEED FOR DONORS

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

People with which blood type tend to misspell things?



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 !!!"



WHAT MADE
ME SMILE
TODAY



Enjoy this *Daily Smile*.

GRIPPED BY THE THROAT !!!

Reading

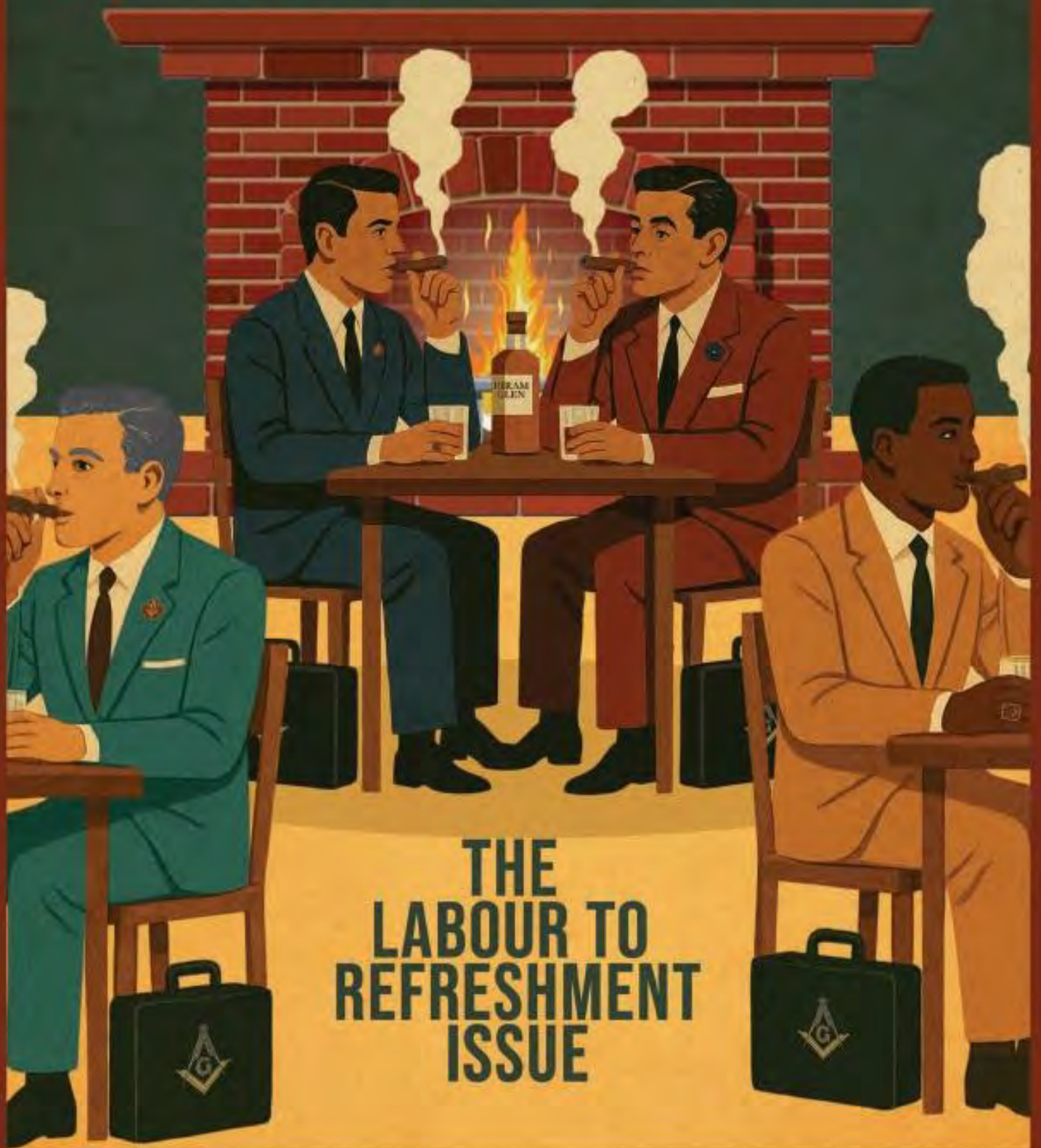
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"He gripped me by the throat sir, and
I then realised that this was not a masonic grip."

JANUARY 2026

Ontario Masons





Grand Master's Communiqué

January 2026

Brethren,

Happy New Year to you and your families, Hopefully the holiday season was a welcome, and probably needed, break from the hustle and bustle of the work / life balance.

Even though the winter weather was somewhat trying by times, it was still a great time spent with family and friends.

I hope everyone in this Grand Jurisdiction has a happy and prosperous, inspiring and positive New Year!!!

I want to talk to you about some possible resolutions that you might be interested in for 2026:

- Resolve to be more inspirational.

At every opportunity, you can give the words and actions that would make your family, friends and Brethren feel good about themselves.

It is in you to build up and support the people around you, so that you can make everyone feel like they want to do better.

- Resolve to conduct more interactive education.

Having group discussions about what Masonry (lectures, obligations, ritual), means to each and everyone of you. This can be done in all three Degrees, depending on what Degree / rank of Member is attending the meeting. Have the Members talk from the heart, openly and honestly, about what Masonry means to them or possibly how Masonry has made them a better person in some way.



Grand Lodge has so much education available, in almost every form and format. Do your best to research a topic of interest to your Members and deliver it.

Another suggestion would be to have each Member explain a little bit about themselves, maybe about their vocation, interests, hobbies or anything of their choosing. It would be a great way to gain some insight into your Members.

- Resolve to Mentor more.

It's in all of us to Mentor more. There are so many ways to mentor and inspire, whether you help junior Members to attend the Altar in the proper form, or you read and act properly according to the Protocol & Etiquette or just act like true and faithful Brothers.

Mentoring is such a broad subject to explore. Do your best to be the best, and to bring out the best in others.

We are always being watched by someone, mentor in a positive way always, and remember to admonish with kindness, friendship and brotherly love.

Positivity promotes people to learn, and negativity leads to membership retention issues. We must remember that always.

- Resolve to improve engagement in your Lodge and/ or District.

Do your best to be engaged, you can initiate ideas and actions that will help the Lodge/District to become more successful.

You can propose ideas that you think will be better

for the Craft in general or add to the longevity of your Lodge in particular.

If an idea is put forward, please examine the merits of it before it gets shot down. All ideas are an experiment to try to carry out. Remember to encourage rather than

disappoint the proposer, again it will help to enable better membership retention.

If an idea is proposed, try your best to get behind it, to make it work.

If volunteers are needed, put up your hand to lend your talents to it if possible.

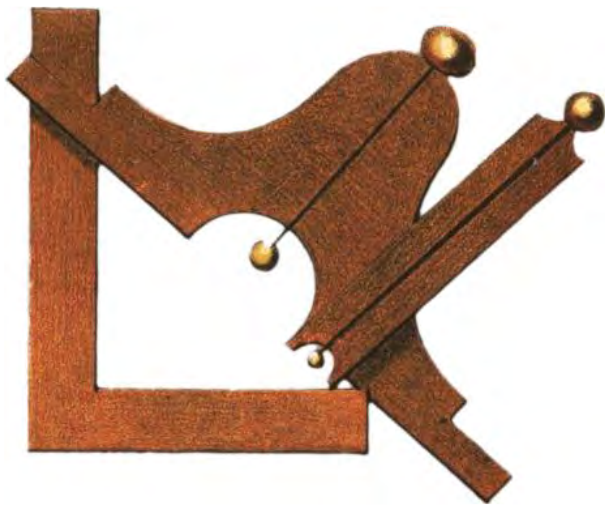
This is much like a Lodge that is engaged in the Cornerstone program. It is up to the entire membership to make it successful. The likelihood of a successful event might be overwhelming for one person to take on but when many are involved, it will be a great team success.

- Resolve to visit other Lodges more.

Visitation is such a wonderful way to meet new, soon to be, friends.

If it's possible and you have the time to visit more, do it, you won't be disappointed.

Visitation is one of the best ways to see how other Lodges conduct their business, events and banquets. Maybe you could take your new-found knowledge and ideas back to your Lodge, in order to invoke further growth to proceed.



- Resolve to include family more in Lodge and District events.

Our families need a better understanding of what we do, and of what happens at our Lodges. The more we include the families, the more they support our activities and the more our Fraternity succeeds. Whether it's a delicious breakfast event, a float in a parade, or at a MasoniChip booth, the family can help and/or attend.

These are only a few New Year's Resolution ideas, where you can make a huge difference to your Lodge and to the way that business is done. Sometimes our meetings can get to be just a routine that we begrudgingly attend. Let's make 2026 a year of doing better than before.

Let us inspire everyone around us, where we can have incredibly engaging Lodge meetings.

Great Ritual and Mentoring, along with more interactive education can lead to a higher level of member engagement. A higher level of Membership engagement will ultimately lead to successful Lodges and Districts. And successful Lodges and Districts lead to a greater sense of belonging, with Peace and Harmony as the attainable goal to achieve.

Inspiration is a beautiful thing, let us carry on and conspire to inspire!!!

We can all do better, let's do it as a team, where we can enjoy the heavy lifting together.

I just want to let this Grand Jurisdiction know that for my choice of charity for this Grand Master's two-year term, I have just presented cheques to the four regions of Ronald McDonald House Charities, London, Hamilton, Toronto and Ottawa, in the amount of \$ 12,500.00 each for a total of \$ 50,000.00. I want to thank the Masonic Foundation of Ontario for your help and top-up of funds, W. Bro. Korey Rorison for organizing the cheque presentations to each location and our entire membership for making this wonderful amount possible. Also, I want to thank Ronald McDonald House for providing care and comfort to my family, as well as all the families of Ontario, when you are needed the most. We will be presenting cheques again in the second year of my term, to RMHC. As well, please help me to raise funds, so that we can make a difference in the lives that need a helping hand at a most difficult time.

The charity number for the Masonic Foundation of Ontario is # 2477.
Thank you very much.

Brethren, let's keep our penny shining brightly and our Lodges vibrant with life and purpose. This is our time to inspire. Let's commit to making a positive difference every single day, whether it's through a simple act of kindness or by embodying the principles of our Craft in all we do.

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

Thank you, Brethren. Safe travels and God bless you and your families.

Safe travels and God bless you and your families.

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



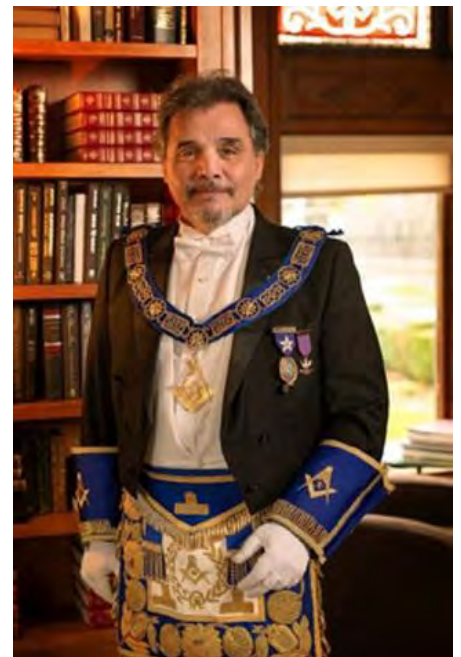
Deputy Grand Master's Communiqué

Greetings Brethren,

As we embark on a new calendar year, I take this opportunity to wish all our Brethren, friends and families the very best of the year ahead. May all your endeavours be conducted in harmony, and met with health, happiness and prosperity.

The past several years has seen a review and an overhaul of many of our Grand Lodge committees. Our focus has been to align and update our efforts within the parameters of our Grand Lodge mandate of Ritual, Education and Mentoring. One area of particular attention focuses on the benefits of Officer Progression.

Our original presentation and seminar for Officer Progression was well-received from our Brethren as our initial concentration was to outline the progressive skills required to discharge the duties of office, with a focus on the hard skills necessary to be an effective Officer within your Lodge. The presentation points out that these fundamentals are outlined in the Book of the Work, the Red Book of Officer Mechanics, and the Installation Ceremony. And that, when properly adhered to, the duties and responsibilities detailed within these publications are guidelines specifically designed to make one an effective Officer. The Brethren are further reminded of other essential references including the Masonic Manual, Meeting the Challenge, Towards the Square, Questions and Answers, and of course the P&E Essentials. All the resources noted above outline the duties and responsibilities that, when followed diligently, are intended to make an Officer effective in their current role. They also serve to prepare the Officer for future positions and encourage the practice of mentoring and preparing his successor.



Under the leadership of R.W. Bro. Jeremy Fleming, our Officer Progression Committee has been refining the presentation format and are well in the process of developing an official Lodge Officer Handbook, a culmination of various individual Lodge Officer guidelines currently being used prominently by various Lodges and District Committees.

The continued development of our Officer Progression resource is to emphasize that the development of our Craftsmen progresses over time. That the journey and commitment of the line Officer may stretch over several years. That simply put, you are now part of the Executive of the Lodge, and with it comes the responsibility of the Office.

You must be prepared to engage, to know well the role, responsibility and mechanics of your Office, and most importantly, to set the positive example for others to follow.

It also encourages one to look forward to the succession of the ensuing Office as well as to engage the subtle practice of mentoring and preparing the Officer who will succeed you.

As we move forward, the Brethren are encouraged to reach out to our Grand Lodge Committees. Our Committee Chairmen and Committee Members are working hard to serve you and are always at the ready to assist and support our Brethren, our Districts and our Lodges.

With my best fraternal regards,

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



Grand Chaplain's Communiqué

I have always thought it is a bit arbitrary to start the new year in January. September seems like a much better choice. School and Lodges reopen in full swing. But I was not consulted.

The name January comes from a Roman character who was looking in both directions, backward and forward. A fitting enough image but let's not spend too much time looking back.

There is a time to celebrate our history and learn from past events. Each Lodge has an Historian, as there is also a Grand Historian. We keep archives and rightly so. To be reminded of our past is a good thing.

To recognize the progress from rough toward the smooth ashlar. But we drive looking through the windshield. Not backwards. An occasional glance at the rear-view mirror. Our focus must be continually forward.

We shall need light as we travel in the dark days of this winter season. David encourages us in Psalm 18:28. *"For you light my lamp. The LORD my God Illumines my darkness."* The VOSL will guide and direct.

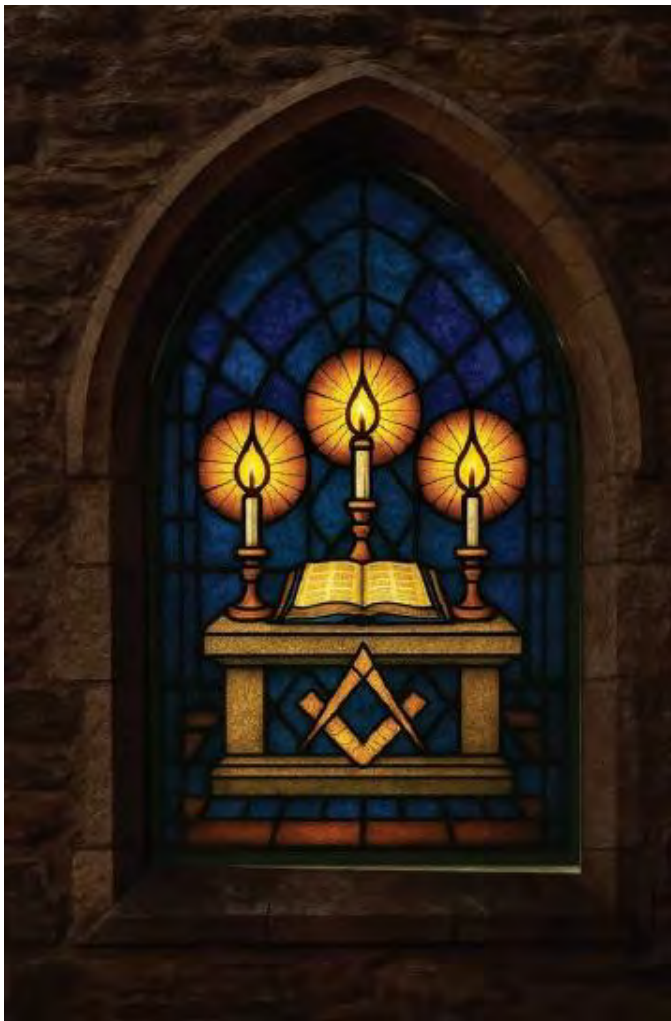
As men of faith, let us move according to His guidance and direction.

As we walk into this New Year, let us each consider our own role. How will we help our Lodge? Our District? Where and how will we be serving one another? Have you looked over the calendar to see a Lodge to visit? Perhaps out of your District.

As we close 2025, I pray every blessing upon you and yours this coming New Year.

I close with a poem written by Pastor Dietrich Bonhoeffer :

*"This New Year's Day,
as candles shed their radiant greeting
on all our darkness,
are they not Your light, leading us to You,
our longed-for meeting?
You can illumine even our darkest night.
With gracious powers for good
to uphold and guide us, with confidence
we'll face tomorrow, be what it may."*



***“At evening and at morning You, Lord, will be beside us,
and oh, most surely also on this new year’s day!”***

**R.W. Bro. David Spencer
Grand Chaplain**

< david.spencer54@yahoo.com >

Grand Secretary’s Communiqué

Brethren,

Lodge Dues

**Members are required to comply
with the By-Laws of the Lodge and the Constitution.
Please pay your Lodge Dues in advance as required
by the Constitution.**

**Lodge dues are payable each year in advance
of the due date.**

**A Brother who neglects to pay his dues
for twelve months is automatically suspended.**

**Any suspension causes a suspension in all Lodges
and all concordant bodies.**



Lodge Meetings

**Lodges must hold regular meetings in accordance with the By-Laws
of the Lodge. Meetings should only be postponed in exceptional circumstances,
such as extreme weather or a power outage. Any such meeting must
be rescheduled (and not cancelled).**

Please support your Lodge. It makes a difference!

Thank you Brethren.

Sincerely and fraternally,

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



Ontario Masons



What is the significance of the Northeast Corner?

My Goal
Isn't To Be
Better Than
Others

My Goal
Is To Be
Better Than
I Once Was



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

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

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

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

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

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



Ontario Masons



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

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.



THE TRADITIONAL PENALTIES AND THEIR SOURCES

It was in the earlier of my 59 years in the Craft, first in London, UK, and then in Canada, that the Penalties in the Obligations were not described as Traditional. They came straight out.

It was only when those very vivid penalties became more widely known through some Masonic exposures and anti-Masons, that most Grand Lodges added the Traditional Word to the Ritual.

By doing that, it not only softened the ability to attack the Craft from outside, but it would also have a softening effect on the Candidate's reaction to them when he heard it. Adding the word Traditional perhaps can more easily cause it to slide by when recited without anywhere near the same impact.

This would mostly apply to the Entered Apprentice Degree.

By the time the Candidate comes to his later Degrees, he probably has got used to the concept and does not give it another thought.

Our Rituals are profound and those penalties are a part of that.

Deep down they represent the appropriate physical response to betraying each Degree. How do we know that? Only by digging back into literature to source their origins.

- The penalty in the Entered Apprentice Degree is almost word for word the physical penalty in the 15th century English Navy for a sailor who is a traitor.
- The penalty in the Fellowcraft Degree can be found in various forms throughout the Old Testament.
- The penalty in the Master Mason Degree comes from the Catholic Church over one thousand years ago concerning the bones of saints. Their concern was that those bones/relics would be abused by unscrupulous profiteers and should therefore be destroyed. The order issued by the Pope had wording very similar to what we hear in our Ritual.



It is certainly interesting to see the face of the entered Candidate when the words are spoken to him. So many different reactions, ranging from humour, to minor shock, to complete unawareness.

Nevertheless, there is a lot to be achieved if, in the review of his Degree with him, the penalties are part of that conversation.

Buried in Masonic Literature
and Other Literatures of Diverse Sources from Freemasonry

As we know, so much in the Craft comes in Threes.

Here are a couple of our fundamental Threes, what they represent, and some sources:

It is that Three that makes a Lodge viable:

Just - The Volume of the Sacred Law is open on the altar

Perfect - The quorum of seven regularly-made Masons

Regular - The Grand Lodge Charter on the wall

It is that Three that are the penalties of the three Degrees:

The Entered Apprentice penalty - 15th century English admiralty penalty for crimes of treason;

The FC penalty - can be found in many places through-out the Old Testament;

The Master Masons penalty - from the Catholic Church Relics of Saints in case they become used for wrong purposes such as the sale of relics;

Installed Masters penalty - an echo from the Book of Psalms,
"If I forget thee O Jerusalem, may my right hand wither and die."



Stay Up Date on the Latest
Discussion, Events, Initiatives
+ More



**Join
Today!**

Also included in the **January 2026** issue of ***The Ontario Mason Magazine*** was this excellent article:

THE TREE OF MASONRY

by: R.W. Bro. Tony Fernando, PDDGM, THVD
(2014-2015)

Bridgewood Lodge No. 713

Brethren, imagine before you a noble tree, standing amid the garden of time. Its roots reach deep into the soil of antiquity, drawing strength from the eternal principles upon which our Craft is founded.

These roots are unseen, yet they are the very life-blood of the tree.

Without them, no branch could rise, no leaf could flourish.

The trunk, firm and upright, represents the structure of our Fraternity. It is through this trunk that the nourishment of the roots ascends, giving stability to the branches and unity to the whole.

Just as the plumb line guides the builder, so does the trunk remind us of uprightness in conduct and steadfastness in duty.

The branches extend outward, bearing leaves that glisten in the light of day.

These leaves are the outward works of Freemasonry — our charities, our public labours, our symbols that shine before the world. They are beautiful, and they inspire admiration.

Yet, Brethren, let us not be deceived: leaves cannot be watered into life. They depend upon the hidden roots. To pour water upon the leaves alone is to mistake appearance for essence.

The leaves may sparkle for a season, but they will wither if the roots are neglected.

Therefore, let us remember: the true work of the Mason is to water the roots. To study the lessons of the Craft, to practise virtue in silence, to strengthen the bonds of brotherhood, and to preserve the landmarks entrusted to our care.

When the roots are nourished, the trunk stands firm, and the leaves flourish naturally. Even in the harshest winter, the tree will endure, and in due season, it will put forth new leaves and blossoms.

This allegory teaches us that the strength of Freemasonry lies not in outward display, but in inward cultivation.

The roots of our Fraternity — truth, morality, and brotherly love — must be tended with diligence.

Then, and only then, will the tree of Freemasonry continue to grow, casting shade for the weary, fruit for the hungry, and beauty for all who behold it. Brethren, let us water the roots, that the tree may live forever.



As well, included in the January 2026 issue of *The Ontario Mason Magazine* was an article by V.W. Bro. H. Evan Woodhead FCF, Grand Librarian:

FROM THE LIBRARY: TURNING THE LIBRARY INSIDE OUT



Definition of a library: a room full of books that too few people have time to visit.

I think that needs to change.

When I introduce myself as the Grand Librarian, I get some interesting reactions. No one has ever been rude about it, but they range from “What does that entail?” to some form of “Why do we need one of those?” or even “We have a library?” I get the message.

With very few exceptions, many Freemasons

in Ontario may not yet be experiencing the benefits of the Grand Lodge Library, if they are aware it exists.

Most of us grew up in a world where the only way to conduct research was to physically visit a library. But that is no longer the world we live in. When is the last time you set foot in one? I would not be surprised if you answer in decades. Today, when you want to know something, you ask an internet Search engine or AI chatbot. That certainly delivers a convenient answer. It is fast. It is simple. It is always at your fingertips. And you don’t have to leave home, in fact, you do not even have to get out of bed if you want to take it that far.

Perhaps, I’m biased. Okay, let’s accept that I am. But even with the convenience of internet search and the rapidly improving quality of AI systems, I think, the library still has something to offer. For example, there is information in the library that is not available online. Granted, that information is somewhat specialized. It is about the local history of Freemasonry, especially within individual Lodges. Our Committee Members are also ready to help when you are searching for particular Masonic information.

We are not a substitute for an AI system, we will not write your paper for you, and we will not just direct you to sources we know you agree with. We can offer you interesting information without you having to come looking for it.

Here is the inside-out part.

In order to make the Grand Lodge Library useful to all Ontario Masons, we plan to reverse the traditional model. Instead of a book-filled room that you would have to visit in person, we are converting it into a resource that sends information out to you.

To get there, the Library, Museum and Archives Committee has some heavy lifting to do. We are working with the Grand Secretary to work out the best way of giving you electronic access to the collection and to optimize the physical library space. Where copyright permits, we will expand digital access; where it does not, we will direct Members to lawful alternatives. Many of the books in the library are already available to download from various sources, but some of our most valuable material will need to be scanned.

We are reorganizing the collection to make it easier to find any specific book and removing surplus copies. Obviously, that is connected to the used book sale that our Chairman has been running at the Annual Communication in recent years.

The first order of business is to compile an accurate inventory.

If you have ever seen the library, you will know that is a daunting task all by itself and we are looking for local Members to give us a hand. The plan is to schedule a two-day work party each month (on the second floor of the Grand Lodge building, during Grand Lodge office hours).

Please contact me at library@grandlodge.on.ca if you want to participate.

We will keep you posted as the work progresses, especially when new resources become available to you. In the meantime, if there is anything we can do to help you with your research, you can contact us by email at

library@grandlodge.on.ca.



Also included in the **January 2026** issue of ***The Ontario Mason Magazine*** was an article by R.W. Bro. Charles Singh and the Grand Lodge Mentoring Team:

WHO MENTORS OUR BROTHER JUNIOR WARDEN ?

Hopefully, by progressing through the Junior Offices, he observes, learns and prepares himself for a challenging year as the one in charge of “refreshments”.

Many of our Lodges still prepare their meals, and we salute our Junior Wardens and their teams for their hospitality.

The time spent together while preparing the festive board, setting the dining hall and in the kitchen, and yes, even doing the dishes IS mentoring. Many a plan have been hatched and/or dispatched in our kitchens and dining halls, and many relationships forged.

I enjoy cooking for my Brothers, but not everyone does, especially for large gatherings.

The recipe on this page is a one-pot approach to an excellent feast; enjoyed recently at our Official visit.

Add salads, dinner rolls and you have a complete meal, easily served, with minimal dishes, and hopefully time well spent together.

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 and experiential learning
- Learn how to create opportunities for enjoyable Masonic experiences beyond the Lodge room.
- Discover resources for Mentors and Leaders

If you are planning Workshops, Days of Masonry, Brother-to-Brother, District Association meetings and other events that could benefit from our Committee's presentation, contact:

R.W. Bro. Charles Singh and the Grand Lodge Mentoring Team:

gc64.singh@gmail.com

MOROCCAN STYLE CHICKEN

INGREDIENTS:

1 cup white wine,
5 table-spoons honey,
2 table-spoon olive oil,
4 tea-spoons ground cumin,
4 tea-spoons ground coriander,
2 tea-spoon chili powder,
1 tea-spoon ground cinnamon,
2 medium onion, sliced,
5-6 garlic cloves, minced,
1 1/2 cup pitted prune,
(chopped roughly, not too small though)
1 1/2 cup dried apricot, halved,
2 tea-spoon salt,
2 tea-spoon pepper,
5-6 lbs. boneless skinless chicken thighs,
(I used thighs & legs - scored the legs).

DIRECTIONS:

In the morning (or the night before),
combine first 13 ingredients
in un-greased casserole pan
or depending on quantity, use large zip-lock bags
to marinate – but place bag in container
in case any drips/leakage.

Add chicken. Turn to coat.



Cover and Chill for at least 8 hours or overnight.

Bake chicken, uncovered, in 400-degree F oven
for about 40 minutes, stirring occasionally,
until chicken is cooked through,
and no longer pink inside.



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

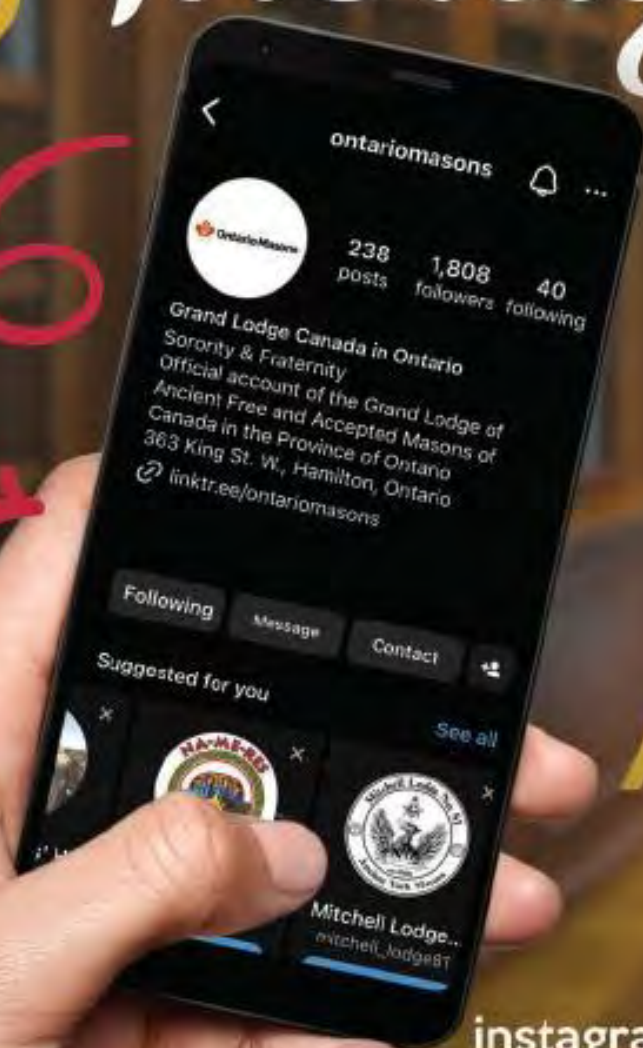


Ontario Masons

ON



Instagram



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[instagram.com/ontariomasons](https://www.instagram.com/ontariomasons)

COLLEGE OF FREEMASONRY

**KNOWLEDGE GROUNDED
ON ACCURACY**

masonic.college@gmail.com



Ontario Masons

Unaffiliated Mason

A Mason who is not a Member of any Lodge. ... the first reference that we find to the duty of Lodge membership is in the *Charges*, published in 1723, in Anderson's Constitutions, where it is said, after describing a Lodge, that "*every Brother ought to belong to one.*" (Constitutions, 1723, p. 51).

- 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. 812 - 813.

Unanimous Consent

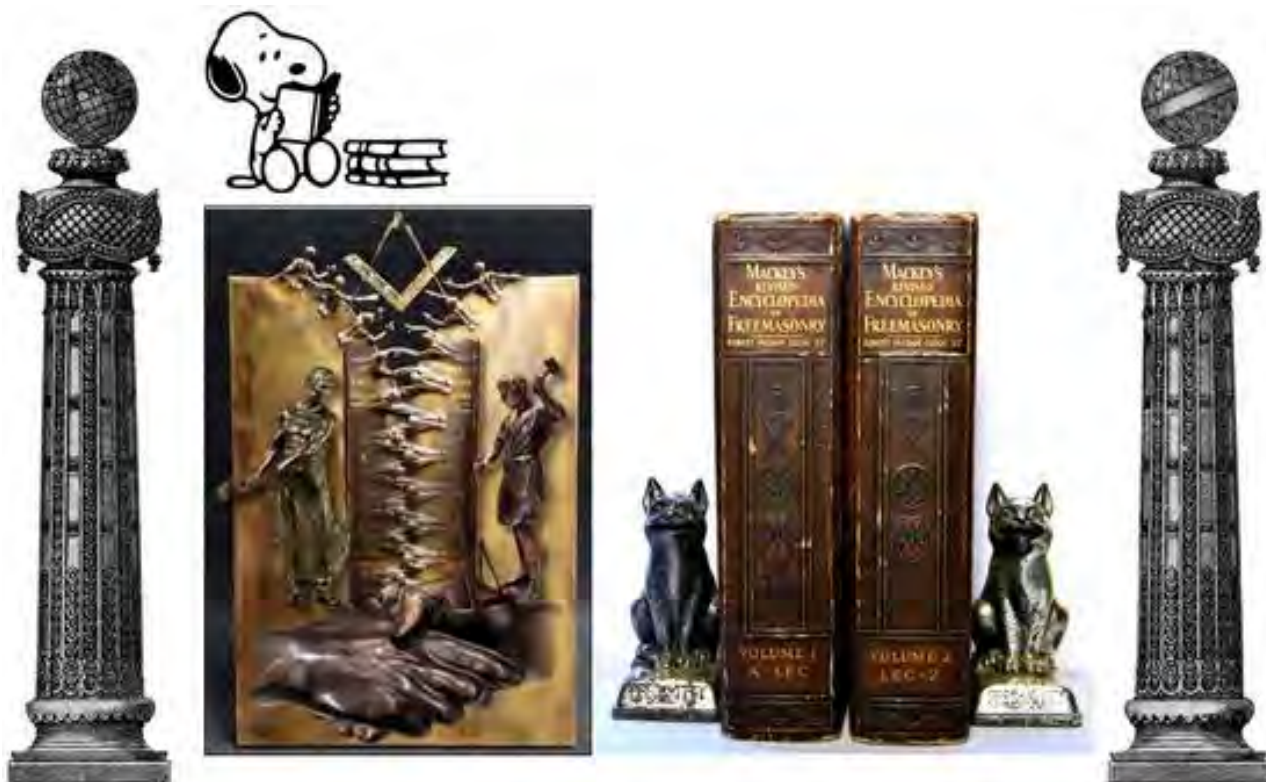
In the sixth of *General Regulations*, adopted in 1721, it is declared that "*no man can be entered a Brother in any particular Lodge or admitted to be a Member thereof, without the unanimous consent of all the Members of that Lodge present when the Candidate is proposed, and their consent is formally asked by the Master.*" (Constitutions, 1723, p 59).

- 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. 813.

Unfavourable Report

Should the Committee of Investigation on the character of a Petitioner for Initiation make an unfavourable report, the general usage is to consider the Candidate rejected by such report, without proceeding to the formality of a Ballot, which is therefor dispensed with.

- 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. 813 - 814.



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]
Maple Grove Farms,
2260 North Esson Line,
Indian River, Ontario, Canada.
K0L 2B0

E-mail: ddgm2007@nexicom.net.



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

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



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

65-famous-masonic-sayings-quotes/

Masonic Education:

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



Date	Volume	Issue Number	Number of Pages	Masonic Education
2024-03-01	Seventeen	07	122	Tributes to the late Bro. Kenneth (Ken / Kenny) Larry Sharp By various Brethren of Peterborough District.
2024-04-01		08	111	Looking to the future with Masonic Education by Bro. Bill Overy, former Member, the Education Committee Grand Lodge of BC.
2024-05-01		09	104	"Which Lodge is the Oldest Masonic Lodge in the World?" From www.masonic-lodge-of-education.com/oldest-masonic-lodge.html
2024-06-01		10	120	"St. John the Baptist: Why is He A Prominent Masonic Figure?" From: freemasonscommunity.life/st-john-the-baptist-why-is-he-a-prominent-masonic-figure
2024-09-01	Eighteen	01	131	"Exclusive Masonic Jurisdiction: Report of the Grand Historian" as recorded in the Annual Proceedings of the Grand Lodge A.F. and A.M. of Canada in the Province of Ontario For the year 2024, by V.W. Bro. Marshall Kern
2024-10-01		02	108	"Climbing Mount Kilimanjaro in Africa", by Bro. Patrick Steeves, a Math teacher at Adam Scott Collegiate Vocational Institute and now Treasurer of Peterborough Lodge A.F. & A.M. No. 155 G.R.C.
2024-11-01		03	132	"Brother, Worshipful Brother, Right Worshipful Brother, Most Worshipful Brother" by Ira Gilbert, P.M. D.D.G.M. from <i>The Midnight Freemasons</i> web site.
2024-12-01		04	129	"A Masonic Christmas Story -- Widow's Tale" from Timothy Fleischer, <i>My Freemasonry /</i> <i>Freemason Information and Discussion Forum</i> web site.
2025-01-01		05	125	"The Light We Carry Forward: Freemasonry in a Changing World" from <i>The Masonic Journey: Your Guide to Masonic Light</i> newsletter
2025-02-01		06	122	"The Origins of Peterborough District" and Photos of the Dedication Ceremony of Peterborough Temple.
2025-03-01		07	135	"Freemasonry and Happiness" by V.W. Bro. Marshall Kern FCF
2025-04-01		08	136	<ul style="list-style-type: none"> "R.W. Bro. Cody Wheeler receives his 70-year Masonic Pin and Certificate exactly 70 years to the day from when he was Initiated into Freemasonry !!!" "The Havelock Masonic Lodge presented Bro. Morley Chard with his 70 year pin at a special gathering of Members, family and friends at Caressant Care in Marmora on February 25. Morley was Initiated in 1955." "Intimate truths revealed in new book about the life of Sean Eyre"
2025-05-01		09	134	"The Tyler – Blind Faith" from <i>The Square Magazine.com</i>
2025-06-01		10	132	"The Canadian Maple Leaf Flag" by M.W. Bro. Raymond S.J. Daniels, revised 2015



Ontario Masons

Masonic Education:

Index of Masonic Education within

The Electronic Beacon: Lighting the Way !!!

(continued):



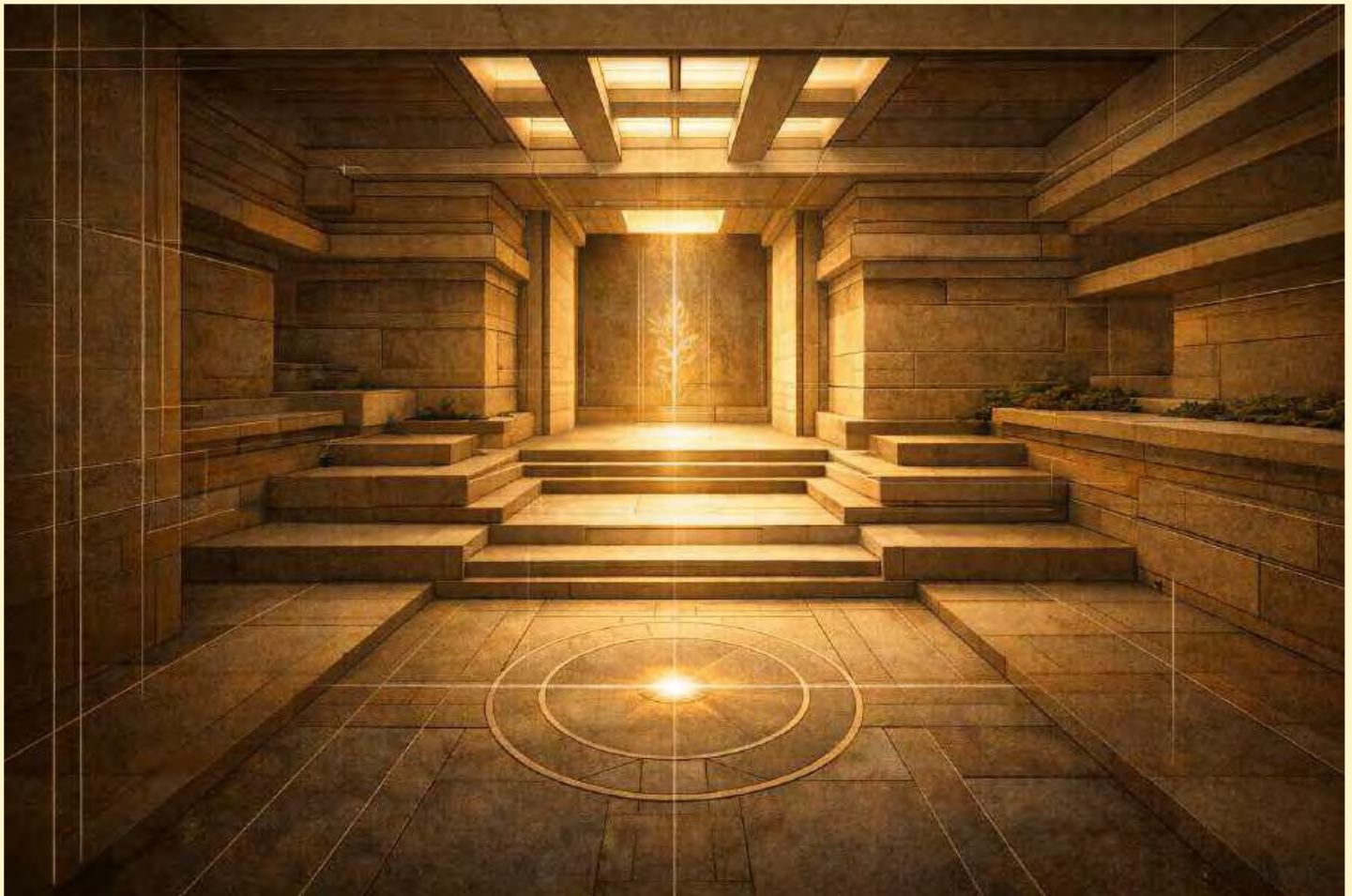
Date	Volume	Issue Number	Number of Pages	Masonic Education
01-09-25	Nineteen	01	152	"The Talk" by Bro. Trevor Donnelly, a new Member of Golden Rule Campbellford / Hastings Lodge A.F. & A.M. No. 126 G.R.C.
01-10-25		02	95	"Freemasonry & Tubalcain" by Bro. Nathan Patrick, Junior Deacon, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.
01-11-25		03	115	"Hebrew Letters Represented by the Letter G: the Shem haMephorash" by Bro. Nathan Patrick, Junior Deacon, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.
01-12-25		04	145	"Exploring One's Past" by Bro. Robert J. (Bob) Docherty, Senior Steward, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.
01-01-26		05	130	"Personal Note to a Potential Candidate from an Old Past Master" 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	"The Sublime Degree: Freemasonry, Moral Confrontation, and The Architect of the Inner Temple" by Bro. Peter Anderson, Axixic Lodge No. 31, York Grand Lodge of Mexico.



I recently received an e-mail from Bro. Francis Dryden, who lives in Mexico, and was the Editor of the monthly newsletter, *The Trestleboard*. He said to me: "We recently (early December 2025) Raised a new Master Mason and last night he sent me this paper to see what I thought ... He is by far the youngest Member we have down here and a very interesting chap ... His name is Bro. Peter Anderson. An interesting thing too ... he showed me how he set his Degree work to music ...

his 'coach' got busy and Peter learned his Third Degree in just 3 days and recited it perfectly ... Thought that you'd like to publish this in your next issue of *The Electronic Beacon: Lighting the Way !!!* newsletter."





***THE SUBLIME DEGREE:
FREEMASONRY,
MORAL CONFRONTATION,
AND THE
ARCHITECTURE OF THE INNER TEMPLE***

By Bro. Peter Anderson
Axixic Lodge No. 31, Most Worshipful York Grand Lodge of Mexico,
at Lake Chapala, Jalisco, Mexico



Abstract

Human beings are uniquely capable of forgetting death, and uniquely destroyed by that forgetfulness. Freemasonry, as a moral system conveyed through symbol and ritual, refuses the modern temptation to anesthetize the soul.

Among its three Craft Degrees, the Third Degree: the Sublime Degree: stands as an organized confrontation with the fundamental realities most people spend their lives evading: mortality, betrayal, responsibility, and the necessity of inner transformation. This paper argues that the Degree is not merely dramatic theatre, but a structured moral encounter that compels the Candidate to descend into symbolic darkness so that he may re-emerge ordered, integrated, and aligned with principle. Drawing from symbolic hermeneutics and comparative Initiation theory, and contextualized by classical ethics and ritual scholarship, the study interprets the Third Degree as an “*architecture of meaning*”: a system designed to build an inner temple capable of withstanding tragedy and orienting the individual toward ethical action and spiritual integrity.

1. Introduction: The Horror of the Unexamined Life

Every human being lives under a sentence, whether he admits it or not. The body weakens. The people you love vanish. Your strength collapses. Your plans disintegrate. And you die. The modern world has become remarkably skilled at hiding this reality behind distraction: comfort, entertainment, endless noise: until one day, often unexpectedly, the curtain is pulled back and the individual sees the chaos beneath the surface.

That confrontation is devastating. But it is also necessary.

From the earliest days of philosophy, wise thinkers understood what most people refuse to face: the unexamined life is not merely shallow: it is dangerous.

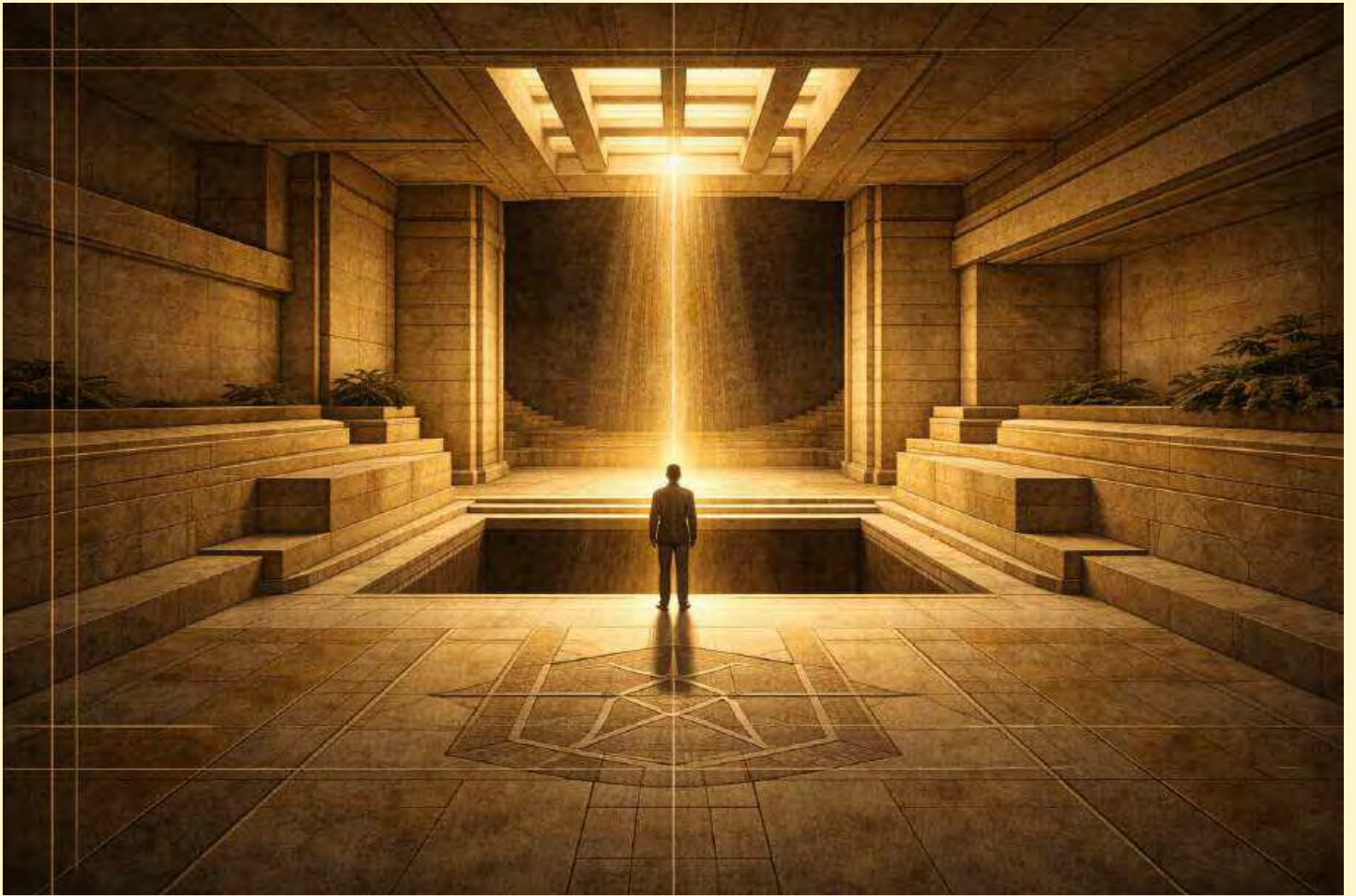
If you do not voluntarily confront the conditions of existence, they will confront you involuntarily, and they will do so at the worst possible time. Plato insisted that philosophy is a training for death. The Stoics treated death-awareness as moral discipline. Religious traditions place mortality at the centre of ethical seriousness, because the finality of death is what makes the present moment sacred.

Freemasonry stands within this lineage. It does not coerce belief. It does not preach doctrine. Instead, it teaches by symbol: because symbols strike deeper than propositions. Albert G. Mackey described Freemasonry as “*a science of morality, veiled in allegory, and illustrated by symbols.*” A moral science, not a hobby. A discipline, not a decorative myth. It uses ritual as a controlled confrontation with reality.

The Third Degree: the “*Sublime Degree*” is: the apex of this discipline. The First and Second Degrees establish the groundwork: moral restraint, Intellectual refinement, the shaping of character. But the Third Degree drives the Candidate into something darker and far more serious: a confrontation with mortality, betrayal, loss, and the question of whether anything within the self is stable enough to endure when everything else collapses.

Methodological Statement (Comparative Symbolic Systems and Architectural Metaphor)

This study treats the Third Degree as an “*architecture of meaning*,” analyzing its ritual drama and symbols as an integrated symbolic system rather than as isolated emblems or historical curiosities. Methodologically, the paper applies symbolic hermeneutics, interpreting symbols as multivalent forms that disclose moral and metaphysical orientation through contemplation, alongside comparative Initiation analysis to locate the Third Degree within broader patterns of Initiatory descent and restoration (van Gennep; Turner; Eliade). The interpretive priority is structural: identifying how the Degree organizes concepts such as mortality, accountability, and inner alignment through spatial and architectural metaphors (centre, foundation, Temple, sanctum).



This approach avoids both reductive universalism and narrow antiquarianism: it neither claims a single doctrinal meaning nor confines interpretation to historical reconstruction, but instead evaluates the Degree as a coherent ethical technology aimed at inner transformation.

2. Ritual as Descent: The Necessary Darkness

The Third Degree is disturbing for a reason.

The psyche does not transform through comfort.

It transforms when the person encounters something powerful enough to break the illusion that life is safe, that morality is optional, that meaning is automatic.

On the surface, the Degree presents drama: fidelity, betrayal, death, and restoration. But underneath that drama is a deeper structure. Comparative Initiation theory demonstrates that Initiation is not primarily information-transfer; it is identity-transformation.

van Gennep described rites of passage as a movement from separation to liminality and finally reintegration.

Turner sharpened this: liminality is the zone where a person's old identity collapses and a new orientation becomes possible.



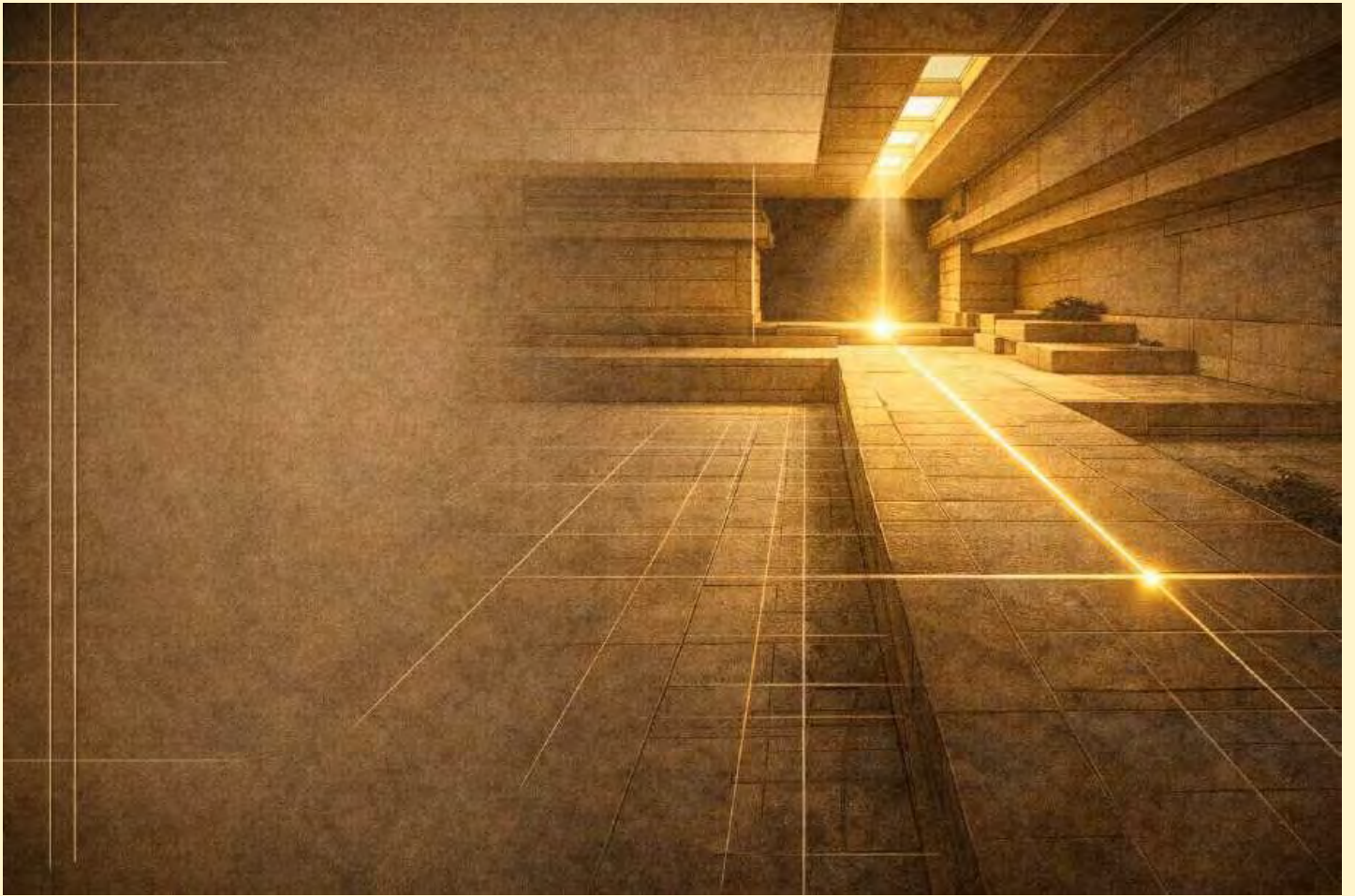
Eliade insisted that Initiation entails symbolic death, followed by rebirth into a higher spiritual condition.

This is precisely the architecture the Third Degree builds.

The Degree forces the Candidate into symbolic darkness, not to terrify him, but to reveal what is true.

Death is not introduced as an abstract idea. It is enacted, so the Candidate feels the weight of it. And once death is made real, everything else changes. Every lie becomes intolerable. Every avoidance becomes obvious. Every act becomes meaningful because it becomes finite.

The Third Degree is a controlled descent into mortality so that the individual does not have to be destroyed by mortality when it arrives without warning. It is a ritual rehearsal for the tragedies life will eventually impose.



3. The Centre: Where the Soul is Either Aligned or Lost

Human beings drift. They drift in distractions. They drift in resentments. They drift in impulses. They drift in cowardice. They drift until their lives become a set of fragmented reactions to circumstances. And then, eventually, they suffer enough to ask: What is the centre?

The Third Degree answers: you must orient yourself to a stable internal principle, or you will be pulled apart by chaos.

In geometry, the circle has no beginning or end, yet it depends entirely upon the centre for coherence. Without the centre, it is nothing but an incoherent curve.

This is not mere mathematics. It is moral metaphysics. The Candidate is told, in symbolic form, that life must be anchored. Not in the opinions of others, not in the shifting emotional weather of the moment, but in a governing principle within.

To be “*unable to err*” is not to be perfect, it is to be aligned. Error is what happens when there is no centre. Alignment is what happens when the centre governs.

And once the Candidate has tasted this symbolism, he knows something terrible and liberating: if he has no centre, then he is not living, he is merely being moved.



4. Mortality, Accountability, and the Terrible Weight of Choice

When death enters the Lodge in the Third Degree, it does not enter as a horror alone. It enters as judgment. Not a cosmic courtroom necessarily, but something even more brutal: the judgment of conscience.

The symbols do not merely say: *"You will die."*

They also say: *"You will answer for what you did with your life."*

This is where the Third Degree becomes morally violent in the best sense. It strips away the childish belief that actions do not matter. The pencil symbolizes the recording of thought, word, and deed: the human being is writing his life at every moment. Every cowardice becomes a paragraph. Every lie becomes a chapter. Every refusal to take responsibility becomes a theme.

You cannot erase what you have become.

The skirret draws a straight line from the centre. This is moral geometry: your life must proceed from principle, or it will fracture. In architecture, a crooked foundation guarantees collapse. In ethics, a crooked character guarantees suffering, first for you, then for everyone around you.

The Third Degree tells the Candidate a truth modern culture avoids: you will not escape the consequences of your being.

5. Integration: The Only Way Out is Through

Suffering does not disappear because you ignore it. Evil does not vanish because you refuse to name it. Meaning does not arrive because you demand it. The only way out is through.

The Third Degree suggests that the human being is a composite: body, mind, and spirit.

If these elements remain divided, the person becomes unstable, driven by appetite, conflicted by unintegrated thought, haunted by the spiritual vacuum of meaninglessness.

But the Degree offers a possibility: integration.

The compasses governing the square is one of the simplest and most profound moral images in the Craft. Matter is not denied. The body is not cursed. The world is not rejected. But it must be governed. Desire must be disciplined. Action must be ordered. Conduct must be squared, and spirit must provide orientation.

Mastery is not repression. Mastery is coordination.

The Third Degree is therefore an invitation to build the kind of inner structure that can withstand catastrophe.

6. Number, Harmony, and the Pattern Beneath the Chaos

Human beings suffer not only because they die, but because they cannot find order. When chaos strikes, it feels like the universe is meaningless, as if no pattern exists beneath the horror.

Numerical symbolism, five and seven, functions here as a quiet corrective. The Degree implies: there is structure. There is progression. There is harmony.

Human development unfolds in stages. Moral transformation is possible, but it is not arbitrary, it has architecture.

The Candidate learns that his labour is not isolated. His inner work participates in a larger pattern. This does not remove tragedy. But it prevents tragedy from becoming nihilism. And that distinction is everything.

7. The Inner Temple: The Place Where God and Conscience Meet

The deepest image in the Third Degree is architectural: the Temple and the Holy of Holies. The Candidate is symbolically drawn inward, past outer courts, past external conformity, toward the most sacred centre.

This is not just religious imagery. It is a map of consciousness.

The Holy of Holies represents the deepest interior reality of the self: the place where the person cannot lie to himself anymore. The place where conscience is unavoidable. The place where spiritual reality is either encountered, or permanently evaded.

The Degree suggests that enlightenment is not “*information*.” It is illumination descending into the interior, like sacred light entering a sanctuary. The Candidate does not become perfect.

But he becomes responsible. He becomes conscious.
He becomes capable of building an inner temple strong enough
to carry meaning through suffering.

8. Conclusion: The Light at the End of the Tunnel is a Moral Light

The Third Degree is not an ending. It is a threshold.
It confronts the Candidate with death, not to crush him, but to free him
from the illusions that destroy weak men and corrupt societies:
the illusion that life is endless, that responsibility is negotiable,
and that meaning will simply appear without sacrifice.

The ritual does not offer escapism. It offers an orientation.

In a world defined by collapse, of families, of institutions, of faith, of truth,
the Third Degree tells the Mason: if you cannot control the outer world,
you must at least build the inner one. The inner Temple must be constructed
from integrity, from principle, from disciplined action. And if it is built,
the individual becomes something rare: someone who can suffer
without becoming bitter, endure without becoming cruel, and confront death
without collapsing into despair.

That is the Sublime Degree's promise.

Not comfort.

Not certainty.

But a path: through darkness, toward alignment, toward the centre,
where the human being becomes capable of carrying light.

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From *The Masonic Trowel* web site:

*... to spread the cement of Brotherly love and affection,
that cement which unites us into one sacred band
or society of Brothers, among whom no contention
should ever exist, but that noble emulation
of who can best work or best agree ...*



IT WAS JUST A LITTLE LODGE ROOM

By Either George B. Staff or David Taylor



Just a quiet little lodge-room,
But a mighty force for good;
With its loyal band of Members
Learning more of Brotherhood;
Striving, stumbling, but progressing
Down a pathway toward the light;
Just a humble bunch of plain folks,
Reaching, seeking for the light.
Just a quiet little lodge-room
How it stirs the heart and soul
With the thrill of great endeavour
Toward a high and common goal;
With each pledge of faith and courage
To maintain the forward fight,
On the road that leads them onward
Ever onward to the light!

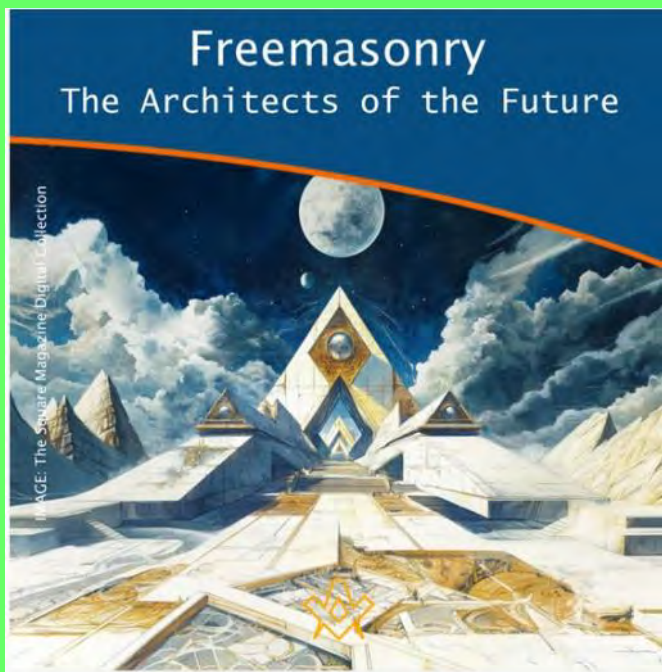
Every month I receive Ontario District's

Hiram's Lighthouse



PROVIDING MASONIC LIGHT FROM ONTARIO DISTRICT

Here's an article from their January 2026 issue:



Freemasonry must inspire its Members to use their talents, strengths, and gifts in service to humanity and in alignment with the plan of the Great Builder of the Universe.

Love must be seen as a powerful force that starves hatred, causing it to wither. Despite the challenges the world presents, Masons must remain optimistic, constructing — step by step, brick by brick — an edifice of love, peace, and unity.

This responsibility does not require grand gestures; it calls for doing what is right in daily life — toward oneself, others,

and the broader community. In times of difficulty or conflict, our approach must be to seek peaceful resolutions, fostering an understanding of the interconnectedness of all life on earth (Marks, 2012; Wilmshurst, 1980; Tresner, 2012).

Here's another article from their January 2026 newsletter:

THE FOUR CARDINAL VIRTUES

Grand Lodge of Texas

In the Entered Apprentice Degree, the new Brother is introduced to the Four Cardinal Virtues during the close of the explanatory Lecture. These virtues are Temperance, Fortitude, Prudence, and Justice and are very briefly explained to the new Entered Apprentice.

Unfortunately, these virtues have no connection to the Rite of Initiation experienced by the new Mason and the Lecture does little to clarify their introduction at this time. From an esoteric standpoint, one must go to great lengths to manipulate these virtues to make a connection to the Ritual.

Up to at least 1750, none of the early Masonic manuscripts or ritual exposures contains any reference to the Four Cardinal Virtues.

Coil's Masonic Encyclopedia states, *"It is probable that this peculiar part of the lectures goes back beyond the dawn of symbolic Masonry and that what we have is a distorted remnant of a much more meaningful symbolism or has been built up in modern times out of a brief and unimportant part of the old pre-Grand Lodge working."*

In addition, one must realize that the Masonic ritual is a combination of many ideas that have come from the distant past and woven into a ritual. Over time, ideas have been added, removed or merged with other concepts to form the current Masonic ritual.

Based on the evidence, the Cardinal Virtues were not added to the Masonic ritual until after the middle of the eighteenth century. Coil's Masonic Encyclopedia suggests that the Cardinal Virtues were *"taken from the Christian Church, which derived them from Plato and to which the Church had added the three Theological Virtues: Faith, Hope, and Charity, which Freemasonry also borrowed."*

In any event, the Cardinal Virtues have intrinsic value to the Mason and are certainly essential to Freemasonry. They can stand on their own within the ritual without any direct connection to the Initiatic experience or to Masonic symbolism.

The Texas Monitor of the Lodge provides an explanation of each of the four virtues.

"Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons."

Temperance represents restraint. The Mason must control his passions and desires. He must practise restraint in all things and avoid excess. He must exercise caution in his action, speech, thought, feeling, judgment, and life.

“Fortitude is that noble and steady purpose of mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly entrusted, and which were emblematically represented upon his first admission into the Lodge.”

Courage is another name for fortitude.

For the Mason, fortitude symbolizes more than physical courage. It also represents moral courage. The Mason must have the strength and ability to make a decision based upon his own moral convictions and stick to it regardless of the consequences. The Mason must exhibit the highest moral and ethical principles in his life and stand by those principles when society looks unfavourably upon those principles.

“Prudence teaches us to regulate our lives and actions agreeably to the dictate of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present, as well as our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained.”

In its most comprehensive sense, prudence implies not only caution but also the ability to judge in advance the probable consequences of one's actions. It also symbolizes wisdom in the conduct of one's activities. Wisdom of mind and soul comes from thought, study and circumspection. It brings the Mason closer to God. Prudence reminds the Mason to reflect upon the moral and social consequences of his activities and his relationship to his Creator.

“Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and as justice in a great measure, constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof.”

Justice symbolizes equality for the Mason. The Mason should govern his own actions, have them judged openly, and his conduct towards others should be without deception. He should undertake actions because he desires to and not because he is forced to. His actions should be unselfish and self-sacrificing.

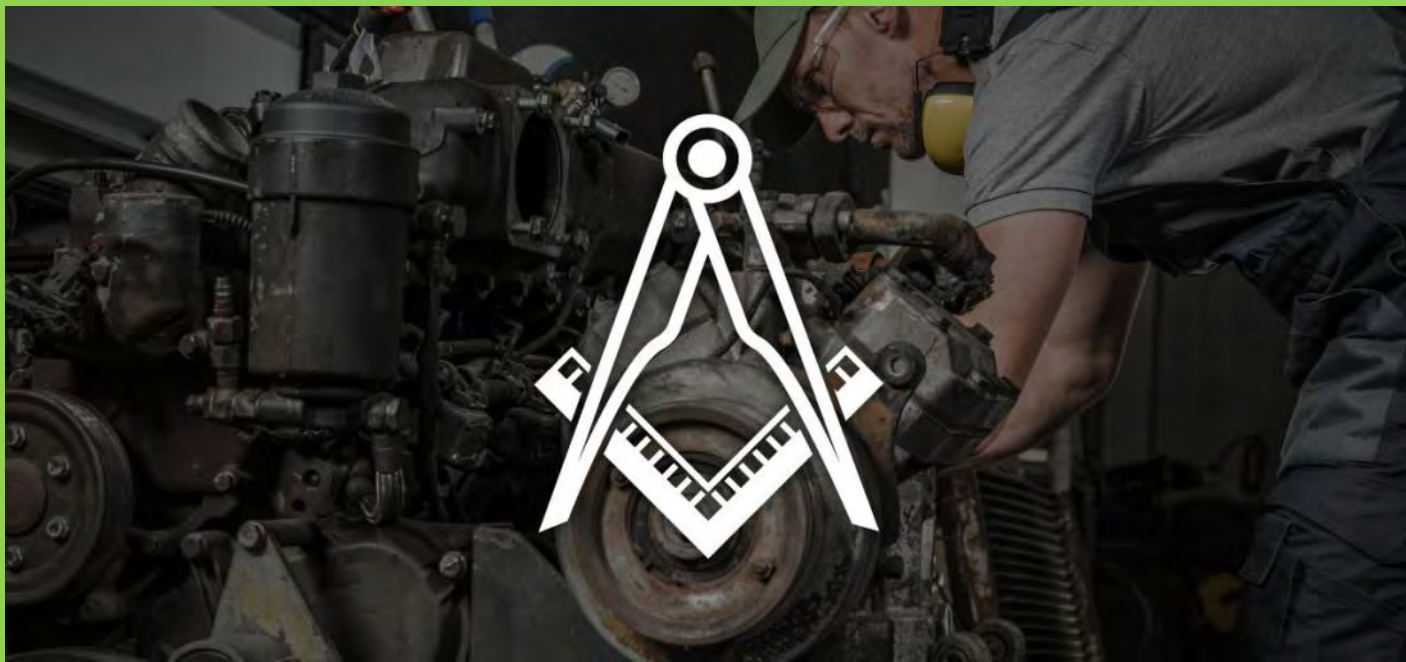
The Four Cardinal Virtues of Freemasonry provide a framework for daily living and serve as a guide for our relationship with God and our fellow man. Thus these virtues are essential to Freemasonry. Perhaps this is why they are introduced in the Entered Apprentice Lecture, to provide a foundation upon which to build the lessons of Freemasonry. As new Masons we must begin to develop and strengthen these virtues, which will help us grow and develop into better men. As experienced Masons, we should constantly remind ourselves of these virtues and their importance in our lives. If we strive to perfect the Four Cardinal Virtues in our lives, we will grow closer to God, be content with our station in life, and influence society for the better.



... by the Lighthouse Beam

Here's something from *MasonicFind*:

18 DUTIES A MASTER MASON OWES TO HIMSELF, HIS LODGE, AND COMMUNITY



Freemasonry teaches that a man must continually improve himself while living by high moral standards and serving others.

Its core principles of Brotherly Love, Relief, and Truth guide Members in all areas of life.

In practice, Masonic teachings emphasize duties to oneself, to fellow-Masons, to one's own Lodge, to family, to one's work, and to the wider community.

Duties to Oneself

Personal improvement:

Freemasons are expected to continuously cultivate their character, knowledge, and moral excellence.

Freemasonry exhorts the pursuit of excellence in all endeavours, including learning, self-knowledge, and virtue, seeing self-improvement as a Mason's constant duty.



Integrity and honour:

A Mason must maintain strict personal honour, honesty, and virtue in his private life. Each Mason's conduct is his own responsibility, and he must always strive to choose that course of moral action which brings credit to himself and honour to the fraternity.

Living honourably in small matters preserves one's good name and, by extension, the reputation of Masonry.

24/7 Masonic identity:

A Mason must remember that he is always a Mason, even outside Lodge. Freemasonry reminds Members that their behaviour in public, at work, at home, or when alone, reflects on the Craft.

A noted Masonic author urges: *"in every moment of our life, in public, at work, at pleasure, with our families, even when you are alone, you are a Mason!"*

The non-Masons who know us will judge each of us, and Masonry itself, by the way in which we conduct ourselves.

Thus, a Mason should govern himself on the level at all times.

Duties to the Fraternity

Brotherly support:

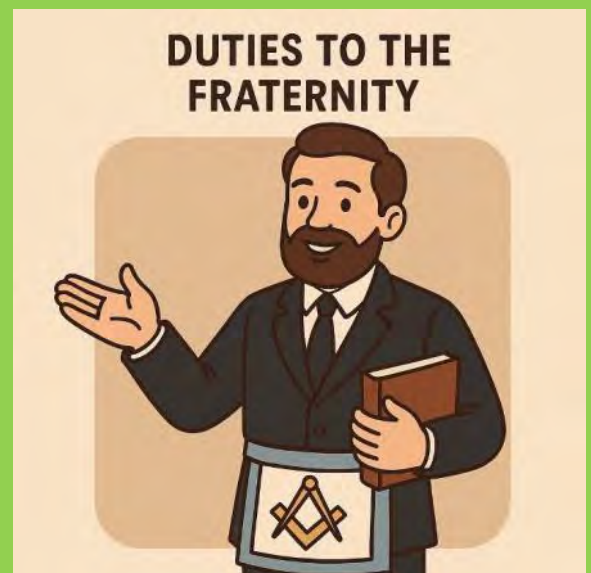
A Freemason should show Brotherly Love by helping fellow-Masons who struggle or fail, offering a hand without judgment, and providing guidance without harsh criticism.

Masons are expected to act as mentors, especially Master Masons, to educate, guide, and mentor Apprentices and Fellow Crafts, exemplifying ethical and moral conduct for their benefit.

Loyalty to the Craft:

Masonry requires fidelity to the fraternity above other interests (after family and civil law) and fidelity to Lodge and Grand Lodge rules.

Loyalty to the fraternity and obedience to its laws is a Mason's fundamental duty. In practice, this means upholding Lodge regulations, respecting Officers, and meeting other commitments, such as voting on Candidates, while never using membership for improper advantage.



Uphold Masonic principles:

Freemasonry is founded on Brotherly Love, Relief, and Truth, as well as virtues like tolerance, charity, and mutual help.

A Mason should live these ideals and encourage them in others.

In short, he should propagate the Fraternity's teachings by acting justly and kindly toward all Brethren, guarding the Craft's reputation, and never betraying Masonic trust.

Duties to the Lodge

Active participation:

Every Mason has a moral obligation to his Lodge: attend stated communications, participate in deliberations and ceremonies, and help carry on Lodge business.

Whether cast in secret ballot or in public vote, a Mason should take his share in Lodge decisions. Even without mandatory attendance rules, active involvement, such as acting as a speaker, Officer, or Committee Member, is considered essential for the Lodge's welfare.



Service and leadership:

This includes standing for Office when able, teaching Degrees or catechisms, acting as a Mentor within the Lodge, and helping organize events or charity drives. The Lodge depends on its Members' willingness to share time and talent for ritual work and management.

Providing administrative or educational support ensures the Lodge remains vibrant.

Order and harmony:

A Mason should observe proper Masonic etiquette: respect the Worshipful Master and Officers, follow customs such as dress and ritual format, and keep meetings dignified.

In practice, a Mason helps settle disputes amicably, strives to preserve peace, and never causes scandal in Lodge affairs.

Duties to Family

Priority of family:

A Mason's obligations to spouse, children, and parents must take precedence over Masonic activities.

In fact, it is explicitly taught that no duty to the Craft should conflict with duties to the family. Meetings and projects should not cause neglect or hardship at home.

When conflicts arise, family responsibilities, and the law, come before Lodge or fraternity commitments.

Lead by example at home:

A Mason should show kindness, patience, and integrity to his family members, echoing the teaching of "*kindness in the home.*" He is expected to provide moral guidance at home, modeling the compassion and honour he learns in Lodge.

Master Masons should extend the same moral and ethical leadership in their families as they do in the Craft. A Mason's home should reflect his values: honesty, temperance, charity, and love.

Support and care:

This practical duty means working to support loved ones financially and emotionally. It also includes sharing Masonry in positive ways, such as involving family in Lodge events like dinners or picnics, so that loved ones feel respected and included.

Masonic literature explicitly states that Masonry recognizes a man's obligations to family, community, and self, and does not interfere with his ability to meet these obligations. A Mason ensures his home life flourishes even as he serves the Craft.



Duties to Work

Honesty and fairness:

"*Honesty in business*" and "*fairness in work*" are both fundamental principles for a Freemason. He must be truthful with customers, employers, and employees, maintaining clear and fair transactions and agreements.

This reflects the symbolic lesson of the Square (uprightness) and Plumb (fairness) in Masonic teaching.

Reliable honesty on the job protects one's own integrity and the fraternity's good name.

Diligence and competence:

Dependability on the job is a Masonic expectation. Just as an operative mason was accountable to his guild and to his tools, a Speculative Mason should do his best work and continually improve his skills.

Completing tasks with care, showing initiative, and being punctual, all exemplify Masonry's teachings of industriousness.

The quality of one's labour should reflect the Craft's value of truth in all things.

No favouritism:

Masonic law strictly forbids using membership to obtain jobs, contracts, or promotions. Freemasonry emphasizes merit-based dealings: one must not favour fellow-Masons at the expense of others.

New Members explicitly swear they expect no material advantage from Masonry and will not seek preferment through Lodge ties.

Breach of this duty is considered un-Masonic. A Mason treats all business associates equally and refuses any expectation of special favours.

Duties to Community

Charitable service (Relief):

Freemasons are taught to practice charity beyond the Lodge, caring for the broader community. This means volunteering time, donating to local causes, and offering help where it's needed, not only to Brethren but to all people, including widows, orphans, the sick, and the underprivileged.

Masonry historically supports hospitals, youth programs, and disaster relief, but each Mason is also personally encouraged to contribute to civic charities.

Good citizenship:

Masonry declares that obedience to just laws and co-operation in society are a Mason's duties. A Mason is expected to be a quiet and peaceable citizen, loyal to the government, and law-abiding.

In practice, this means paying taxes, voting, serving on juries, and helping maintain the public good. Lodges remind Members that a well-ordered society is a key part of Masonry's goals.

A Lodge stands for morality and law-abiding citizenship in its community.



Acting justly towards all:

Masons should act with tolerance, courtesy, and kindness toward everyone in the community. This means respecting others' opinions, being polite and fair in all social interactions, and showing sympathy for the less fortunate.

Masonic teaching stresses pity and concern for the unfortunate as a duty.

By exemplifying understanding and goodwill, a Mason spreads the Craft's light in society and helps make the world more harmonious.



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.

<https://masonicfind.com/masonic-duties>.

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



THE
GRAND
EAST



In the January 2026 issue, this article appeared:

THE COOKE MANUSCRIPT

An article from - Today in Masonic History

The Cooke Manuscript is the second oldest document known about Freemasonry and was first translated (from old English) and published in the 1800's by R. Spencer, edited by Mr. Mathew Cooke, who gave his name to the manuscript. Similar to the Regius poem, the Cooke Manuscript starts in antiquity and describes the events leading to the development of Freemasonry.

It starts with describing the seven liberal arts and directly equating geometry with Masonry.

Unlike the Regius poem, the Cooke Manuscript describes the tale of the children of Lamech who was a descendant of Cain in the Book of Genesis. One of Lamech's children is Jabal who discovers geometry. Among Lamech's other children are Jubal who discovers music, Tubal Cain who discovers metallurgy and the art of the smith, Naameh, daughter of Lamech, who invents weaving.

When the children of Lamech learn the world is going to be destroyed, either by fire or flood, they inscribe their knowledge on two pillars, one of stone and one of wood, the first capable of surviving fire and the other having the ability to float. These pillars are later discovered by Pythagoras and the other by the philosopher, Hermes. The knowledge was then passed down through Nimrod who created the Tower of Babel.

It is here the Cooke Manuscript comes back together with the Regius Manuscript, although not completely, with the details of the story. In the Cooke Manuscript, the knowledge is passed to the Egyptians and to Euclid and eventually to the court of Athelstan in England where the same nine articles, rules for the job site, and nine points, rules for the Freemason, are put down.

Antient York/pre 1816 ritual follow this legend.

First, Euclid was never a Grand Master in Egypt. The pyramids were built with slave labour. There were never E.A.s, F.C. or Lodges.

The next legend is that of King Athelstan and his son, with his kingdom at York, England. The problem here is that King Athelstan had no children. When he died, his brother assumed the throne.

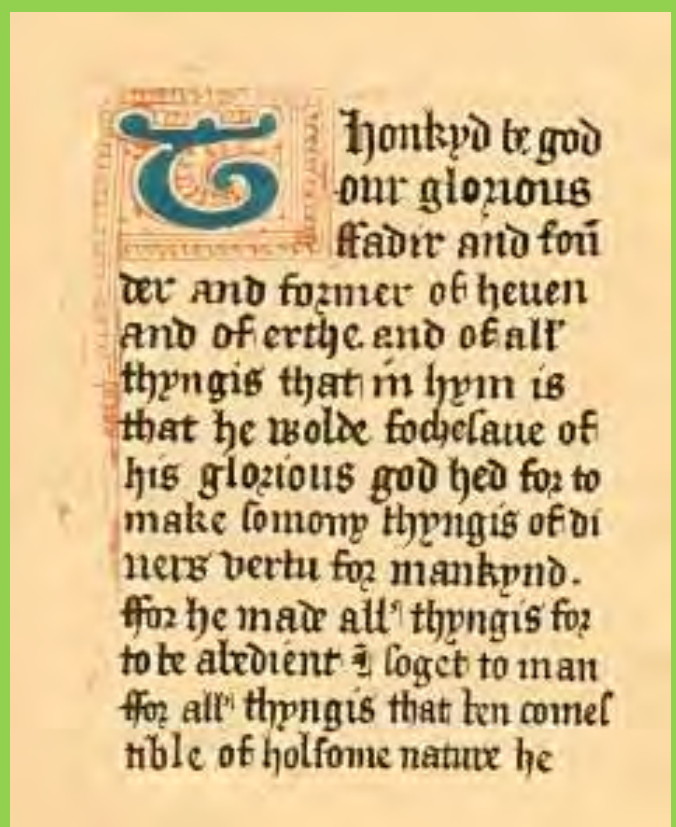
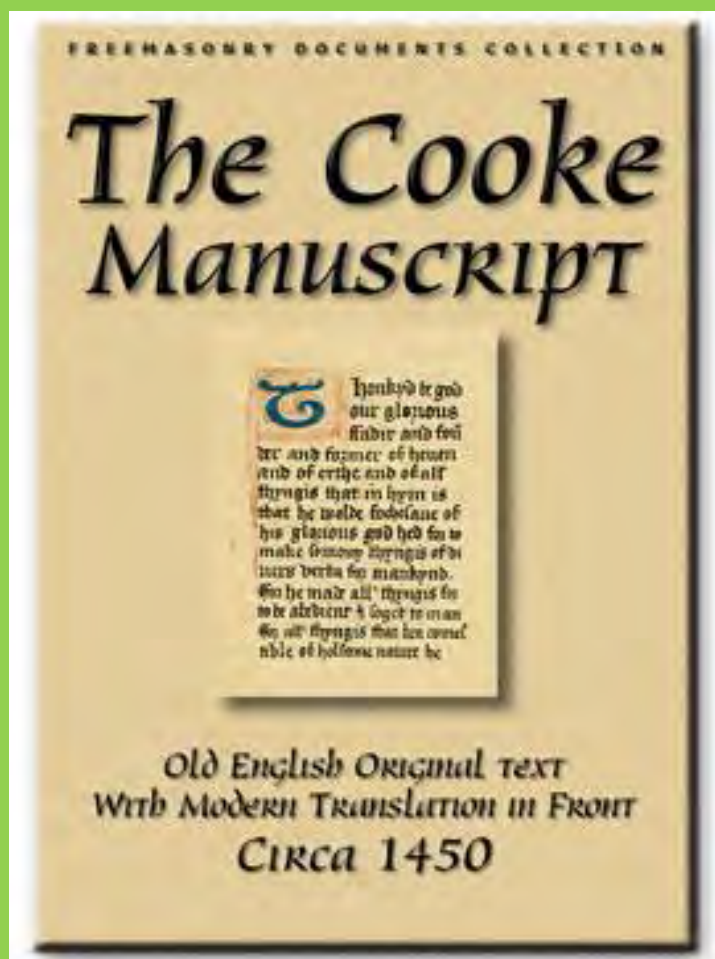
Also King Athelstan's kingdom was south of York.

The Cooke Manuscript is written on pieces of vellum and then placed in a book which is covered by two pieces of oak.

Brother James Anderson's Constitutions, written in 1723, had access to the Cooke Manuscript when he wrote his Constitutions. In a footnote at the end of Anderson's Constitutions, he quotes the last 60 lines of the Cooke Manuscript describing the assembly in York in the court of Athelstan.

The Cooke Manuscript is dated at 1450. Early attempts to date the manuscript had it at 1482, although it was dated this way. Due to a translation error by Cooke, it is believed due to some obvious transcription errors in the document, it was copied from another manuscript. It is believed the original manuscript was a contemporary document of the Cooke Manuscript and unlikely a work from earlier as Freemasons were banned from meeting together for fear they might demand higher wages.

On line 603 of the Manuscript, the line is found: "*For of speculative he was a master and he loved well masonry and masons. And he become a mason himself*".



This article also appeared in the Grand Lodge of Manitoba
January 2026 newsletter:



THE REGIS POEM / MANUSCRIPT

The Regius Poem is believed to be the oldest surviving Masonic document. It is considered by Freemasonry to be one of the Old Charges. The Old Charges were meant to describe a member's requirements when they joined an operative lodge. In order to join, a new member swore to uphold and perform the things required in the charge.

The Regius Poem itself consists of 64 vellum pages written in rhyming couplets. The poem starts with Euclid in ancient Egypt. It describes how Euclid "*counterfeited geometry*" and called it masonry. This was for the employment of the children of the nobility.

After Euclid, it describes how masonry is spread through "*many diverse lands*". It also documents how masons in England, during the reign of King Æthelstan, the first King of England, gained self governance.

In the poem as it relates to Æthelstan and Freemasonry, masons throughout England travel to his court and seek guidance on governing themselves.

In this portion of the poem are contained Fifteen Articles and Fifteen Points.

The articles in general have to do with the Master of the Lodge, giving him moral directions on how to properly run his organization, both in the lodge and on the work site. There are things like how to treat the craftsman, who to allow into the lodge, and a statement to properly educate the entered apprentices.

The Points are generally directed at the craftsman of the lodge and follow a similar pattern as the Articles. The Points also include recommended punishments for violating the Points.

It also includes provisions for annual assemblies.

The original Regius Manuscript's origins are obscure.

From the time it is believed to have been written, between 1390 and 1450, up until the mid 1700's there are various records of individuals having it in their personal libraries.

In 1757, King George II donated the Manuscript to the British Museum. The document became the nucleus of the British Library.

Prior to being donated, in 1734, it was cataloged and listed as a "*Poem of Moral Duties*." Because of this, the poem was essentially "*lost*" to Freemasonry for a time.

In 1838, James Halliwell, who was not a Mason, delivered a paper on "*The Early History of Freemasonry in England*." His work was largely based on the Regius Poem.

In 1840 the paper was published, including the original Regius Poem. From then on, it took on the new name of the "*Halliwell Manuscript*".

When Halliwell wrote his translated paper, the actual age of the Regius Poem was debated. Many at the time believed it dated to 1390.

Edward August Bond, who was the curator of manuscripts at the British Museum, gave it a date of some 50 years later, putting it about 1440. He also stated he believed it was written by a priest.

Modern dating techniques have confirmed it does date to the time between 1425 and 1450. It is also believed it was written to counter a statute from 1425 which banned assemblies. The specific portion which calls for an annual assembly countered the ban with some royal authority.





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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.

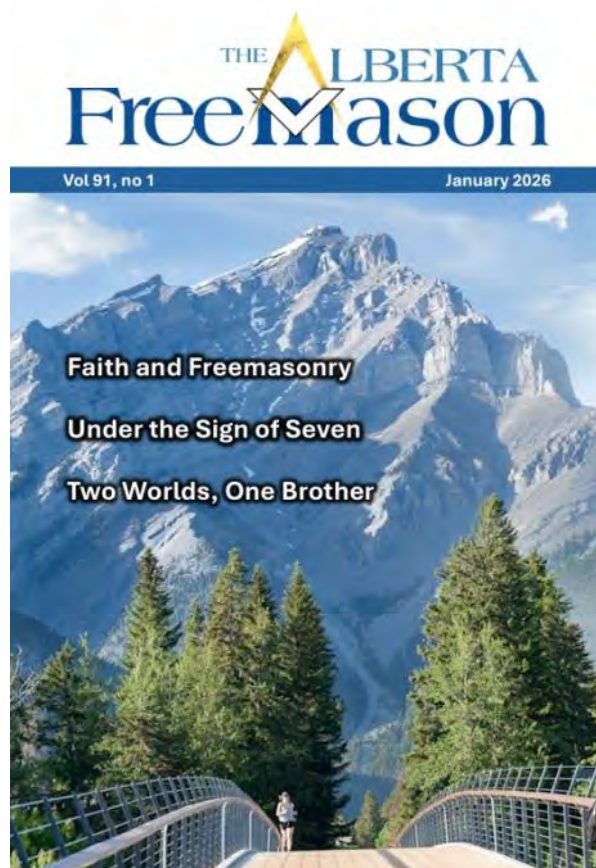


THE ALBERTA Freemason

included this article:

LEGACY: A MASONIC REFLECTION

V. W. Bro. Blair Foster
Lethbridge Lodge 39, Lethbridge



Close your eyes for a moment. Breathe. Reflect on what legacy means to you. Legacy is a word used often, but rarely explored deeply. For most of us, it's not about statues on pedestals or names etched in stone.

True legacy is subtler, more enduring — it is what echoes in the silence after we are gone. It is found in the lives we've touched, the wisdom we've shared, the example we've set.

Every one of us will leave something behind. The question is not if, but what. Will our legacy be one that uplifts, that inspires, that carries light forward? Or will it fade into the forgettable, or worse, become a weight on those who follow?

As Masons, we feel this question more deeply. For we are not just builders of careers, wealth, or families. We are builders of character. The Working Tools of the Craft are not only for stone but for the soul. Each of us is shaping something meant to outlast us — and in our most honest moments, we pray it matters.

Legacy, then, is like sowing seeds into a garden you may never see bloom. You do the good for the good itself, not for applause, not for credit, not for your self-serving need or ego. You understand, as the philosophers remind us, that you are becoming the person you will be remembered as.

Across cultures, this truth has been spoken in many tongues.

- The Greeks called it kleos — the undying echo of noble deeds.
- The Stoics taught that virtue endures when all else crumbles.
- Confucius said our legacy is written in family, community, and harmony.
- Hindu dharma reminds us that duty and right action leave the deepest imprint.
- Buddhism points to compassion, easing suffering as the surest inheritance.
- Indigenous wisdom teaches us that every choice ripples out seven generations.

The thread woven through all of these? Legacy isn't measured in titles, regalia, or buildings with our names upon them. It is measured in the mark we leave on people, the community, and the world.

How do we create a real legacy, the kind that actually sticks around when we're gone. Well, Freemasonry? It's basically a masterclass in legacy, pulling from ancient philosophies, and all sorts of esoteric wisdom. All that insight gets wrapped up in symbols, rituals, and stories that have stood the test of time.



Take the three Craft Degrees — they're a step-by-step guide for leaving your mark:

- **Entered Apprentice:** You start by laying a solid foundation. This is where you work on yourself, chipping away at your rough edges, ego, building character from the ground up.
- **Fellow Craft:** Next, you level up. It's about growing — gaining skills, learning, really understanding what matters.
- **Master Mason:** Here's where you finish the job — living with integrity, bouncing back from setbacks, and always staying true to what's right.

And then there's the Royal Arch. The big quest: searching for what was lost, the "*eternal Word*." It's a reminder that the most important part of your legacy — the real, unbreakable stuff — can't be handed to you. You have to find it for yourself. When everything else is stripped away, that's what lasts.

The Scottish Rite takes it even further. Every Degree is a nudge toward service, justice, and wisdom. The double-headed eagle — it's staring both ways — back at the past, forward to the future. Legacy isn't just about what you leave behind; it's about honouring where you came from, too.

Let's be honest — none of us dodges mortality. From the Epic of Gilgamesh to every Mason who's stood in the Third Degree, we all wrestle with the same question: What's left when I'm gone?

But here's the thing: the answer isn't doom and gloom. It's about what you put into the world — fidelity, honesty, kindness, service and above all else — Love. Those are the things that outlast us. Legacy isn't about ego, or chasing applause. It's the torch you pass — the Light that keeps moving forward from generation to generation.

Of course, legacy can go sideways. History remembers the builders and the wreckers alike. The Craft gives us tools to check our work. Good legacies — they're built on virtue, mentorship, charity, service and truth. Bad ones — ego, apron chasing, selfishness, cutting corners, sloppy work — they might leave a mark, but it's not the kind anyone wants.



So, how do you actually build a legacy that matters?

Here's my take:

- **Live the Working Tools:** Let the Square, Compasses, Level, and Plumb guide you. Use them every day — keep your actions straight.
- **Practice Relief:** Quiet kindness is the real legacy. The best charity doesn't need a spotlight.
- **Pass It On:** Mentor others. Teach, share, and keep the wisdom alive.
- **Serve Something Bigger:** Line up your work with justice, liberty, and truth. That's the stuff that lasts.
- **Build Quietly:** Sometimes the strongest legacy is invisible — the dad who shows up, the friend who listens, the Brother who's always there.

Need a symbol? Picture the trowel — spreading brotherly love. Or the ashlar—reminding us that we're each a work in progress, but always aiming higher.

Bottom line: Legacy is the Light you leave behind. It's your choices, your character, and how you made people feel. For that which we do for ourselves dies with us and that which we do for others lives on.

When all's said and done, and your tools are put away, let it be said:

*He built for others, not just himself.
His Temple was character, not stone.
His legacy? Light in the darkness.*



*“All men are capable of reason.
That is the fundamental principle of democracy.
Because everybody's mind is capable of true knowledge,
you don't have to have a special authority,
or a special revelation telling you
that this is the way things should be.”*

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

Also included in The  Alberta Freemason

magazine,
Volume 91, No. 1, January 2026



was this article:

***TWO WORLDS, ONE BROTHER: FREEMASONRY,
SOCIAL MEDIA, AND THE WORK
OF MAKING GOOD MEN BETTER***

Bro. Warren Hiller,
ArkHITEKTON Lodge 205, Edmonton

Freemasonry has always asked men to reflect upon themselves honestly. Long before social media, long before the internet, the Craft understood that a man's character is revealed not only by what he says publicly, but by how he behaves when he believes no one is watching. Today, however, the spaces in which we act privately and publicly have blurred — and this has created a challenge that many Masons quietly recognize, but rarely name.

We increasingly live in two worlds. There is the world of the Lodge: measured, respectful, deliberate. A space where we listen before we speak, moderate our passions, and address one another as Brother — not as a courtesy, but as a reminder of obligation.

And then there is the digital world: immediate, reactive, and often unforgiving. A world in which words are typed rather than spoken, faces are unseen, tone is easily lost, and consequences feel distant.



It is in this second world that even good men — Masons — sometimes act in ways that seem inconsistent with the values they uphold within the Lodge room.

Understanding the Problem Without Excusing It

Psychology offers insight into why this occurs. Researchers refer to it as the Online Disinhibition Effect: when people feel anonymous or unseen, restraint weakens. When interaction lacks immediacy and human presence, empathy diminishes. When feedback comes in the form of likes and shares rather than lived reaction, reflection often disappears.

Layered onto this are digital systems that reward emotional response over thoughtful dialogue. Social media platforms amplify outrage, certainty, and division because such content spreads quickly and holds attention. Calm disagreement and nuance rarely travel as far.

There is another dynamic worth naming plainly: intentional provocation. In digital spaces, some individuals post comments that appear neutral or even innocent, but are crafted to spark emotional reaction. The goal is not understanding, but ignition. When the reaction comes, it is then used to justify harsher language, personal attacks, or dehumanizing responses — often with a sense of validation. This tactic thrives in environments that reward conflict, but it presents a particular challenge for Masons. Being provoked does not remove our obligation; it tests it. Freemasonry has never measured a man by how he responds when calm, but by how he governs himself when challenged.

Understanding these forces is important—but understanding must not become excuse. Freemasonry has never taught that environment absolves responsibility. On the contrary, the Craft exists precisely to help men govern themselves despite external pressures.

Ancient Tools in a Modern World

The working tools of Freemasonry were never intended solely for the building of physical structures. They were given to shape character.

The Square asks whether our words are honest and just. The Compasses remind us to keep our passions within due bounds — particularly when we feel provoked or certain. The Level affirms the inherent dignity of all people. The Trowel teaches unity, harmony, and the binding force of Brotherly Love.

These tools do not lose their relevance when we close the Lodge door. If anything, they become more necessary in digital spaces where restraint is least encouraged.

Beneficence, Harm, and the Meaning of Tolerance

Ethical reflection often begins with a simple principle: do no harm. This principle — known as non-maleficence — is foundational, but Freemasonry has never been satisfied with the minimum. The Craft asks more. It calls men toward beneficence: the active pursuit of good.

True tolerance is not passive silence, nor is it indifference. It is not the excusing of harm under the banner of opinion or free expression. Rather, tolerance is the active recognition of dignity — especially in those who differ from us.

When rhetoric appears that demeans people based on race, nationality, or identity, the harm is not abstract. To a Brother who belongs to that group, the message is deeply personal: you are not fully welcome. Such messages undermine the Level, violate Brotherly Love, and stand in direct opposition to the obligation to do no harm.

Intent does not erase impact.

Representation and Responsibility

Another reality of the modern age is visibility. When a Mason publicly associates himself with the Craft — through symbols, language, or affiliation — his conduct inevitably reflects upon Freemasonry itself. The public rarely distinguishes between personal opinion and institutional image.

Even when acting anonymously, the Obligation remains. Words still reach Brethren. Harm, when done, is still harm.

Freemasonry teaches that Obligation is internal. It is not something we put on and take off. It is carried within us.

A Voluntary Digital Conduct Charter

1. I will remember that I am a Mason online as much as in Lodge.
2. I will ask before posting: Would this harm a Brother?
3. I will not share content that demeans or dehumanizes any group.
4. I will disagree with ideas, never attack persons.
5. I will keep my passions within due bounds, especially online.
6. I will pause before posting in anger, fear, or outrage.
7. I will verify information before sharing it, remembering that Truth is a Masonic virtue.
8. I will practise beneficence, not merely non-maleficence, by building harmony.
9. If I publicly display the Square and Compasses, I accept the responsibility of representation.
10. When I fall short, I will correct myself humbly and promptly.

Conclusion

The world beyond the Lodge is increasingly polarized.
Freemasonry was never meant to mirror that world.
It exists to improve the men within it.

Disagreement is inevitable — and healthy. But division is not.
Listening, learning, and recognizing that no one sees
the whole picture alone are essential to both fraternity and growth.

If Freemasonry truly makes good men better, then the better man
must appear everywhere — not only within the Lodge room,
but wherever his words and actions reach others.

This reflection is not meant to end a conversation. It is meant to begin one.

Intent does not
erase impact.

Another article from The
magazine,



Alberta Freemason

THE ALBERTA
Freemason

Volume 91, No. 1, January 2026

was this article:

ENGAGE IN THAT WHICH BROUGHT YOU TO THE CRAFT

V. W. Bro. Michael Dolansky
Fort McMurray Lodge 195, Fort McMurray

Why did you want to become a Mason?

We ask Candidates for Freemasonry why they want to join the fraternity.

Every man has their own reason for wanting to join.

These are some of the more common ones that I have heard over the years:

- I want to meet other people
- I have family members who are/were Masons
- I want to be involved in charitable works

There are also reasons that are not necessarily shared by the Candidate during his interview with the Examination Board. Any person can give a “good” interview – just ask anybody who has conducted interviews for prospective employees. I heard of one instance where the now Brother joined just so he could say that he’s a Mason. A couple that I have heard myself or have been told by others who have heard it, is the Candidate wants the opportunity to get a better job, or that the Candidate wants to join primarily to be able to join the Shrine.

The all-too-common result of those Brethren whose reasons are stated as above is that they are conspicuous by their absence in Lodge after being Raised to the Degree of a Master Mason. A well-known Brother had been heard to say that these are “*Paper Masons*.”

There are those who would like to join the Fraternity primarily because they want to contribute to the various charities that the Lodges are involved with. These are great intentions. However, if a man is solely interested in the charitable aspect of the Lodge but has no interest in the traditions and rituals of the Lodge, or has no desire to regularly attend meetings, then the Fraternity is not for him. There are numerous service clubs and charities that would welcome such a person.

A final point. I urge all Brethren to refer to the Final Charge given at Installation, particularly the section of that charge that begins with, “*Before I conclude, my Brethren, let me portray to you the ideal of a Freemason,*” and the paragraph that immediately follows. Ask yourself if that is an apt description of yourself.

Then ask yourself, “*Does this description fit the Candidate I am proposing?*”

You are now a Mason. Why do you not regularly attend meetings?



This is a problem affecting many Lodges in the jurisdiction.

In addition to what was stated in paragraphs above, there are other reasons attributed to this issue.

First and foremost are family obligations and employment requirements. A common expression that is heard – and that is most definitely true – is that a Brother's priorities, in this order, are: family, work, Lodge.

A second concern that has been expressed is that the meetings can be too long and that business meetings do not have a lot to offer to draw Brethren to these meetings.

A third concern, more commonly expressed by Past Masters, is that they do not come to Lodge because, when they do, they are asked to do some work or fill a vacant Chair, when all they want to do is sit on the sidelines and enjoy the meeting.

There is not much we as Brethren can do with the first reason – family and work obligations. It is what it is. However, I have stated in the past that this does affect those Brethren who have taken Chairs in Lodge or are about to start. I am talking in particular about the positions of Deacons, Wardens, and of course, the Master.

For a Brother about to move into the Junior Deacon Chair, he should be made to understand the roles of that position, and the commitment required, not only for the upcoming Masonic year, but for the next five years, taking him to end of his year as Immediate Past Master.

A lack of commitment by Brethren in these positions can, will, and does affect the smooth running of a Lodge, particularly on a Degree night.

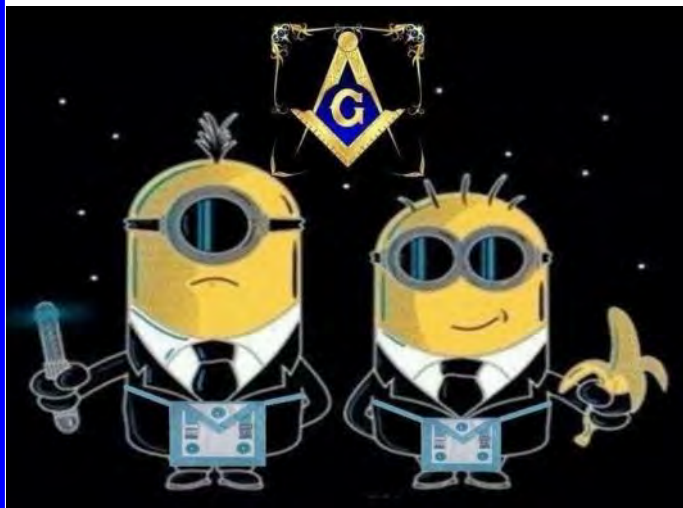
Commitment does not apply only to Officers, although it most definitely applies to those Officers who take part in the Openings and Closings of a Lodge meeting.

It also applies to those Brethren who are taking on a piece of work for Degrees or Installation. Nothing upsets the flow of the meeting than a Brother who could not make the effort to learn the piece of work that he volunteered to do.

As an aside, I have heard that some Past Masters do not come to Lodge because they – and these are their words, not mine –

have already done their duty in Lodge. My answer to that is that Masonry doesn't end when your time as Master and IPM are over – it is not a term Membership.

Your presence is still important – you have experiences from going through the Officer Chairs that can be shared with other Brethren that are currently on that journey right now or are thinking about starting to go through the Chairs.



Next, how do we bring some excitement to our business meetings?

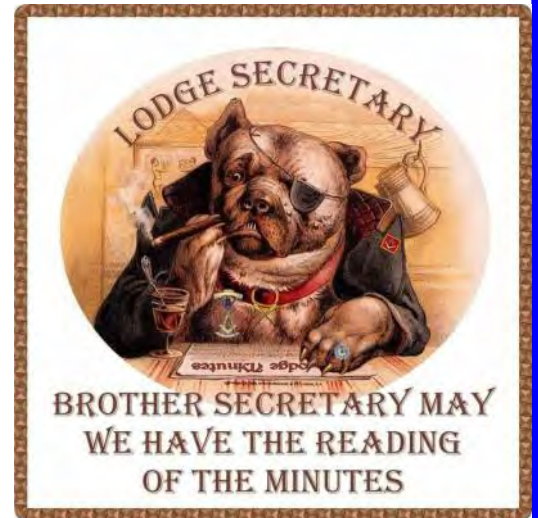
To be quite clear, there are items that have to be covered in those meetings, and there is an agenda that is followed.

Putting aside reading of Petitions and Balloting, I find that the four key agenda items are the reading of the Minutes of the monthly BGP, old and new business, and finally education.

Old and new business are first discussed at the BGP, then brought forward to the Brethren in Lodge, opening the floor to comments, questions, and explanations. The Master wants to ensure that all who have something to say be given the opportunity to do so.

But the Master must also make sure that discussion does not get out of hand.

He can do this by asking Brethren to keep matters short and to the point. He can also bring an end to any discussion if he deems it to be going on too long.



Education

First, please note that the agenda item is "*Education*," not "*Masonic Education*." I have not found where it is stated that all education has to be Masonic in nature. There are countless topics that can be discussed, as long as they are not political or religious.

Bring in speakers – I have seen this occur in various Lodges.

The Lodge can arrange a time with a prospective speaker, and if he or she cannot wait until after the meeting is over and the festive board has begun, then arrange a time during the meeting, and the Lodge can go from Labour to Refreshment, and the speaker can make his or her presentation.

If the Lodge is going to bring in a speaker, make sure that speaker knows the time being allotted, not only for the presentation but also for Q&A.

One form of education is the reading of a paper (or what now seems to be common, reading an article off a cell phone screen) in Lodge.

This is a good way to impart information, but not at every meeting.

And if a paper is going to be read, it should not take more than 5 to 10 minutes.

And if you are going to read a paper, be familiar with the topic and make sure you are prepared. Reading aloud to a group of people is not an easy thing for many of us. Go over the material so that when you do read it out, it will flow easily.

The key to good education is to offer a variety of topics.



And know what the education will be so that the Lodge Secretary can put it into the Summons.

There is another reason for meetings going on longer than most should when it is relating to the Ritual. Think about the times you have sat in Lodge, and how often the DOC [*here in Ontario it is the Secretary*] was asked for a word or words, or how many times the DOC had to intervene to point out errors and omissions. It does add some length to the Opening and Closing of Lodge, but it can really stretch out the time it takes a Degree to be completed.

One other point to make. A Brother has said that we should have fun in our meetings. Absolutely. But having fun should in no way demean the Masonic Ritual and the decorum by which meetings are conducted.

Festive Boards

Most, but not all Lodges, hold their Festive Board after the Lodge meeting. I recall that back in the day, at Lodge 195, there were two types of meals.

For business meetings, it was usually sandwiches. Brethren took turns in making and bringing sandwiches (or at least their wives made the sandwiches – I remember enlisting my wife's assistance).

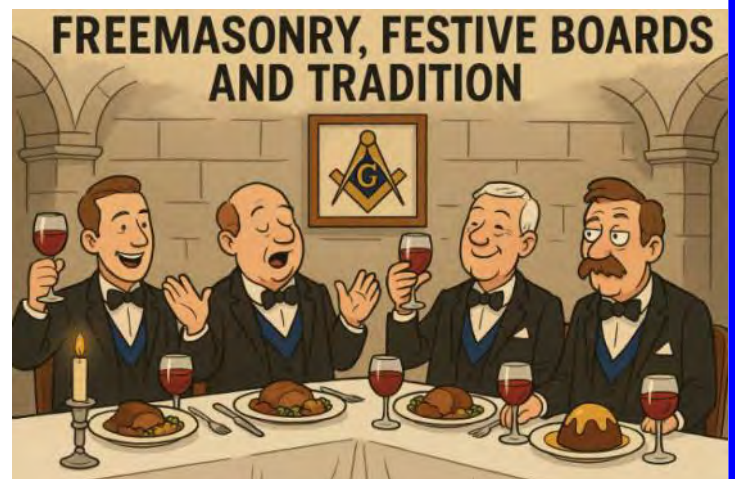
For Degree nights, a hot meal was served. Sometimes, applying the KISS principle works. The Junior Warden, assisted by his Stewards, is in charge of the Festive Board, but he should not be responsible for ensuring there is a meal for the Brethren.

In many Lodges, the Junior Warden has a list of dates for all the Festive Boards for the year, and asks the Lodge Members to pick a date and volunteer to bring the meal.

One more thought on Festive Boards.

We know that there are the traditional toasts offered, starting with the toast to the King and the Craft, and ending with the Junior Warden's Toast.

There is also an opportunity for Members of Concordant Bodies to bring some information regarding the group that they are a Member of. These, however, should be brief messages – a few minutes at the most. If an attending Brother is interested in a particular Concordant Body, he should find out whom he should speak to in order to get further information.



A final word.

When I began the preparation of this paper, the results of a recent survey taken by the Lodge had not been shared. It was interesting to note how some of the points above were reflected in the survey results. This will hopefully lead to further discussions to continue to make our Lodges a place for Brethren, both new Members as well as Lodge “veterans” to want to attend each month.

Another article from The  Alberta Freemason magazine,


THE ALBERTA
Freemason

Volume 91, No. 1, January 2026

was this article:



FREEMASONRY IN GERMANY: A CANADIAN MASON'S HISTORICAL AND PERSONAL REFLECTION

By Bro. Christian Rohrig
Strathcona Lodge 77, Edmonton

Freemasonry is often described as universal in its principles, yet it is always expressed locally through language, custom, and historical experience. As a Master Mason in Edmonton, my own formation has taken place entirely within Canadian Masonry.

Over time, however, friendships with Brethren in Germany and several Lodge visits there have given me a valuable comparative perspective.

What follows is a concise overview of German Freemasonry — its origins, trials, and present circumstances — woven together with a few personal impressions that, I hope, will be of interest to Albertan Brethren.

Origins and Enlightenment Foundations

Freemasonry entered the German lands in the early eighteenth century. A commonly cited beginning is the establishment of a Lodge in Hamburg in 1737, founded under English influence in a port city shaped by commerce, travel, and the intellectual currents of the day.

From those beginnings, the Craft spread across multiple German states — an important point in itself, because “*Germany*” at that time was not a centralized nation but a mosaic of territories with distinct civic and religious cultures. As a result, German Freemasonry developed with a pronounced regional character and, over time, a notable diversity of ritual systems and governing bodies.



Among the key figures of early German Masonry stands Frederick II of Prussia, Frederick the Great. Initiated in 1738 and later openly supportive of the Fraternity, he gave the Craft social legitimacy and protection at a time when secret societies could easily attract suspicion.

In 1740, the Grand National Mother Lodge “*Zu den drei Weltkugeln*” (“*Three Globes*”) was constituted in Berlin, becoming a major institutional centre in Prussian and German Masonic life.

Under this broader Enlightenment influence, Lodges became places where men sought to cultivate reason, tolerance, moral discipline, and civic virtue—ideals still recognizable in modern Masonic instruction, even when expressed through different cultural styles.

The eighteenth century also saw German interest in distinctive “systems” and higher-degree currents, some with chivalric or Templar themes. These developments reflected the era’s fascination with medieval symbolism and moral knighthood, but they also contributed to a growing public ambiguity about secret societies. The suppression of the Illuminati in Bavaria in the late eighteenth century, for example, increased suspicion toward organizations that met privately, even when their aims were ethical and philanthropic.

German Freemasonry, therefore, matured in an environment that combined intellectual energy with periodic social and political pressure.

Disruption, Persecution, and Revival

The nineteenth century brought upheavals that touched all of Europe, including the Napoleonic period, shifting borders, and new political movements. Lodge life in German territories could be interrupted or constrained by war and occupation, but the Craft endured. In many places, Lodges served as stable forums for ethical reflection and fellowship across professional and social boundaries — quietly forming character in an era of rapid change.

The darkest chapter came in the twentieth century under National Socialism. In 1935, Freemasonry was banned; Lodges were dissolved; properties were confiscated; and Members were persecuted.

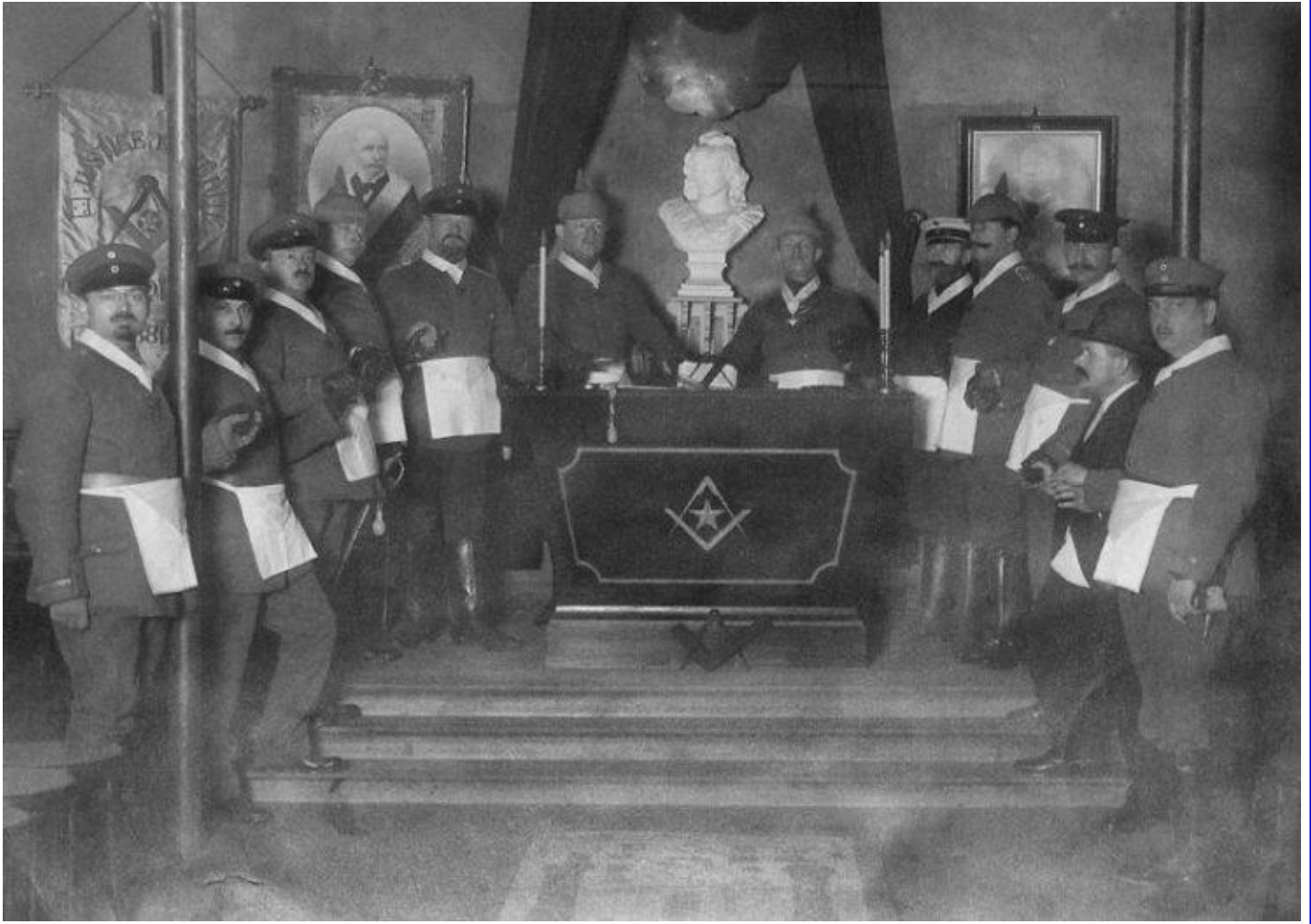
Beyond the human suffering, German Masonry also suffered the loss of archives, regalia, records, and material heritage — losses that are still felt whenever one tries to reconstruct local Lodge histories.

After 1945, Brethren in West Germany and Berlin worked to revive Lodge life in a context of social rebuilding, while in East Germany the Craft remained suppressed under socialist rule.

A major milestone in the post-war recovery was the development of a unified structure capable of representing German Freemasonry internationally while still respecting Germany’s internal diversity.

In 1949, a post-war unification effort gathered Lodges into a renewed Grand Lodge framework, and, in 1958, the Vereinigte Großlogen von Deutschland (VGLvD), the United Grand Lodges of Germany, was established as an umbrella organization.





In a way that is historically distinctive, the VGLvD provides a common international and public representation while allowing multiple Grand Lodges — each with its own traditions — to retain their internal identities.

German Freemasonry Today: Unity Without Uniformity

Modern German Freemasonry is often summarized by a phrase that resonates strongly with Canadian Brethren: unity without uniformity.

Germany's regular Freemasonry is represented through the VGLvD, which encompasses five Member Grand Lodges. Estimates commonly cited describe roughly 470 Lodges and about 15,000 Members nationwide, though exact numbers fluctuate over time.

Two of the Member Grand Lodges are English speaking in origin and context: an American-Canadian Grand Lodge and a British Grand Lodge operating in Germany, reflecting post-war and expatriate communities.

Alongside these, German-speaking Grand Lodges sustain distinctive national traditions, including systems such as the Swedish Rite and other German ritual forms.

For a Canadian Mason, this landscape is both familiar and striking. Familiar, because the fundamental aims of the Craft — moral improvement, fraternity, charity, truth — are fully recognizable.

Striking, because Germany's national structure makes ritual diversity more visible. Many Alberta Brethren experience a strong degree of uniformity within our jurisdiction. In Germany, Brethren speak more naturally of different “*systems*” or “*currents*,” not as divisions of principle, but as historically shaped expressions of the same Craft.

Johannis Lodges and a Canadian Comparison

A particularly important point for Canadian readers is the German use of the term *Johannisloge* (St. John's Lodge). In Germany, *Johannis Lodges* are commonly understood as Craft Lodges working the first Three Degrees. The language evokes St. John symbolism, but it also signals that Craft identity is often described through this *Johannis* vocabulary rather than through a North American “*Craft vs. appendant bodies*” framing.

This is where comparison can be helpful. In Canada, “*York Rite*” language often refers to a family of appendant bodies (Royal Arch, Cryptic, Preceptory), and we normally speak of Craft Masonry as the foundation beneath those additional systems. In Germany, a Brother may say simply, “*I belong to a Johannis Lodge*,” meaning his Craft Lodge itself. The result is that German Masons may describe their Masonic identity in ways that sound different to Canadian ears, even when the actual moral and symbolic work of the Degrees is deeply familiar.

Lodge Visits: Berlin, Göttingen, Einbeck, Münster

My own perspective is shaped not only by reading, but also by personal encounters. I had the privilege of visiting the Lodge building associated with the “*Three Globes*” tradition in Berlin (3WK).

What impressed me there was not only the dignity of the building, but also the presence of a small Masonic Museum within the Lodge premises. In a country that endured a deliberate attempt to erase Masonic life under dictatorship, such a museum is more than an attraction: it is a quiet declaration that memory matters. It speaks to a German commitment to preserve records, artifacts, and history for future generations — an effort that supports both internal education and responsible public understanding.

During my Berlin visit, I was able to attend Lodge work connected with the Prometheus Lodge tradition, a setting that carried an unmistakable sense of historical continuity.

In my travels I also visited Lodges in Göttingen, Einbeck, and Münster: the Lodge community associated with Augusta zum goldenen Zirkel in Göttingen; Georg zu den drei Säulen in Einbeck; and Zu den drey Balken in Münster.

Each city offered its own local character. Yet, in every case, I experienced the same fraternal warmth and seriousness of purpose that I know in Canada.



This is the point I want to state plainly: when I visited German Lodges, I felt the same Brotherly Love among the Brethren as I do here in Alberta.

That shared spirit did not depend on perfect language fluency or familiarity with local custom. It was conveyed through hospitality, respect, thoughtful conversation, and the sense that a visiting Brother is received, not as an outsider, but as family.

Contemporary Challenges and the Work Ahead

German Freemasonry today faces challenges that many jurisdictions will recognize. Membership decline and aging demographics require careful, patient renewal.

Public misconceptions — often amplified in online environments — continue to create suspicion around organizations that preserve discretion in their internal work.

German history also imposes a particular burden: the memory of persecution and the loss of heritage can shape public perception, and it adds urgency to efforts of preservation and education.

Also at the same time, there are encouraging signs.

German Freemasonry has invested in public-facing clarity through official information channels, open houses, lectures, and cultural initiatives. It navigates modernization questions — communication technologies, privacy requirements, and changing social expectations — while seeking to preserve the dignity and depth of Lodge practice. Germany's "*unity in diversity*" model is itself an ongoing discipline: it requires mutual respect among Grand Lodges with different ritual systems, and it encourages Brethren to focus on landmarks and principles rather than superficial uniformity.

Research and Gratitude: The Wolfstieg-Gesellschaft

One dimension of German Freemasonry that deserves particular appreciation is its research culture. Germany has long supported scholarly and archival work on Masonic history and symbolism, and this work matters — especially after the historical losses of the twentieth century.

In that spirit, I wish to acknowledge the Wolfstieg Gesellschaft, a research society named for August Wolfstieg and dedicated to Masonic scholarship. I am a Member of the Wolfstie-Gesellschaft and remain sincerely grateful for its contribution to Masonic research and for the support it has provided to my own studies.

Careful research strengthens Masonic education, preserves memory, and helps the Craft speak responsibly about its own past.

Conclusion

My encounters with Freemasonry in Germany deepened my appreciation for Canadian Masonry and strengthened my confidence in the universality of our principles.

German Lodge life is not identical to ours — and it should not be. Its Johannis vocabulary, ritual diversity, and historical contours reflect a unique national experience. Yet the heart of Masonry remains recognizable: men meeting on the level, cultivating virtue, practising charity, and sustaining fellowship.

In an era when many social structures are fraying, the international bond of Masonic Brotherhood remains a quiet strength.

My German Lodge visits reminded me that the Craft is not merely an institution within a jurisdiction, but a living fraternity across cultures —



one that preserves
its identity
through adversity
and renews itself
through
the simple,
faithful
practice
of
brotherly love.





The Alberta Freemason is not just a monthly digital magazine, it's also a monthly podcast. What does that mean? It means that you can find us in your music streaming apps and on YouTube. Just search for us by name, even in Google (or your favourite search engine). Look for the image you see here.

Once you've found us, you can listen to frank and friendly discussions on a wide and ever growing list of subjects to help you and your Lodge advance a little further. We have a circle of regular contributors, but we also bring in a rotating array of knowledgeable Brethren to share their expertise.

You can even share it with your newest apprentices. Check it out.

ARE YOU COMING TO BED?

I CAN'T. THIS
IS IMPORTANT.

WHAT?

SOMEONE IS WRONG
ON THE INTERNET.



What do you want me to do? LEAVE?
Then they'll keep being wrong!

xkcd.com/386

Here is one of the articles from
The Master's Library: The Infinite Lecture Collection:

FROM APPRENTICE TO ARCHITECT: WHAT MATURITY IN MASONRY LOOKS LIKE

Worshipful Master, Wardens, and Brethren,

Every man who sits in this Lodge tonight began his journey the same way. He came seeking Light. He came with curiosity, humility, and a hope that Freemasonry might offer him something he had not yet found elsewhere in life.

The Entered Apprentice Degree was his first step.

The Fellowcraft Degree challenged him to labour and to grow.

The Master Mason Degree crowned that journey with its most solemn lesson.

But the truth that many men only slowly discover is this:

Receiving the Degree of Master Mason is not the end of the journey.

It is the beginning of a deeper responsibility. The Difference Between Rank and Reality. It is possible to wear the title of Master Mason without truly living as one. Titles can be granted in a night. Maturity must be earned over time.

To be a Master Mason in name is simple. To be a Master Mason in character is the work of a lifetime. Masonic maturity is not measured by how long a man has belonged to a Lodge, how many jewels he has worn, or how many Offices he has held. It is measured by his consistency, his humility, and his willingness to place the good of the Craft above his own comfort. The mature Mason is not defined by his past achievements but by his present faithfulness.

The Transition From Receiver to Giver

In the early stages of Masonry, a man is primarily a receiver. He receives instruction. He receives guidance. He receives patience from his Brethren as he learns his way.

But at some point, that must change. A Master Mason must move from being a consumer of Masonry to being a contributor to Masonry. He must ask himself not only what he is gaining from the Lodge, but what he is giving to it. This shift is subtle but profound. It is the moment when a man stops asking what Masonry can do for him and begins asking what he can do for Masonry.

Responsibility to the Lodge

Every Lodge has needs. Some are visible. Some are quiet. All are important. The mature Mason notices when the Chairs are not set. He notices when a Brother has not attended in months. He notices when the Lodge grows weary or complacent. And instead of complaining, he acts. He offers to help. He volunteers for the unglamorous tasks. He takes responsibility, not because it is his turn, but because it is his duty.

Such a man understands that the Lodge is not a service he pays for. It is a living body that he belongs to and must help sustain.

Mentorship as a Sacred Duty

Few roles in Masonry are more important than that of mentor.

A new Brother enters the Lodge filled with wonder, but also with uncertainty. He may not yet know how to find his place. He may hesitate to speak or to ask questions. He is watching, always watching, to see what kind of men surround him.

The mature Mason sees this. He remembers his own first nights. He remembers the confusion, the awe, the nervousness.

And so he steps forward.

He explains things quietly.

He introduces the new Brother to others.

He checks on his progress.

He reassures him that he belongs.

In doing so, he does more than teach ritual. He teaches belonging.

Leadership Beyond the East

Leadership in Masonry does not reside only in the East.

It lives in every Brother who chooses to model the principles of the Craft.

A man does not need a gavel to lead. He needs only integrity.

When a Brother conducts himself with patience, fairness, and charity, others take notice. When he keeps his word, arrives prepared, and treats every man with dignity, he shapes the culture of the Lodge.

The mature Mason understands that he is always leading someone, whether he intends to or not.

Living the Working Tools

We are taught that our Working Tools are moral instruments.
But too often, we leave them symbolically on the altar
instead of carrying them into our daily lives.

The Master Mason who has reached maturity uses the square
to guide his decisions.

He uses the level to treat all men as equals.

He uses the plumb to test his own actions
before he judges those of others.

These are not decorations. They are disciplines.

The Quiet Power of Consistency

Great Lodges are not built by dramatic gestures.

They are built by consistency:

By Brothers who come when they are tired.

By men who serve when it is inconvenient.

By those who continue to care long after others have grown weary.

Consistency is the mark of maturity.

It is what transforms good intentions into lasting results.

Facing Disappointment With Grace

There will be times when efforts go unrecognized. When plans fail.
When enthusiasm fades. The immature man withdraws. The mature Mason
remains. He does not serve for praise. He serves because it is right.
He knows that Masonry is not preserved by applause but by perseverance.

Becoming an Architect of the Craft

The word architect implies design, foresight, and care.

An architect does not merely build. He envisions the future.

A mature Mason looks at his Lodge and sees not only what it is,
but what it could become. He thinks about the Brethren who will sit
in these Chairs after he is gone. He acts today for men he will never meet.
This is the highest form of Masonic maturity.

The Legacy We Leave

One day, each of us will attend his last meeting.

One day, another generation will fill these seats.

What they inherit will be shaped by the choices we make now.

Did we teach them well?

Did we welcome them fully?

Did we protect the dignity of the Craft?

These questions define the true measure of a Master Mason.

In Closing ...

Brethren, the journey from Apprentice to Architect is not marked by ritual alone. It is marked by growth, responsibility, service, and love for the Craft.

Let us not be content with having received Light. Let us be determined to become its bearers. Let us build not only temples of stone but temples of character. Let us leave behind a Lodge worthy of the men who built it and worthy of the men who will come after us.

So mote it be.



A.F. AND A.M.

VS

F. AND A.M.

A.F. and A.M. stands for Ancient Free and Accepted Masons.
F. and A.M. stands for Free and Accepted Masons.

In actuality, it does not matter whether you join an A.F. & A.M. Lodge or an F. & A.M. Lodge.

All Freemasons, both A.F. & A.M. which means Ancient Free Accepted Masons, as well as F. & A.M., which means Free and Accepted Masons, trace their allegorical history back to the building of King Solomon's Temple.



Source: www.masonic-lodge-of-education.com/af-and-am-vs-f-and-am-states.html

Here's another article from
The Master's Library: The Infinite Lecture Collection:

TEMPERING PASSION WITH WISDOM: THE MASON'S INTERNAL STRUGGLE

Worshipful Master, Wardens, and Brethren ...

Tonight I wish to speak on a subject that touches every man who has ever lived. It is a struggle as old as humanity itself. It is the battle between passion and reason, between impulse and wisdom. It is the Mason's call to subdue his passions and improve himself in Masonry. From the moment we are first prepared as Candidates, we are taught this fundamental lesson. We learn that a Mason must keep his passions within due bounds.

But what does this truly mean, my Brethren?

And more importantly, how do we actually accomplish it in our daily lives?

Understanding Passion

First, let us understand what we mean by passion.

Passion is not merely anger, though anger is certainly included. Passion encompasses all the powerful emotions that can override our better judgment. It includes rage and hatred, envy and jealousy, greed and lust. It includes pride that makes us deaf to correction. It includes fear that paralyzes us from doing what is right. It includes desire that blinds us to consequences.

These passions, my Brethren, are not in themselves evil. They are natural parts of our human nature. Anger can motivate us to correct injustice. Desire can drive us to achieve great things. Even pride, in proper measure, gives us dignity and self-respect. The problem arises when passion becomes our master instead of our servant. The problem comes when emotion overrides reason.

The Nature of the Struggle

Every man here tonight knows this struggle intimately. We have all felt anger rise within us and struggled to contain it. We have all experienced desire pulling us toward things we know we should not pursue. We have all felt the sting of wounded pride tempting us to strike back in word or deed.

This is the human condition, my Brethren.

This is the internal battlefield where our true character is forged. The struggle is not to eliminate passion entirely. That would make us less than human, cold and unfeeling.

The struggle is to master passion, to temper it with wisdom.
The struggle is to ensure that our reason guides our actions, not our emotions.

Why Masons Must Master Passion

As Masons, we are held to a higher standard.
We have obligated ourselves to be better men. We have promised to subdue our passions and improve ourselves.

But there are practical reasons beyond our obligations.
A man ruled by passion cannot be trusted. He is unpredictable, dangerous to himself and others. A man ruled by passion cannot be a good Brother.

His emotions will poison his relationships and divide the fraternity.
A man ruled by passion cannot be a good citizen. He will act rashly, without consideration for consequences. A man ruled by passion cannot find true happiness. He will be forever tossed about by the storms of his own emotions. Only when we master our passions can we be the men we aspire to be. Only then can we be true Masons.

The First Strategy: Self-Awareness

The first step in mastering passion is knowing yourself.
You cannot control what you do not acknowledge. You must become aware of your own triggers, your own weaknesses.

What situations make you angry?

What circumstances tempt you toward envy or greed?

When does your pride become a liability?

Each man must examine his own heart honestly.

This requires courage, my Brethren.

It is not pleasant to face our own faults squarely. But it is necessary.

I recommend this practice: at the end of each day, spend a few moments in reflection. Ask yourself: when did passion rule me today?

Ask yourself: when did I allow emotion to override wisdom?

Ask yourself: what could I have done differently?

This daily examination is the foundation of self-mastery. Over time, you will begin to recognize the warning signs. You will feel passion rising and have the chance to control it before it controls you.

The Second Strategy: The Pause

When you feel passion rising, pause.

This sounds simple, but it is profoundly powerful.

Do not speak immediately when angry.

Do not act immediately when fearful.

Do not decide immediately when desire clouds your judgment.

Pause and breathe. Count to ten, or to one hundred if necessary.

In that pause, create space between stimulus and response.

In that space, wisdom can enter.

The ancient Stoic philosophers taught this practice. They understood that we cannot always control what happens to us. But we can always control how we respond. The pause gives us that control. It allows reason to catch up with emotion. It prevents us from saying or doing things we will later regret.

The Third Strategy: The Long View

Passion lives in the moment.

It demands immediate satisfaction, immediate reaction.

Wisdom takes the long view.

When passion urges you to act, ask yourself: what will this matter in a year? What will this matter in ten years? Will my action today bring me closer to the man I want to be? Or will it take me further from that goal?

Consider the consequences, not just for yourself, but for others.

How will my actions affect my family? How will they affect my Brethren?

How will they affect my reputation and my peace of mind?

This perspective, my Brethren, has the power to cool the hottest passion. When we see our momentary anger or desire in the context of our entire life, it often seems less urgent. We realize that the satisfaction of passion is fleeting, but the consequences may be lasting.

The Fourth Strategy: Redirect the Energy

Passion is energy, my Brethren.

It is powerful force that can be destructive or constructive.

The key is not to suppress it entirely, but to redirect it.

When you feel anger, channel that energy into productive action.

Instead of lashing out, use that fire to fuel positive change.

When you feel envy, let it show you what you truly value.

Then work to achieve those things through honest effort.

When you feel fear, recognize it as a signal.

Use it to prepare and plan rather than to paralyze.

Some of the greatest achievements in history came from redirected passion. Men took their anger at injustice and channeled it into reform. Men took their fear of death and used it to motivate meaningful living. Men took their desire for significance and directed it toward service. This is the alchemy of self-mastery, my Brethren. Transforming the lead of base passion into the gold of virtuous action.

The Fifth Strategy: Seek Support

No man masters himself alone.
We need our Brethren to help us in this struggle.
This is one reason why the Lodge exists.
When you are struggling with passion, talk to a trusted Brother.
Sometimes simply voicing our feelings robs them of their power.
Sometimes a Brother's perspective can show us what we cannot see ourselves.
Do not be ashamed to admit your struggles.
Every man here has the same battles. The difference between the wise man and the fool is not that the wise man never feels passion. It is that the wise man seeks help in mastering it. Within these walls, we should feel safe to be honest about our struggles.
We should be able to say to a Brother: *"I am angry, help me see clearly."*
We should be able to say: *"I am tempted, help me stay strong."*
This is what Brotherhood truly means.

The Sixth Strategy: Practise Virtue Daily

Mastery is not achieved in a day, my Brethren.
It is built through daily practice of virtue.
Each day, we have countless small opportunities to choose wisdom over passion. In traffic, when someone cuts you off, you choose patience over anger. At work, when someone takes credit for your idea, you choose dignity over revenge. At home, when your family frustrates you, you choose love over irritation.
These small victories matter. They build the habit of self-control. They strengthen the muscle of wisdom. Over time, what once required great effort becomes more natural. The pause becomes instinctive. The long view becomes your default perspective. The choice of virtue becomes easier with each repetition.
This is how we improve ourselves in Masonry, my Brethren.
Not through grand gestures, but through daily practice.

The Greater Purpose

Why do we struggle to master our passions?

Is it merely for our own benefit?

No, my Brethren, it is for something greater. When we master ourselves, we become capable of serving others. A man at the mercy of his passions cannot truly give of himself. He is too busy managing his own internal chaos.

But a man who has achieved some measure of self-mastery has energy to spare. He can listen to a Brother's troubles without being overwhelmed. He can give counsel without letting his own emotions interfere. He can stand firm in the face of adversity. He can be the rock that others lean upon in times of storm.

This is the Mason's duty and privilege. To be a better man so that we can better serve our fellow-men.

The Honest Truth

I must be honest with you, my Brethren.

This struggle never completely ends.

Even the wisest man will sometimes fail.

Even the most self-disciplined Brother will occasionally be ruled by passion.

I have been a Mason for many years, and I still struggle. There are still days when anger gets the better of me. There are still moments when pride clouds my judgment. But here is what I have learned: the struggle itself is valuable.

Each time we engage in this internal battle, we grow stronger.

Each time we choose wisdom over passion, we become more the men we wish to be. The goal is not perfection, my Brethren.

The goal is progress. The goal is to be a little better today than we were yesterday. The goal is to keep trying, even when we fail.

The Reward

What do we gain from this constant struggle?

We gain peace of mind, my Brethren.

A man ruled by passion is never at peace. He is always agitated, always reactive, always at the mercy of external circumstances.

But a man who has learned to temper passion with wisdom knows serenity. He may still feel strong emotions, but they do not control him.

He remains steady in the storm. We gain better relationships.

When we master our passions, we become better husbands, better fathers, better friends, better Brethren.

We do not wound those we love with hasty words spoken in anger.

We do not damage relationships through jealousy or pride.

We gain self-respect. There is a deep satisfaction in knowing that you are the master of yourself. That you are not a slave to your emotions. That you can choose your response to life's challenges.

This is true freedom, my Brethren. Not the freedom to do whatever we want, but the freedom to do what we know is right.

Closing Words

My Brethren, the call to subdue our passions is not an easy one.

It requires daily vigilance and constant effort.

It requires humility to acknowledge our faults.

It requires courage to face our demons.

It requires wisdom to know the difference between suppressing emotion and mastering it. But this is the work we have committed ourselves to as Masons. This is the labour that makes us better men.

This is the struggle that transforms us from rough ashlar into polished stones. Let us support each other in this work.

Let us be patient with ourselves and with our fellow-Brethren when we fall short. Let us celebrate the small victories along the way. And let us never forget that the struggle itself, the daily choice of wisdom over passion, is what defines us as Masons.

May we all continue to temper our passions with wisdom.

May we all continue to improve ourselves in Masonry.

May we all become the men we are capable of being.

So Mote It Be.

Worshipful Master, I thank you and the Brethren for your attention. May the Great Architect grant us all the strength to master ourselves, that we might better serve Him and our fellow-men.

Brethren, I am honoured to share this struggle with you all.



Excerpts from Whence Come We:

Editor's Note: Beginning with Volume Two, Issue, 1, September 2008, *The 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)

He [The Grand Master] also directed the Brethren of fourteen Districts located at some distance from Toronto to summon a District Meeting before the Communication of Grand Lodge, and there elect the D.D.G.M.'s. When Grand Lodge met, it began with a special Service of Thanksgiving for Victory in Europe.

- Source: Wallace E. McLeod, ed.,
Whence Come We ? Freemasonry in Ontario: 1764 - 1980, (Hamilton: Masonic Holdings), 1980, pp. 147 - 148.

Next month:

Events of 1936 - 1945

The Second World War: (continued)

The Clouds Begin to Break. (continued) Penwobikong No. 487, Blind River, had been ...

TRESTLE-BOARDS

Trestle-Boards are designed for Master workmen to outline their plans of what needs to be done. They are similar to a blueprint. Operative masons used trestle boards purely to lay down the plans of a building before executing it. When Freemasons evolved from being operative (stone) masons, the Trestle-Board remained as a Masonic symbol in the speculative realm. Today, it represents an ideal. It refers to the plan a Mason has for his life. Also, it stands for a blueprint to improve current conditions. For example, Masons believe that enlightenment can pull people out of the miserable conditions they are facing.



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:

ASPECTS OF FREEMASONRY IN VICTORIA DURING THE GREAT DEPRESSION

Country Lodges

In rural Victoria at the time, the local Masonic Lodge was very much a part of the social fabric of a town, and this aspect was evident during 1931 as we glimpse the response of some rural Masons to the threatening and frightening times confronting them. However, some Lodges may not have been as inclusive and universal as espoused in Freemasonry's teachings as their Membership reflected the religious divide then evident in Australian society.

In 1931, the fear of the threat posed by the Catholics, communists and the unemployed spread across rural Victoria.

At the Western Victorian town of Donald in March 1931 a state of high alert gripped the town as they waited for the Catholics and communists to make their move. The Masonic Lodge, meeting on the 2nd Thursday of that month, placed guards outside the perimeter of their lodge building for fear of Catholic treachery.

Grand Lodge & the Office Boy

The desperation of the times reached to within the confines of the Grand Lodge office itself, for on Monday 15 December 1930, the staff arrived at work to find, "... *the strong room door was open, and the Accountant's safe door was also open ...*" The amount of £61-9-4 was found to be missing from the cash boxes and ironically the majority of the missing funds belonged to the Board of Benevolence.

The police were duly called and, after interviewing the staff, suspicion

soon fell on the office boy. A few weeks earlier he had been tasked with getting a new set of keys for the safes cut. However, he also got an extra set of keys cut using his own money.

Police found the duplicate set of keys and nearly all the missing money at the young lad's house.

So would this "*office boy*" have taken this course of action had it not been for the times?

Yes, he had a job, and had been employed in the Grand Lodge Office for over two years, yet, without knowing the full background story to the young man's life, one is still left wondering if this little incident was not symptomatic of the Depression Years.

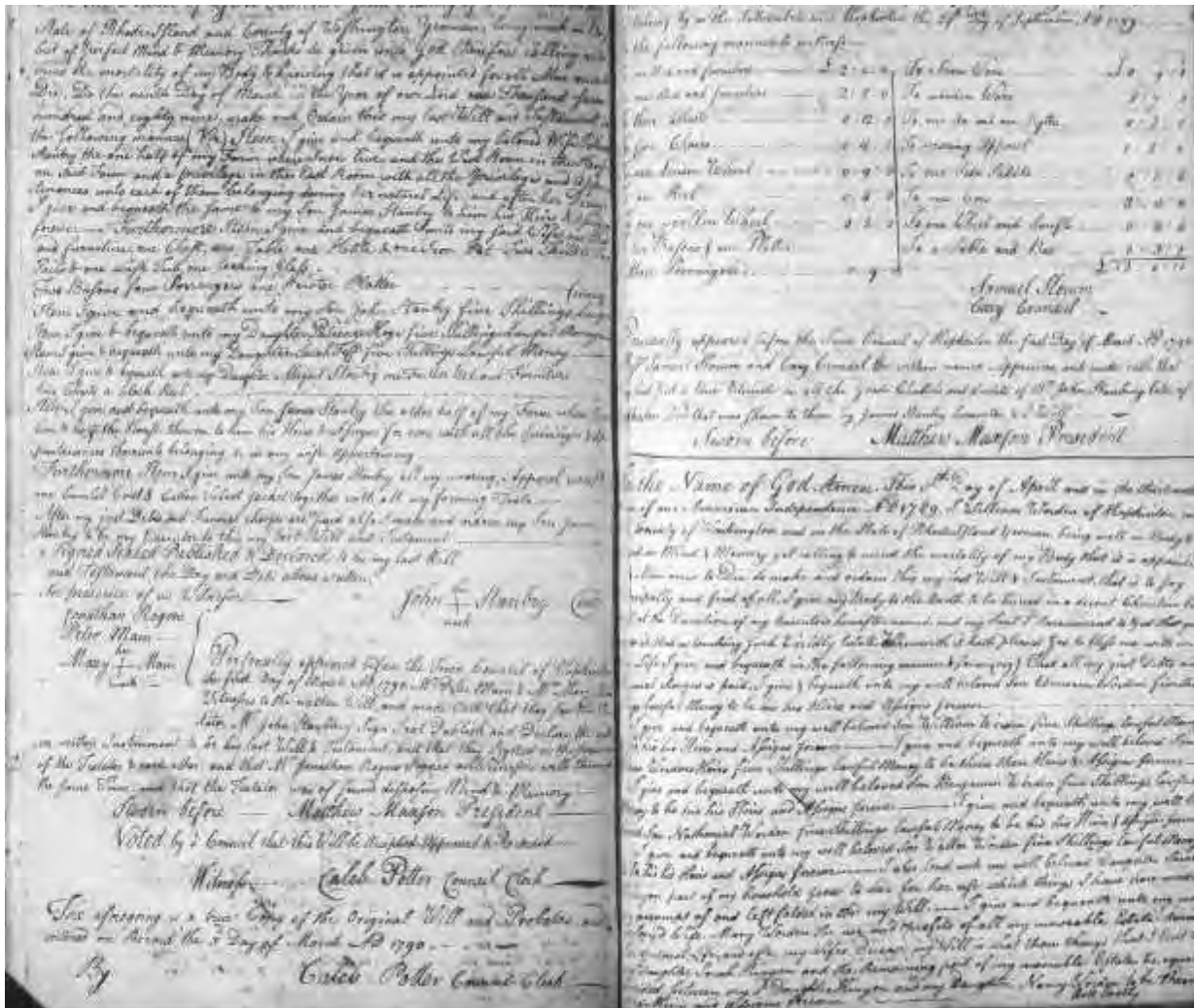


The Windsor Lodge

In June 1930 a note appeared on the Summons paper from then on that provides an insight into the then-requirements for visiting Brethren in proving their bone fides. The entry notified the Lodge Brethren that Membership Badges were now available at a cost of 1/-, “... easily carried in the vest pocket and should be carried by Brethren when visiting other Lodges to avoid the necessity of carrying Grand Lodge Certificates ...”

As a final note of possible interest concerning the Windsor Lodge is the presentation of its Minutes from April 1934 onwards.

From the occupations of the new Initiates during the period 1928-1934, we find that over 50% were from a clerical/management/business background, so, in this respect, it's not surprising to find that, from that 1934 date, the Minutes of the Lodge were typed on a typewriter. This process involved cutting out each sequentially numbered page in the Minute Book, typing the Minutes of the Lodge Meeting, and then gluing the page back into the Minute Book.





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

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

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

Here's one entitled:

LEARNING THE WORK

"It seems to me," began the New Brother, offering a cigar to the Old Tiler, "that we make unnecessary demands on a Candidate."

"Thanks," answered the Old Tiler. "Such as what, for instance?"

"A Candidate who has received the Entered Apprentice Degree must perfect himself in it before he gets his Fellowcraft.

After he is a Fellowcraft he must learn that ritual before he can become a Master Mason. I can see the reason why all Brethren must understand them and be able to tell about Degrees, but I don't see why we must learn word for word and letter for letter. Last meeting we turned back a young fellow because he had not learned his Entered Apprentice Degree. If he didn't learn it because he didn't want to he wasn't worth having, but it seems he just couldn't. Refusing him was an injustice. He's only one-third a Mason, and not likely to get any farther."

"You sure think of a lot of things Masonic to find fault with!" countered the Old Tiler. "But we would get along faster if you didn't mix your questions."

"How do you mean, mix them?"

"In one breath you want to know why Masonry requires learning Degrees by heart, and don't I think it was an injustice to a certain young fellow because we wouldn't admit him to full membership when he couldn't or didn't, only you don't think it an injustice but a righteousness if he could and didn't. You agree that one of the safeguards of Masonry which keep it pure is what we call the ancient landmarks?"

"I agree."

"And you know one of the landmarks is that Masonry is secret?"

"Of course."

"If we printed the Work would it be secret?"

"Certainly not. But you don't have to print it."

"No? But if we can't print it and won't learn it, how are we to give it to our sons?"

"Oh!" The New Brother saw a great light.

"We all learn the Work and so know when mistakes are made and correct them in the workers, and our sons hear the same work we did and learn it and transmit it. But wouldn't it be enough if only a few men learned the work - those well qualified and with good memories? How would that do?"

"It is good Masonry that the majority rules. Masonry is not a despotism but a democracy. If a favoured few were the Custodians of the Work, would not the favoured few soon become the rulers of Masonry, just as the favoured few have always ruled the lazy, the ignorant, and the stupid?"

"If that happened we'd just put them out of Office."

"And put in men who didn't know the Work?"

Then what becomes of your landmark?"

"You are too many for me," laughed the New Brother.

"I guess there is a reason why we have to learn the work. But I still think we might make an occasional exception when a man just can't memorize."

"If you read the Bible, you know that a little leaven leavens the whole lump. One bad egg will spoil an omelette. The man who won't learn is not fit to be a Mason, since he is not willing to tread the path that all his Brethren have trod. The man who can't learn the Work hasn't control enough of his brain to enable him to appreciate Masonic blessings.

This is no question of education. A Brother of this Lodge has had so little education that he barely reads and write. His grammar is fearful and his knowledge of science so full of things that are not so that it is funny when it isn't pathetic. But he is a good Mason for all that, and bright as a dollar at learning the Work. It's only the stupid, the lazy, the indifferent and dull-witted, the selfish and foolish man who can't learn or won't learn Masonry. They add nothing to it; it is better they are kept out. To make an exception merely would be to leaven our lump with sour leaven."



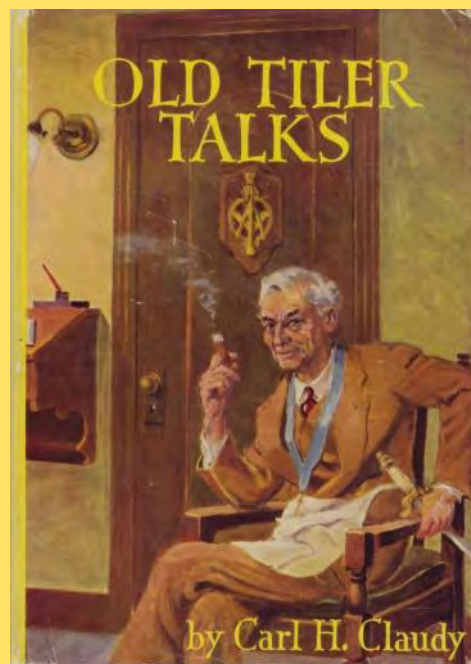
"But, Old Tiler, many who learned it once have forgotten it now."

"Of course they have! You can't do a quadratic equation or tell me the principle cities in Greenland, or bound Poland, or do a Latin declination. You learned it and forgot it. But you had the mental training. If I told you a quadratic was worked with an adding machine, that Poland was in China, or that hocus-pocus meant Caesar's lives, you'd know I was wrong."

"Same way with ritual; learning it is Masonic training, and though we often forget it we never lose it entirely, and through the whole of us it is preserved to posterity."

"Oh, all right! I learned mine, any way. Have another cigar, won't you?"

"Thanks," answered the Old Tiler. "You have learned rather well. I'll also admit that I like your cigars!"

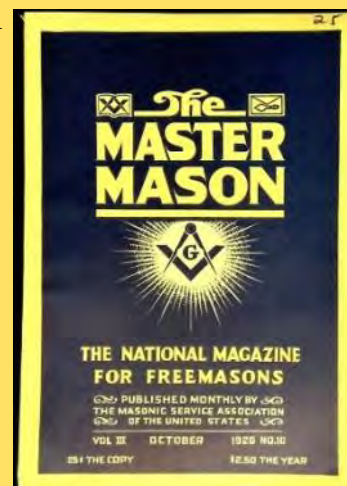


Bro. Carl Harry Claudy (1879 - 1957) was an American author, magazine writer, and journalist for the *New York Herald*.

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.





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



Here's one for the February 2026 issue
of *The Beacon: Lighting the Way !!!* newsletter.

BOB THE BEGGAR



Parking at a parking meter
And the damn thing wouldn't take my change

So, I grabbed my empty Timmy's cup
And walked down to the corner



And the first one to approach me
Quickly looked me up and down
Sized me up as a fake beggar
And walked off with a frown





So, I put my pants on backwards
Turned my hat brim to the side
Took out my partial dental plate
Wet my eyes like I'd just cried



But an hour and fifteen later
I had nothing much to show
A cookie eaten halfway through
Though traffic wasn't slow

So, I sat down on the sidewalk
Put my back against the wall
Put my Timmy's cup between my feet
And coins began to fall



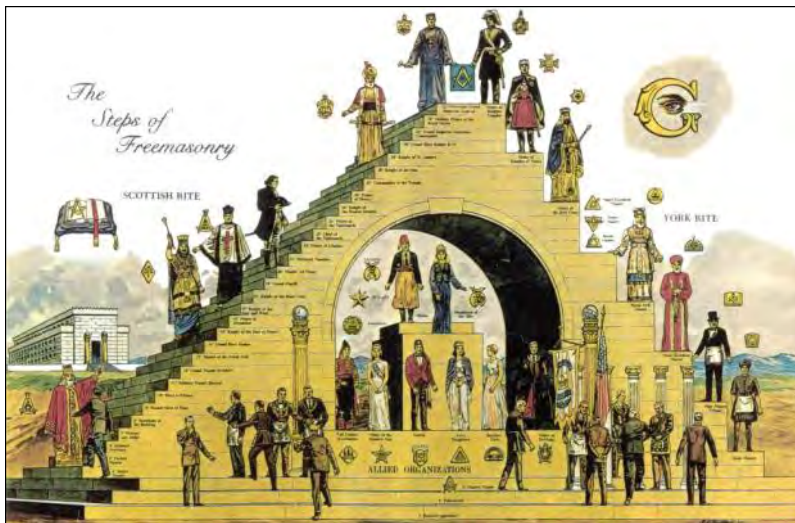
The moral of my story
If you're begging in the street
You can always get a handout
If you just admit de-feet!

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

Family of Freemasonry

A Brief Compendium of the Family of Freemasonry

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



This illustration depicts the entry and progression of the fraternity.

**Interested in joining *ZOOM* or
GoToMeeting
across Ontario and beyond ???
Then ... go to <https://masonicyear.com/>**

Masonic Calendar of Events happening online ...

All bodies are encourage to share their events:

Grand Lodges\ Districts\ Lodges

Shriners Temple\Clubs Scottish Rite

RAM\Cryptic\Templar Etc.

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



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

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

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

Here is some background about the book:

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

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

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

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

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

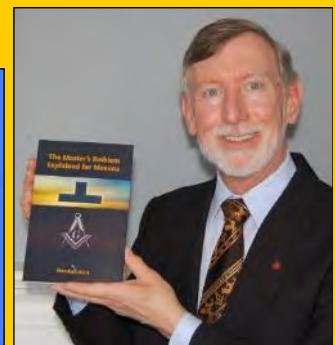
The biography is free;
the book is \$20.00 plus shipping.

S & F,
Marshall Kern, Author

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

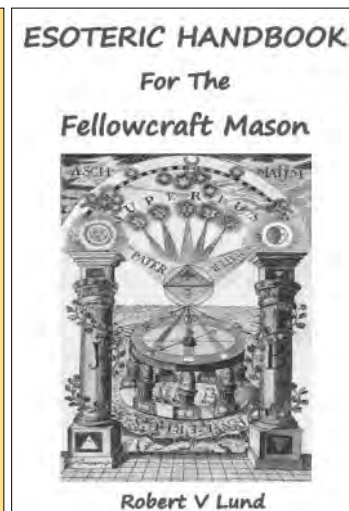
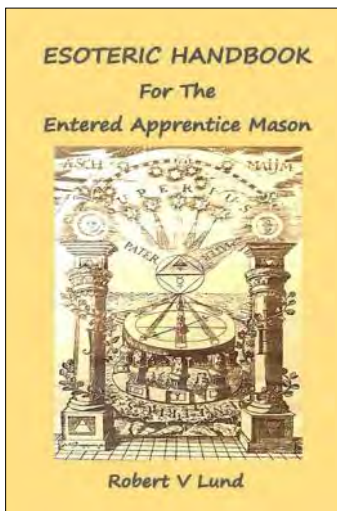
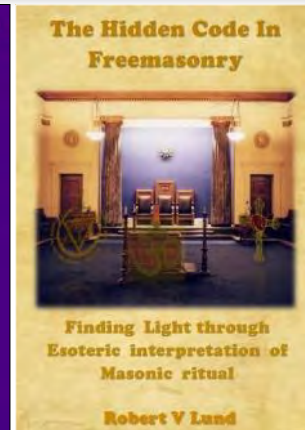
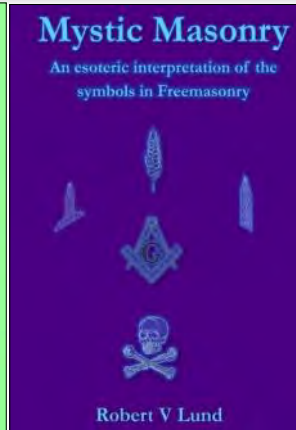
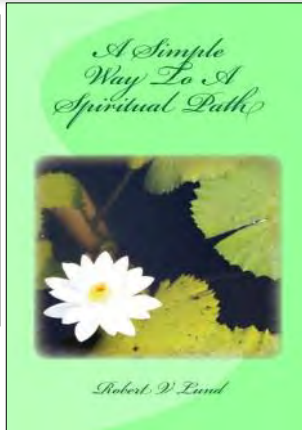
Facebook: [https:// www.facebook.com/MastersEmblem/](https://www.facebook.com/MastersEmblem/)

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



Well worth the read !!!

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



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

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

<http://www.torontowestdistrict.com>

<https://www.rosicrucian.org>

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

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

Facebook page:

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

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

DID YOU KNOW ???



The Grand Lodge College of Freemasonry offers interesting Correspondence Courses on Masonic Education throughout this Jurisdiction which is comprised of nineteen different modules. Any Master Mason may take any module individually for \$10.00 each or they may wish to complete a course of study for a set fee. If a Brother takes an individual module today, and decides to complete a course of study later in time, he will be accredited with the module he has completed prior.

In other words, he does not have to pay for or rewrite

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

1. *“The Masonic Arts and Sciences course”*.
2. The *“Past Master’s course”*.
3. The *“Worshipful Master course”*
4. The *“District Secretary’s course”*.

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

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

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

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



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

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



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



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

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

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

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

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



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

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

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

If you have received this directly from me, then you are subscribed. Otherwise, if you would like to subscribe to “*The 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 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.