

Dear Brethren,

Enclosed please find the *The Electronic Beacon: Lighting the Way !!!*, Volume Nineteen, Issue 10 (Whole Number 195), Monday, 01 June 2026.

This issue contains 168 pages.

The monthly calendar in *The Electronic Beacon: Lighting the Way !!!* newsletter allows the Brethren to see, at a glance, the work being done in the District for that month. Thus, if you're interested in attending a particular Degree, look at page 07 to see where one is being conducted in the District.

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

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

Sincerely and fraternally yours,

R.W. Bro. Bob McBride

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



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

- Past Peterborough District Deputy Grand Master, 2007 - 2008
- Editor of the monthly electronic *The Electronic Beacon: Lighting the Way !!!* 2007 - 2026
- Peterborough District Historian, 2001 - 2026
- Peterborough District Communications Chairman, 2002 - 2021



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



Because I Am A Freemason

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





The Electronic Beacon: Lighting the Way !!!

Teamwork
Encourages
Active
Masons

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

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

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

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

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

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



Volume Nineteen, Issue 09

Monday, 01 June 2026

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- " **Words of Wisdom** " W. Bro. Matthew B. Davis, Golden Rule No. 126 p. 105
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- " **Lead On, Brother** " By W. Bro. Daniel Boyco Exemplar Lodge 175, Edmonton pp. 129 - 130
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- Final Words: " **Happy To Meet Sorry To Part Happy To Meet Again** " p. 168

Whole Number 194



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

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W. Bro. Brian Lalande
District Secretary

Hastings, ON
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ptbodistrictsecretary2025@gmail.com

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 Masonic year is almost over.

I would like to take this opportunity to thank all of the Brethren of Peterborough District for the support that I have received this year.

The District was fortunate to have two Grand Stewards appointed this year: V.W. Bro. Lorne Mitchell and V.W. Bro. Larry Castle. These Brethren visited all of the Lodges regularly, as well as Lodges outside our District, and I cannot thank you enough for your willingness to attend meetings that I was unable to attend.

I would also like to acknowledge our District Chairmen for their time and effort this year. Your support for the District and the Craft truly speaks to your love of our great Fraternity.

This has been a fantastic year for Peterborough District, with many newly Initiated Members, as well as several newly Raised Master Masons. The Lodges should be proud of the Ritual Work demonstrated this year. The Officers and Candidates were all very well prepared for every Degree that I witnessed, and this can only be attributed to hard work, dedication, and mentoring.

I am proud to announce that three of our seven Lodges have received a Cornerstone designation, and the papers have now been signed for a fourth. Congratulations to all involved.

The District Project this year was Hospice Peterborough, Norwood, and Warkworth, and I am proud to say that the District has raised an amount far greater than the \$10,000 goal that was originally set. I do not have the exact numbers at this time, as the project is still ongoing, but they will be announced in the September issue of *The Beacon*.

To our District Secretary, W. Bro. Brian Lalande, I cannot thank you enough for all of your hard work this past year, as well as for all of your support over the years.

I thank you all for putting your trust in me to represent our District. It has been a great honour, and I could not be more proud of Peterborough District.

I look forward to seeing all of you soon.



**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
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R.W. Bro. James J.M. Dunn completed his final Official Visit, this time to his Mother Lodge, Percy A.F. & A.M. No. 161 G.R.C., on Wednesday, 01 April 2026, where he presented to the Brethren present this speech during the Banquet Hour:

Good evening, Brethren,

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

Over the course of this year, as I have travelled throughout the District, I have been sharing my theme: **Back to Basics**. This theme reflects something I believe is essential to the continued strength of our Craft, and it closely aligns with the Grand Master's vision of strengthening ritual, education, and mentoring. We are fortunate — very fortunate — to be seeing strong growth within our Lodges. Here at Percy Lodge, we see that clearly, with new Initiates beginning their journey, Brothers advancing through the Degrees, and even long-standing Members returning to active participation. This is something we should all take pride in.

But with that growth comes responsibility.

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

Mentorship plays a key role in this.

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

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

Another key to strengthening our Lodges is involvement.

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

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

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

Visitation is another important part of our Masonic journey.

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

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

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

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

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

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

Let us continue this great work.

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



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

Thank you, Brethren, for your attention this evening. It is, once again, a true honour to be here among you.

R.W. Bro. James J.M. Dunn,
Peterborough District Deputy Grand Master 2025 - 2026
705-653-6234
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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].

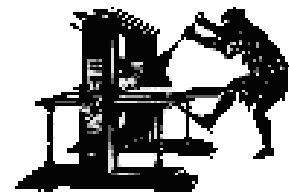
- Editor, *The Electronic Beacon: Lighting the Way !!!*
- Peterborough District Historian,
- Past Peterborough District Deputy Grand Master (2007 - 2008).



**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 !!!



The month of June
welcomes
the official start of summer
in the Northern Hemisphere,
bringing longer days,
blooming roses, and warm sunshine. !!!















June 2026



June is
National
Family
Month !!!



Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3 Percy 161 Installation	4	5 World Environment Day !!!	6 World Environment Day
7 Chocolate Day !!! 	8 Golden Rule 126 Installation	9	10 Ballpoint Pen Day !!! 	11	12	13
14	15	16	17	18 	19 United Empire Loyalist Day !!! 	20 Summer Solstice !!! 
21 First Day of Summer !!! 	22 Havelock 435 Strawberry Social !!! 	23	24 Five Bursaries from Keene No. 374 to Students graduating from Thomas A. Stewart S.S. at Memorial Centre.	25 Handshake Day !!! 	26 	27 Trades Presentation 9:30 a.m. Pbo Temple
28 Father's Day !!! 		30	July 01: Happy Canada Day !!! 			

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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GRAND SENIOR WARDEN

R.W. Bro. Hector Miguel Medina Avila

GRAND JUNIOR WARDEN

R.W. Bro. Andrew Allen McDowell

GRAND REGISTRAR

R.W. Bro. Allison Frederick Gowling

GRAND TREASURER

R.W. Bro. Sydney Schatzker

GRAND STEWARD

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

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



Ontario Masons



The Grand Master's Project



presents:



RMHC

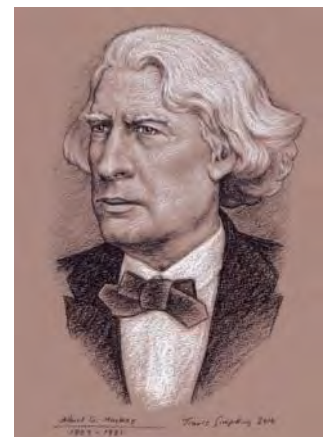
Charity No. 2477



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

Albert Mackey

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



DISTRICT LEADERS & COMMITTEE
CHAIRMEN

DISTRICT PROJECT

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GRAND MASTER'S PROJECT

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CORNERSTONE

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EDUCATION COMMITTEE

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

MENTORSHIP TEAM CHAIRMAN

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

SPECIAL EVENTS

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

DISTRICT EVENTS RECORDER

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

DISTRICT HISTORIAN

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

NEW MEMBERS LIAISON

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



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

COMMUNICATION

COMMUNICATION DISTRICT SECRETARY

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



BEACON *(electronic newsletter)*

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(Peterborough No. 155)

P.D.D.G.M. ADVISORS

R. W. Bro. Harold Grills

R. W. Bro. Andy Henderson

R. W. Bro. John Morton

R. W. Bro. Frank Groves



Travelling Square

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

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



PDMA MEETINGS

EXECUTIVE MEETING

Thursday September 25th, 2025

SEMI-ANNUAL EXECUTIVE MEETING

Thursday October 23rd, 2025

EXECUTIVE MEETING

Thursday April 23rd, 2026

ANNUAL GENERAL MEETING

Thursday May 28th, 2026

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

PDMA DEGREE TEAMS

MASTERS DEGREE TEAM

Tuesday October 7th, 2025

Clementi Lodge No. 313

W. Bro. Jason Wraight

SENIOR WARDENS DEGREE TEAM

Wednesday March 18th, 2026

Otonabee Lodge No. 101

W. Bro. John Fraser

JUNIOR WARDENS DEGREE TEAM

Monday April 13th, 2026

Golden Rule No. 126

W. Bro. Ian Thompson

Peterborough Coffee Club

Lodge Building: 415 Rubidge St. Peterborough K9H 4E2

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

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

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





OFFICIAL VISITS

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

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

INSTALLATIONS

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

When scheduled, banquets will begin at 6:30.

PETERBOROUGH DISTRICT LODGE MEETINGS

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

(Meetings begin at 7:30 pm)

PETERBOROUGH DISTRICT LODGE GENERAL PURPOSE MEETINGS

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

(Meetings begin at 7:00 pm)



P.D.M.A. EXECUTIVE

CHAIRMAN

W. Bro. John Fraser

1st VICE-CHARMAN

W. Bro. Ian Tompson

2nd VICE-CHAIRMAN

W. Bro Jason Wraight

SECRETARY-TREASURER

Bro. Ed Spence

HONNORARY CHAIRMAN

R.W. Bro. James J. Dunn

MEMBER EX-OFFICIO

R. W. Bro. Bharat Maini



DDGM'S THEME

' Getting back to the basics. '



DISTRICT PROJECT

' Hospice Peterborough/Norwood/Warkworth '

... (taken from the Hospice Resident Handbook)

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

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

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

Peterborough District's

TRAVELLING SQUARE

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

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

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

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



Travelling Square Schedule

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

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



Ontario Masons



Brethren

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

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

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

S&F

R.W. Bro. Andy Henderson

Chairman, Lodge of Instruction Committee.





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

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

THE HISTORY AND EXCELLENCE OF FREEMASONRY

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

Bob Keay

PART TWO

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

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

Advantages and Benefits:

II. Having said so much on the history of Freemasonry, I am to speak to you secondly on its advantages and benefits, and here the passing time warns me to be brief. It is true that Masons are no longer engaged in the construction of material temples. But they are joined together in building a grander edifice than any that medieval or subsequent ages have ever seen, - viz: the Temple of Piety, the sacred Lodge of Brotherhood and Universal Charity Beneficence, of which Christ Jesus is the Foundation and Corner Stone, and where "He", as our text says "*is Master, and all ye are Brethren.*"

You know my Brethren, that Christ calls upon us, both by words and example, to show our faith by piety, and in works of charity, and unselfishness towards all around us. He has taught us to listen to the cry of the needy and distressed, to aid the sick and imprisoned and sorrowing, and “*let our light so shine before men that they may see our good works, and glorify our Father which is in heaven.*”

He has told us plainly, by our words and deeds we shall be judged at the last, and that He will reward or punish us, according as we have obeyed or disobeyed His Divine commands.

This is the teaching of the Christian Church, and Freemasonry breathes the same spirit.

As you know, my Brethren, it strongly inculcates the importance of square conduct, level steps and upright intentions, if we hope to ascend to those immortal mansions from whence all goodness emanates.

It ever directs us for guidance to the volume of the Sacred Law, and points out the straight and undeviating line of conduct there laid down. It insists on the solemn truth that the Most High preserves a perfect record of our words and actions, and to Him, it maintains, we must render an account, when finally we pass through the valley of the shadow of death, and rise from the tomb of transgression.

It is, in fact, a peculiar system of morality, veiled in allegory, and illustrated by symbols, and ever bids us practise the sacred duties of charity and benevolence.

It sets forth the teachings of Christianity in most expressive figures. It trains men to bend with humility and resignation to the will of God, to dedicate their hearts, purified from every malignant passion, to their Creator, and to live for His glory and the good of their fellow-men.

Freemasonry is founded on eternal principles, its foundation being the three great characteristics of brotherly love, relief and truth. It knows no distinction of rank, or class, or fortune. It simply insists that its Members shall be just and upright men, sound in judgement and of strict morals, believers in a Supreme Being, the Great Architect of the Universe, who has revealed His will to man, and Who when his life is over, will assuredly punish vice and reward virtue.

Leaving all men to join or leave its ranks, Freemasonry has spread into every corner of the globe, and numbers its adherents in every civilized land by hundreds of thousands. On this continent alone, there are more than ten thousand Lodges and a Membership of over six hundred thousand.

Certain evidence this, surely one may say that, in its principles, men find much to commend, and positive proof that it deserves to thrive and flourish as long as the world shall last.

On the door of admission to this Society are inscribed

“Faith to God,”

“Hope in Immortality,” and

“Charity among men.”

On her banners are written Temperance and Fortitude, Prudence and Justice, Benevolence and Fraternity, and by most impressive ceremonies, while proclaiming *“It is appointed unto all men once to die,”* she inspires its Members to walk uprightly before God and man, - teaching them that death has no sting equal to the stain of falsehood and dishonour.

I do not for one moment assert that Freemasonry is Christianity, and its most faithful adherents would not claim this.

Masonry is not a religion, nor is it a substitute for, nor an opponent of religion.

Masonry has nothing to do with the preparation of the soul for its God.

No more human society can be placed on a par with that which Christ has founded.

No vows can equal, let alone surpass, the sacred obligations of Baptism; no privileges can be compared to those which the Lord’s true followers possess, as members of Christ and of one another.

Still, in the present divided state of Christendom, when Christ’s disciples are scattered abroad, when the Church of God is by *“Schisms rent asunder; by heresies distrest,”* we should not despise and attempt to embody and put in practice what is in theory the teaching of Christianity proper, *“the universal brotherhood of man.”*





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

As your District Education Chairman, I am charged with preparing and delivering presentations on a great many topics to help your Members gain more from their Masonic experience. I will come to your Lodge and deliver formal presentations in the Lodge Room, talks at the banquet hour, or small group discussions on topics of your choosing.

All I ask is that you allow sufficient time for me to conduct research and be properly prepared to make the delivery fulfilling for you and your Lodge.

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

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



Ontario Masons

Brotherly love is not a tangible commodity.

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

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



District Deputy Grand Master's Theme

' Getting back to the basics. '

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



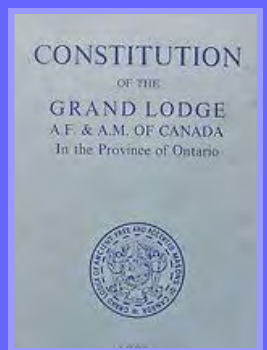
The District Deputy Grand Master is authorized to preside, and only those with this authority are presented, received under the wands, accorded the Grand Honours and given the gavel.

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

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

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

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



The Peterborough District Deputy Grand Master's Project presents:



DISTRICT PROJECT
'Hospice Peterborough/Norwood/Warkworth'
... (taken from the Hospice Resident Handbook)

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

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

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

2025/2026 District Project Number 2535



**2025/2026 DISTRICT PROJECT
NUMBER 2535**



Brethren,

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

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

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

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

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

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

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

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

Please support this project to the best of your ability.

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

W. Bro. John Muise
Peterborough District Project Chair



San Bernardino
HOSPICE CARE

Peterborough District Project 2025 - 2026

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

Peterborough District Project Number 2535



We will accept e-transfers.



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

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

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

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

**Or mail it directly to:
The Masonic Foundation of Ontario,
361 King Street West, Hamilton, ON, L8P 1B4.
Tax receipts will be issued by the MFO.**

You will be apprised of our monthly project progress.

**So far we have raised somewhat more than
\$ 14,000 !!!**



HOSPICE CARE

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



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

W. Bro. John Muise
Peterborough District Project Chair



San Bernardino
HOSPICE CARE

PETERBOROUGH DISTRICT MASONS ASSOCIATION

PETERBOROUGH FREE MASONS



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

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

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

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

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

< www.peterboroughmasonry.ca >

FUN FACTS ABOUT JUNE

Ahhhh June !!! The start of summer time vibes. Everybody loves June, right ???

Before Caesar's rise to power, the calendar spanned only 10 months, June being the fourth month.

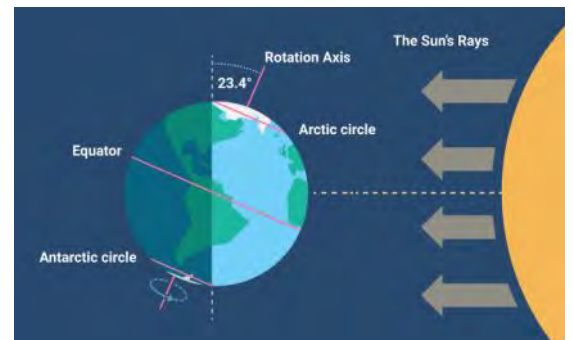


If you take a quick peek at your calendar, you'll notice that June is unique in that it begins on a different day to every other month of the year.



The June bug (or June beetle) is named for the month itself. They're only found between May and June.

The Summer Solstice occurs towards the end of June, marking the day with the most hours of daylight in the northern hemisphere and the beginning of summer.



June is the perfect month for the birth of the hopeless romantic, particularly if you're fond of flowers.

June's birth flowers are the rose and honeysuckle. Both symbolize all things related to love, generosity, and affection.

Ancient Romans believed that the period between

the middle of May and the middle of June was an ill-omened time to marry.

The tale goes that the Roman poet, Ovid, consulted with the high priestess of Jupiter on when his daughter should marry, to be told that he must wait until after the 15th of June. An odd superstition, perhaps, but true nonetheless.



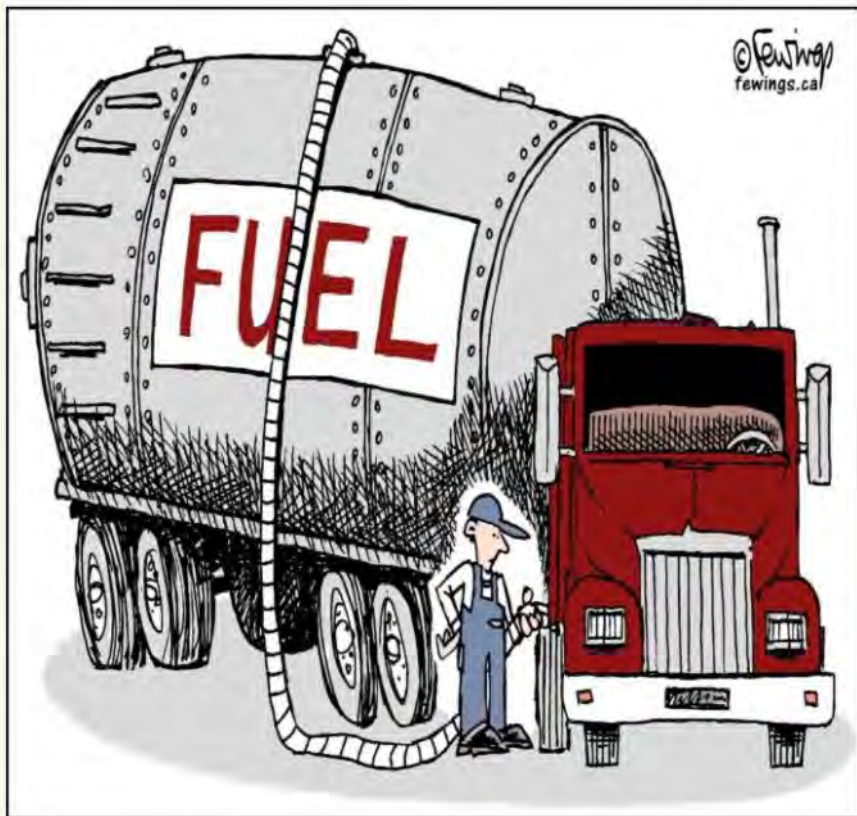
June marks the arrival of summer and the growth and abundance of plants and crops.

June's full moon is known as the Strawberry Full Moon, named for the bounty of fruit grown at this time of year. You can see it for yourself around the 24th of June, with it being considered both the last full moon of spring and the first of summer.

Here is an editorial cartoon for Saturday, 02 May 2026 from



that I thought you would enjoy seeing:

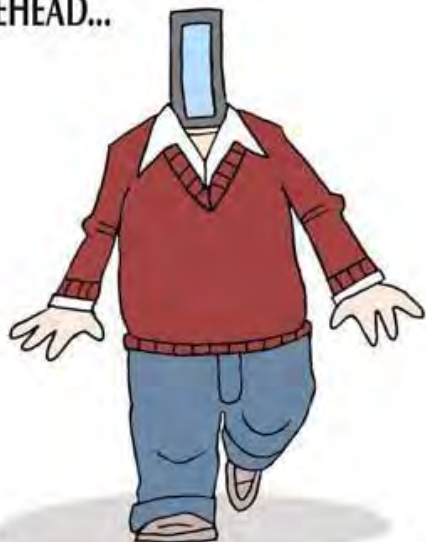


then on Saturday, 09 May:

and on Saturday, 16 May:



PHONEHEAD...



AROUND AND ABOUT PETERBOROUGH DISTRICT:



On the evening of May 2nd, 2026, Nathan Patrick of Otonabee Lodge No.101 and Trever Donnelly of Golden Rule Lodge No.126 hosted “Date Night” at 100 Acre Brewing Company. It was a fundraising event for the District Project. It was a great night to be had! The pizza from Lowlands Fire Food was awesome, and all the ladies loved the purple roses from Sweet Bee’s Cut Flowers! In total we had 15 couples for the event, with Brothers from 7 different Lodges and 3 different Districts! Thank you to everyone who made it out!



Photos by: Bro. Trever Donnelly,
Golden Rule No. 126.



Otonabee Lodge No.101 & Golden Rule Lodge No.126
PRESENT
Date Night @
100 Acre Brewery
X2 9 INCH PIZZAS & X2 PINTS OF BEER \$50
SATURDAY, MAY, 2ND, 2026
5:00PM-8:00PM
390 ASHBURNHAM DRIVE
PETERBOROUGH, ON K9J 6X7
ALL PROFITS TOWARDS
THE PETERBOROUGH
DISTRICT PROJECT
CONTACT BRO. TREVER DONNELLY
705-927-4530 OR BRO. NATHAN
PATRICK
NATHAN.ERIC.PATRICK@GMAIL.COM
FOR TICKETS!!
A RELAXING NIGHT OUT
FOR YOU & YOUR OTHER
POTENTIAL CANDIDATES &
SPOUSES WELCOME!
NON-ALCOHOLIC
OPTIONS
AVAILABLE
\$1 FROM EACH EXTRA PINT DONATED
TO DISTRICT PROJECT!
Ontario Masons



On Wednesday, May 13, 2026, W. Bro. Jason Wraight was Installed as the W. Master of Village Lodge A.F. & A.M. No. 145 G.R.C. by V.W. Bro. Alex White and the Installing Team.



Photo by V.W. Bro. Walter Howell, Otonabee Lodge No. 101.

Then on Wednesday, May 20, W. Bro. Steve Christie was Installed as the W. Master of Otonabee Lodge A.F. & A.M. No. 101 G.R.C.



Having enjoyed thirty-nine years of biker fellowship,
R.W. Bro. Brian Gilkinson writes:

“On Saturday, 30 May, the Picton Motorcycle Run was held consistent with the date used in other years. We raised significant funds for the District Project to support the three hospices, situated in Warkworth, Norwood and Peterborough.

There was a good turn-out of around thirty motorcycles, travelling through Hastings, Warkworth and Brighton before arriving at the Picton Golf & Country Club for a delicious breakfast.

Others joined us in other vehicles, including our District Deputy Grand Master, R.W. Bro. James Dunn, who provided transportation and assistance to R.W. Bro. Harold Grills. Harold has been a long-time supporter of the ride although he never followed the example of Brother Grills in riding a motorcycle himself !!!

Most attendees found their own way home after breakfast while V.W. Bro. Walter Howell and a group travelled away on a few days jaunt before returning home. I escorted John Milton, his daughter, Sam, and son-in-law, Keith, to the Wampoo winery before stopping at the Lake on the Mountain for a photo.

We also toured the new Claramount Inn in Picton and viewed the ‘Taylor House’ on the grounds. It belonged to a doctor in Picton and its design completion was the subject of a new TV series entitled ‘The County’. We checked the rates to stay over in its several offerings. Best put on your pants with the deepest pockets before making a reservation !!!

We can be thankful for the generosity of the riders and all other supporters but most thankful that this was another year where all participated, had fun and stayed safe.

Walter, as our ‘Money Man’, will have the final total of funds raised but perhaps not for a few days.”



John Milton with Sam and Keith

Coffee break en-route to Picton



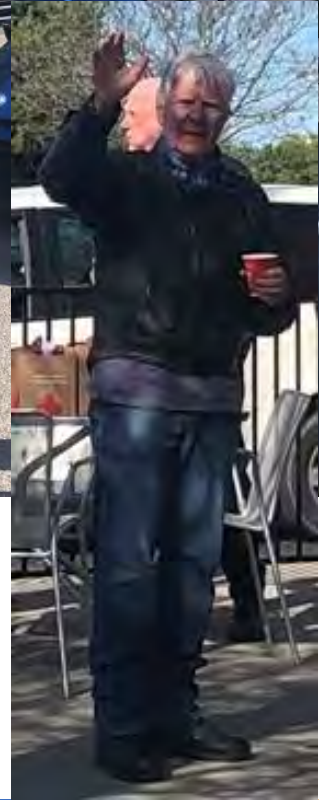
Bill Thompson in Brighton at Tim’s

At Tim's rest stop in Brighton:



Left to Right: Larry Castle, Alex White, Ted Charlton, Gord Magee and Devon McPhee

Insert: V.W. Bro. Walter Howell



**Coffee and Timbits
supplied by
Bill Lee Junior.**



**R.W. Bro. Harold Grills
and R.W. Bro. James J.M. Dunn.**



Most but not all bikes in the ride:



**Photos by
R.W. Bro. Brian Gilkinson**

Inside the Picton Golf and Country Club, overlooking beautiful Picton Bay.



Photos by
V.W. Bro. Walter Howell.



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



STAND UP AND BE COUNTED

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



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





A MASON REMEMBERED

IN LOVING MEMORY OF

V.W. Bro.
**WILLIAM
JOHN
SCOTT**

NOVEMBER 20, 1945

MAY 4, 2026



DATE INITIATED
04/07/1967

MASONIC MEMORIAL SERVICE

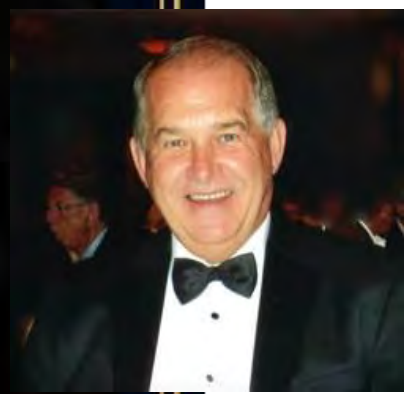
will be held at Highland Park Funeral Centre and Cemetery,
2510 Bensfort Road, Peterborough, ON,
on **Wednesday, May 13, 2026 at 10:00 a.m.**
Brethren are requested to arrive by 9:30 a.m. to assemble.

FAITH • HOPE • CHARITY
BROTHERLY LOVE • RELIEF • TRUTH
Well done, good and faithful servant.



Forty-eight Masons from throughout Peterborough District and abroad attended the Masonic Memorial Service for John.

What a great turn-out for a wonderful guy !!!



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

Brethren, Sisters and Brothers:

**Come on out and join us for our monthly social gathering at "*The Wing House*"
at Peterborough Square, 320 Water St., Peterborough, every third Monday at 7:30 pm.
Kind of like the Wednesday Coffee Club but with optional wings and beer.
A great time to meet people. Area Masons, spouses, friends and just plain people
are invited. Come on out!**



WING NIGHT

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

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

EVERYONE IS WELCOME

**GOLDEN RULE
LODGE No.126**

& VILLAGE LODGE No.145

PRESENT



Ontario Masons



Ontario Masons



**ONLY 60
TICKETS
AVAILABLE**

BROTHERS



**ORDER
TICKETS ASAP
POTENTIAL
CANDIDATES
WELCOME!**

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



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



& BREWS 2.0



**PLEASE DRINK
RESPONSIBLY**

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

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

98 COUNTY ROAD 35, HASTINGS, ON

**SATURDAY
JUNE 6TH
2026**

3:00PM-6:00PM

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

THE SKILLED TRADES BURSARY FOR GRADUATING HIGH SCHOOL TRADES COURSE STUDENTS



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

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

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

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

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

Hope you can be in attendance !!!



Looking forward to seeing ten more happy recipients !!!



POKER RUN

CHARITY RIDE

SATURDAY JUNE 20

Start Location:
Omeme Masonic Temple
66 King St., Omeme, ON

Coffee & Donuts - 8:00 AM
Registration - 8:00-9:30
Marshalling - 9:30
Kickstands Up - 9:45


\$35 Rider / \$60 Couple
Lunch, Snacks & Drinks
Best Poker Hand - Great Prizes

All are welcome!

For information contact:
BrethrenAll@gmail.com



Ontario Masons
VICTORIA DISTRICT MASONS

All Proceeds to:
 **Big Brothers
Big Sisters**
Kawartha Lakes - Haliburton



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

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

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

Please contact

**Peterborough District
Masonic Association Chairman**

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



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

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



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

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



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



Scottish Rite Valley of Peterborough

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



for Master Masons seeking further Masonic light.

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



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

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

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



Lodge of Perfection



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

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

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

Chapter Rose Croix

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

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

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

Coffee Club

MORNING COFFEE CLUB

Downstairs Wednesday mornings

8:00 a.m. - 11:00 a.m.

at the Peterborough Masonic Temple
on Rubidge Street, Peterborough.

Come on out !!!

Bring your non-Masonic friends and relatives.

**Coffee and donuts will be served,
casual dress.**

**Donations will be accepted
and applied to the District Project
as well as to supply**

**the Lodges in the Peterborough Temple
with pop, water and other items as needed.**



Founders: Steve Hedgcock,
Mike Gallimore, Roger Morton



You deserve good things.



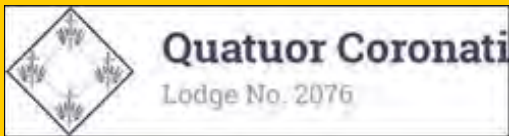
At the Peterborough District's
Wednesday Morning Coffee Club
in the Peterborough Temple
on 29 November, Coffee Manager,
V.W. Bro. Roger Morton,
and W. Bro. John Muise,
prepared the morning's coffee
and treats for visitors.

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



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





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

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

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

Correspondence Circle members enjoy the following benefits:

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

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

Dining

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

Corporate Membership

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

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

Material for Lodge Meetings

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

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

How to Join the Correspondence Circle

Download the application from www.quatuorcoronati.com.

Thank you !!!


Sincerely & Fraternaly,

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



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

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

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

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



YOU HAVE THE POWER
TO GIVE LIFE

Donate blood and join the movement today.

BLOOD DONOR CLINIC

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

Canadian Blood Service Partner for Life

Please sign up to donate blood and enroll as a member of the Masonic Lodge Peterborough District ID **MASO011039**

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

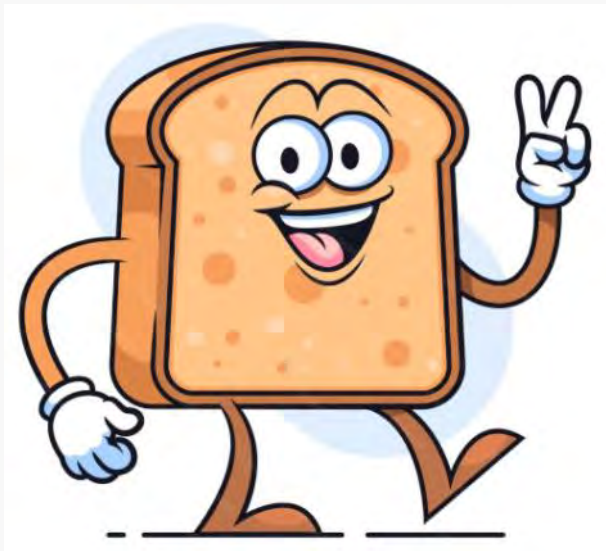


Enjoy this *Daily Smile*.

FREEMASON'S LEVEL !!!

**How does a Freemason
like his toast ???**

**Well grounded
and evenly spread
with good humor !!!**





MAY 2026

Ontario Masons



**THE
WORSHIPFUL
MASTERS
ISSUE**

**INSIDE:
GRAND LODGE 2026
ANNUAL COMMUNIQUE
INFORMATION GUIDE
P.34**

Bob McBride. Past Peterborough DDGM 2007 - 2008 /
The Electronic Beacon: Lighting the Way !!! / 2026-06-01, Volume Nineteen, Issue 10



Grand Master's Communiqué

May 2026

Brethren,

The month of May is now upon us, the grass is growing and the hum of busy lawnmowers is back. The flowers are blooming and Spring is unfolding all around this beautiful Grand Jurisdiction. Let us take the time out of our extremely busy schedules to read this amazing publication called *The Ontario Masons Magazine*.

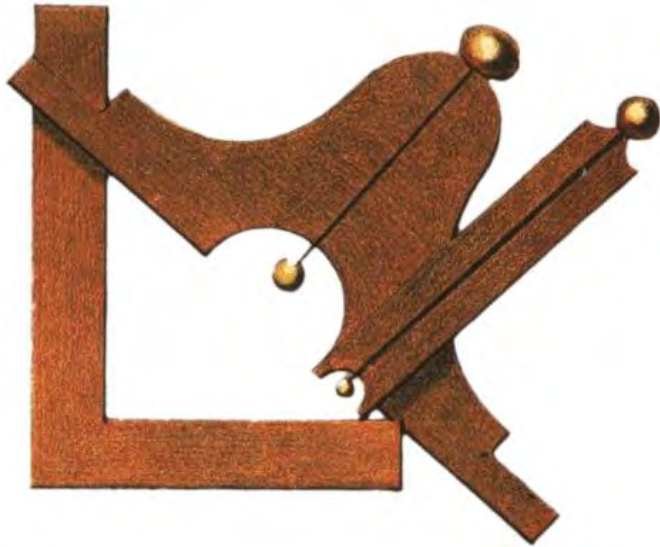
Once again V.W. Bro. Dan Dignard, thanks go out to you and your team for bringing this vehicle of Grand Lodge information to us. Brethren, please enjoy!!

The Deputy and I have just returned home from our Grand Lodge trip to the Northwest area of Ontario, and it was a fantastic, week-long adventure. The Brethren that followed me to Western, Algoma, and Algoma East Districts were treated to awesome, warm hospitality, provided by the Members of every Lodge that we visited. I want to thank everyone involved for their dedication and support to my office, to me and to our Grand Lodge. The travelling entourage, made up of Grand Lodge Officers and Guests, 12 of us in total, visited 11 Lodges in 6 days, and we logged over 5000 kms. The Lodge Members organized lunches, BBQ's, and dinners for us, and we thank them for their gracious generosity. We conducted several Grand Master's town hall question and answer forums, and we were pleased to field so many concerns and inquiries into our procedures, Ritual and Constitution requirements. There were also several milestone pin and certificate presentations, and those recipients enjoyed the support of their families and friends while in our Lodges.



Several beautiful gifts were presented to me as Grand Master and to the travelling entourage, on behalf of everyone who travelled, we thank all of the Lodge Members and their families for looking after us. I also want to thank the Lodges and their Members for their generous donations made to the Masonic Foundation of Ontario to support Ronald MacDonald House Charities, I certainly appreciate your support to such a worthwhile cause. You have certainly made a difference in the lives of so many Ontario families. The MFO number for my charity is 2477, and I humbly ask for your help. We donated 50,000.00 dollars in the first year of my term, and I am hoping to do it again in my second year.

The month of May also brings out the list of names of who are running for a Grand Lodge Office, and this year, we have a well-rounded group of Brethren to choose from. Do me a favour though, do your best to attend the "*Meet the Candidates*" meetings to gain as much information and background on the names of Candidates as you can. Be an informed voter, exercise your right to vote, and elect the Nominees that are proven and can move our committees, and our Grand Lodge forward. Popularity is not enough. Find out who has the necessary experience and dedication to succeed. It's easy to find out the facts, and I urge you to take the time needed, to do just that.



The electronic form of elections that our Grand Lodge uses is easy to do and takes very little time. If you are electronically challenged, either your Lodge Secretary or a Member of your Lodge can help you to navigate the procedure that is laid out. You only have to register to vote once for your DDGM, and then you are automatically registered to vote for the other Grand Lodge Officers.

The April mailings from the Grand Lodge Office have also been sent out. That information has a lot of documents, dates, and deadlines to follow. Please make sure that your Lodge Secretary reads the correspondence out in Open Lodge so that our entire membership is informed about what is both expected to, and what will happen at the Annual Communications in July.

As we look toward the horizon of our upcoming Grand Lodge Communication, let us remember that the strength of our Craft lies not just in our history, but in the vibrant energy we bring to our Lodges today. Every handshake, every Degree conferred, and every act of charity reinforces the foundation of brotherly love upon which we stand.

We are a fraternity in motion — dynamic, dedicated, and deeply connected. Let the warmth of this spring season mirror the warmth in our hearts as we continue to serve our communities and one another. I am immensely proud of the work you do, and I am filled with optimism for the future of Masonry in this great province.

May we all continue to labour with joy, live with purpose, and lead with kindness. I look forward to seeing many of you on the road and in the hallowed halls of our Lodges very soon. If your schedule allows, please try to attend in Richmond Hill this July 14 – 16, 2026 for our Annual Communications. It is going to be a great time!!

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

Carry and rub your shiny penny, and hopefully you are as proud to be an Ontario Mason as I am.

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

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

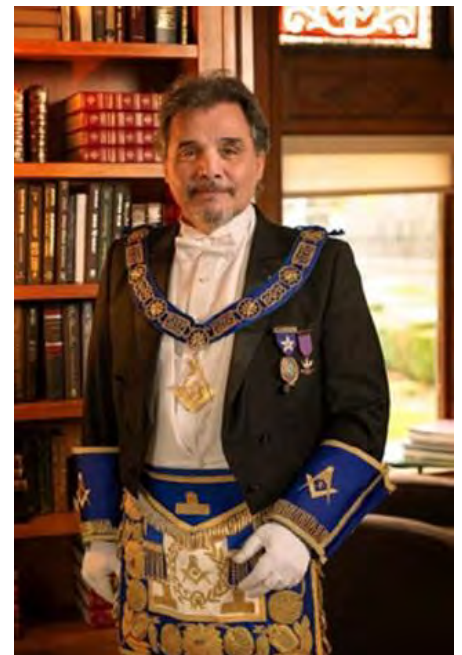


Deputy Grand Master's Communiqué

Greetings Brethren,

For several years now, the focus of our own marketing and outreach approach has been aligned with the "*Path Forward*" marketing initiative introduced by the Northern Jurisdiction of the Scottish Rite. It's original research and survey findings showed that the values and tenets of our Craft resonate strongly with men of today's society, and that the foundation of our Craft is as strong as it has been at any time in our history.

These findings led the Northern Jurisdiction to introduce their "*Not Just a Man, a Mason*" campaign. Our Grand Lodge has subscribed to this campaign in support of this initiative.

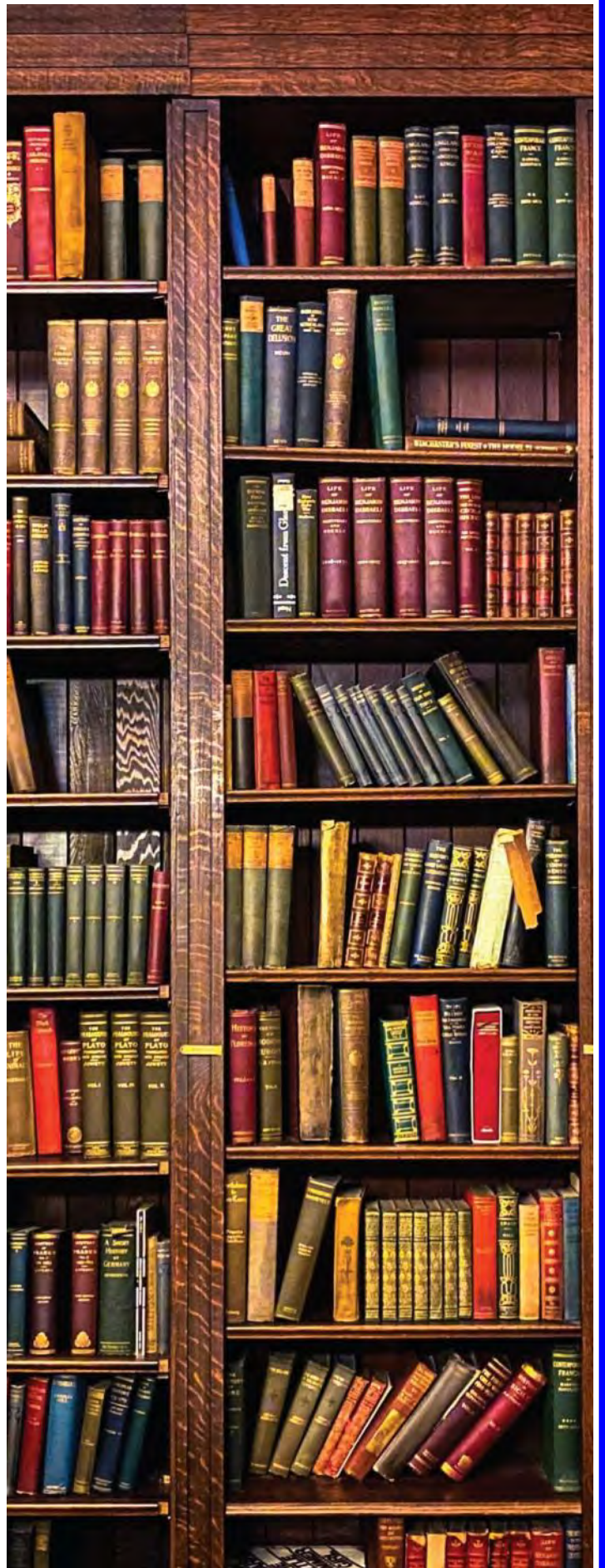


An important feature of the “*Not Just a Man, a Mason*” initiative is the website < BeaFreemason.org >. It was launched by the combined efforts of the Scottish Rite Northern Jurisdiction, The Scottish Rite Southern Jurisdiction, and Shriners International.

This interactive website is open to all Grand Lodges of North America, and its’ purpose allows for any local interest in our Craft to be directed to the appropriate jurisdiction.

Our subscription to < BeaFreemason.org > has given our own jurisdiction a further venue for potential interest to be directed our way.

The Scottish Rite Northern Masonic Jurisdiction, in concert with the Masonic Renewal Committee, has also been providing our Craft with valuable and intriguing data-based information in the form of recommendations, book publications, on-line and in person talks, presentations and, of course, the invaluable “*Not Just a Man, a Mason*” campaign. A special note of accreditation goes to Linda Patch, currently the Senior Director of Marketing and Communications of the Scottish Rite, Northern Masonic Jurisdiction. Her on-going data research team continues to keep us current and informed with regular data updates, publications and solid recommendations. The ten years of Northern Masonic Jurisdiction-led research continues to provide a valuable, contemporary lens on Masonry’s relevance in today’s societal landscape.



Their current emphasis focuses on the contemporary question of perceived membership decline, while inquiries to join continue to come in, with over 146,000 recorded through the associated website < bea Freemason.org > alone.

In addition, their reference to the publication, The Upswing, by Robert D. Putnam, suggests that there are also indications of an increase in interest and Membership, inferring that Freemasonry did not necessarily cause its Membership to decline, but that the Craft can be a force in civic renewal, and that the timing for our Craft is now. According to the research, we have been riding what is being referred to as the “I – We – P” curve, and that currently the civic context is showing a shift from “We” to “P”. In fact, we are, culturally in a deep “P” period, where individual sentiments include isolation, distrust, polarization and feeling disconnected. This apparent shift has affected civic, fraternal, religious, and volunteer organizations across all jurisdictions. The indication is that the drop in Membership was not necessarily Freemasonry’s failure; it was a cultural shift, and that Freemasonry’s decline occurred because the entire civic ecosystem collapsed around us.

The current data collected in their 2025 survey, concentrates on Freemasonry’s relevance today. And the results are clear, that Freemasonry’s core values and principles are resonate and timeless. For further elaboration on the current survey findings, I would highly recommend their current publication “*The Path Forward – Empowering the Future of Freemasonry.*”

In short, there are three Strong recommendations to consider:

- Ensure timely follow-ups, no man’s knock goes unanswered;
- Improve how Freemasonry Welcomes and supports men inquiring to join, be consistent, timely, hospitable, and reliable for every man;
- Reassert Freemasonry’s public identity; be principled, accessible, and provide a noble path for men seeking purpose and community.

In summary, Freemasonry is one of the last great civic institutions. It did not necessarily cause its own decline. But it can lead its renewal.

With my best fraternal regards,

R.W. Bro. Art Di Cecco

Deputy Grand Master of the Grand Lodge of Canada
in the Province of Ontario



Grand Chaplain's Communiqué

I was having a tough enough time with math when I was a student in elementary school. In high school they added letters to the numbers. The classes became even more challenging! I still do not see the point.

But I do understand we count in tens. Numbers get bigger accordingly, 100's, 1000's etc. But the Babylonians counted in 60's. No kidding. 60 seconds to a minute. 60 minutes to an hour. 24 hours, a multiple of 6, in a day. 360 degrees in a circle.

The famous Babylonian is likely Nebuchadnezzar. He is even mentioned by name in A Charlie Brown Christmas. It was he who destroyed King Solomon's temple in 586 BC. And took Daniel, Shadrach, Meshach and Abednego from Israel to Babylon.

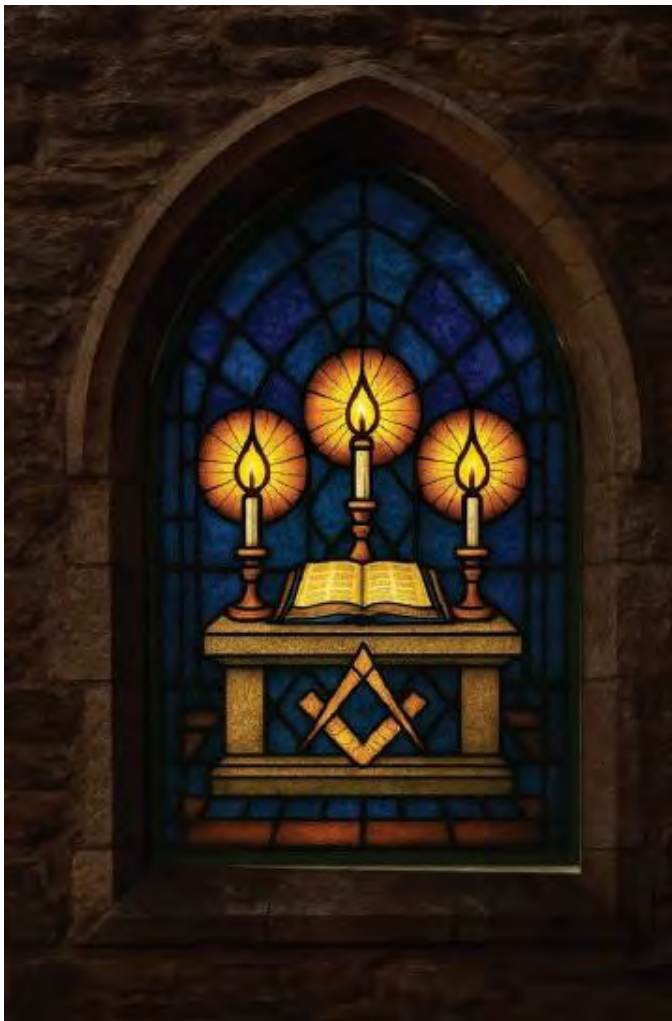
However we divide the day, let us remember to keep part of the day for prayer. We must not let good things hold us from better. We begin our meetings

with prayer. Do we begin our day in a similar manner? We end our meetings with prayer. Do we end each and every day grateful for His favour in our lives?

The weeping prophet, Jeremiah reminds us that His mercies are new every morning. Before you turn on the news. Don't start the day with your device or TV. Spend time with the Giver of every good and perfect gift.

As we pray, the clutter in our lives will be properly sorted. We may think of the needs of others: healing for a Brother or a family member. Asking the Lord to keep us safe as we travel so many miles from meeting to meeting. The simple act of grace before each and every meal.

The old hymn simply says,
"Take time to be holy. Speak oft
with thy Lord"



R.W. Bro.
David Spencer
Grand Chaplain

< david.spencer54@yahoo.com >

Grand Secretary's Communiqué

Brethren,

Few items for your consideration and information.

April Mailing

I am hoping you already received copies of all the great information distributed electronically to the Lodges in April. Some Members reported not receiving the important documents, so the package was also sent out to all current Members with email addresses recorded in Grand View. The documents can also be found in the Resources area of Grand View. If you did not receive the package, please contact the Secretary of your Lodge.



Draft Semi-Annual Returns in Grand View

I am pleased to report that draft Semi-Annual Returns are available in Grand View for planning purposes. The Secretary can view the draft Semi-Annual Return in Grand View under Lodge Accounting - Returns & Invoices, then click on the January 1, 2026 - June 30, 2026, Semi Annual Return, and click on Preview Draft Return. Do not pay because Membership changes and purchases will be reflected in the draft Semi-Annual Return throughout the period.

Annual Communication – July 15-16, 2026

Our Annual Communication will once again take place at the Sheraton Parkway Toronto North Hotel & Suites on Wednesday-Thursday July 15th-16th, 2026. Used Books and New Books will be available for sale Tuesday afternoon July 14th and Wednesday July 15th, 2026. Seminars and Workshops will be offered on Tuesday afternoon July 14th, 2026. Please see the Summons for further details.

Grand Master's Banquet – Wednesday July 15, 2026

The Grand Master's Banquet sold out very quickly this year. There may be a few tickets that come available in late May or early June. Please check the Eventbrite link at

< <https://www.Grand Secretary's Communiqué eventbrite.ca/e/grand-masters-banquet-2026-tickets-1985640235396>. >

Please see the poster in the April mailing and this magazine for further details. Guest Speakers are Sharon O'Leary and Rachel Macauley, Ronald McDonald House Southwestern Ontario. Dinner is 4-Course Duo Steak & Salmon. Individual Tickets \$95 And Tables of Eight (8) \$740. There will be no tickets for sale at the Annual Communication.

Hotel Rooms for the Annual Communication in July 2026

Rooms sold out very quickly once again this year. Rooms may become available if reservations are cancelled. Check in time is 3:00 p.m. – early check in is NOT available this year. Last year the Hotel experienced a high rate of guests wishing to check in early. If you need a room before 3:00 p.m. - please check in the day before.

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

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

Hospitality Suites at the Sheraton and Best Western may ONLY be booked by contacting:

Mrs. Sandy Xu Papadimatos (Sales Manager) at the following:

Email: sandyxupapa@sheratonparkway.com (preferred)

Phone: 905 695 2882 (daytime only)

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

Other nearby hotels include:

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

Qualification – District Deputy Grand Masters

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

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

Electronic Voting for DDGMs and Grand Lodge Officers

Registration Monday-Friday June 8-12, 2026.

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

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

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

Please see the Electronic Voting document distributed in the April Mailing and available under the Resources area of Grand View for further details, including with regards to any 2nd Ballot and other important instructions and details.

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

Did you know? Elections

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

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

Did you know that it only takes a minute to vote

for the District Deputy Grand Master,

and only a few minutes to vote for the Grand Lodge Officers?

Did you know that every current Member with a correct email address recorded in in Grand View will receive a registration notice and link to register?

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

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

Please exercise your vote by participating in the elections.

Masters, Wardens, Treasurers and Secretaries in Grand View

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

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

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

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

Please support your Lodge. It makes a difference!

Thank you Brethren.

Sincerely and fraternally,

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





We Masons are among the fortunate ones who are taught to meet together with others opposing convictions or competitive ideas and yet respect each other as Brothers.

Albert Pike

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



Ontario Masons



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

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



ANNUAL COMMUNICATION

April 2026

Dear Sir and Brother:

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

DRESS CODE

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

REGISTRATION

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

GRAND REPRESENTATIVES

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

Louis M. Domjan,
Grand Secretary

AGENDA

MONDAY, JUNE 22nd, 2026

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

WEDNESDAY, JULY 15th, 2026

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

THURSDAY, JULY 16th, 2026

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

ELECTION OF GRAND LODGE OFFICERS / VOTING ON PROPOSED AMENDMENTS

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

LOCATION

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

GRAND MASTER'S BANQUET

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

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

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

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

Tickets must be purchased online

[Click here to purchase](#)

Cutoff Date is Monday July 6, 2026.

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

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

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

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

DISTRICT DEPUTY GRAND MASTER REGIONAL MEETINGS

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

ELECTION OF DISTRICT DEPUTY GRAND MASTERS

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

DISTRICT DEPUTY GRAND MASTER PHOTOGRAPHS

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

DISTRICT DEPUTY GRAND MASTER INSTRUCTION CLASS

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

ACCOMMODATIONS

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

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

SEMINARS

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

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

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

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

MEMBERSHIP/GUEST(S) BEHAVIOUR

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

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

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

NOMINATIONS – 2026

GRAND SENIOR WARDEN – ACCLAIMED



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

GRAND JUNIOR WARDEN



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



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

GRAND REGISTRAR – NONE

NONE

ANNOUNCEMENT OF CANDIDATES

DEPUTY GRAND MASTER



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



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



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



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



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

BOARD OF GENERAL PURPOSES



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



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



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



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



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



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

BOARD OF GENERAL PURPOSES (CONTINUED)



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



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



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



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



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



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

BOARD OF GENERAL PURPOSES (CONTINUED)



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



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



Ontario Masons

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

From the Library and Archives:

THE MYSTERIOUS SCARBOROUGH MANUSCRIPT

By **V.W. Bro. Evan Woodhead FCF, Grand Librarian**
& **V.W. Bro. Greg McKinnon, Grand Archivist**

The *Scarborough Manuscript* is one of the most important and valuable Masonic documents in the world. It belongs to the Grand Lodge of Canada in the Province of Ontario. And it's missing.

If you have never heard of the *Scarborough MS*, you're not alone. We have recently learned that many Ontario Masons, even among those we know to be very knowledgeable about our history, were not aware of it, which is unfortunate,

The *Scarborough MS* is one of the Old Charges, also known as Gothic Constitutions of Freemasonry. Examples of the Old Charges

are rare. R.W. Bro. Wallace McLeod, writing in 1986, identified 127 of them (including 14 which are known to have existed but are now lost).

The Old Charges are important because they offer a window into the world of pre-Grand Lodge Freemasonry. In a very real sense, they could be said to form the foundation of ALL Freemasonry.

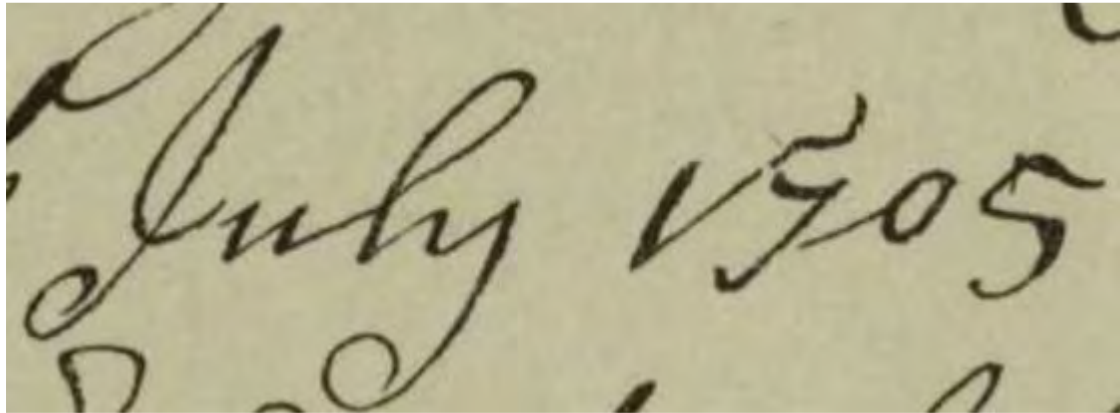
Collectively they contain the closest thing we have to an articulation of the Ancient Landmarks — which mark out the boundaries of regular Freemasonry.

These are the documents that James Anderson was asked to "*digest*" into "*a new and better method*" by Grand Master Montagu in 1721, which led to the first published Grand Lodge Constitution, and became the basis for all regular Grand Lodge Constitutions to this day.



The Old Charges also contain a “*traditional history*” which served as the basis for the version included by Anderson in the 1723 edition, expanded upon in 1738, and which continued to be included in subsequent Constitutions for many years afterward.

These documents were even involved in the ritual, at least in its earliest form — they explicitly state that they were to be read out at the “*making*” of Masons.



There are few enough examples of the Old Charges in any form, but the *Scarborough MS* belongs to the small subset which specify names, dates, and locations. An endorsement on the back shows that it was used by a Lodge “*at Scarborough in the County of York*”. An Ontario Mason could be forgiven for assuming that refers to what is now the Eastern part of Metropolitan Toronto, but that’s not correct. The Scarborough in question is the one in the English Midlands.

The manuscript also refers to a Masonic meeting on a specific date. At first glance, it looks like the 10th of July 1505, but most experts seem to agree it was originally 1705, and someone added a squiggle above the “7”, in slightly different ink, to make it look like a “5”. This document has a habit of disappearing. It disappeared from Yorkshire sometime after 1705, and in 1860 it appeared in the *Philadelphia Mirror and Keystone*. Nothing is known about how it made its way here.

Subsequently, a researcher tracked down its owner, Rev. J. Wilton Kerr of Clinton, Ontario, but apparently it had disappeared once again. A Masonic periodical, called the *Canadian Craftsman and Masonic Record*, published an article in January of 1874 encouraging the Brethren to search for it. The very next month, they published a second article reporting that the *Scarborough MS* had been found.



Rev. Kerr gave the document to Grand Lodge, and it was placed in the safe hands of R.W. Bro. Thomas Bird Harris, who was Grand Secretary of the Grand Lodge of Canada from its inception in 1855 until his death in 1875.

It then became quite well known in the world of Masonic literature and is referenced in books and papers on the Old Charges, for example Hughan in 1879, Gould in 1882, and Begemann in 1888.

We know that the manuscript was loaned to Quatuor Coronati Lodge in 1894, and they published a facsimile and transcription of it as *Quatuor Coronatorum Antigrapha, Volume 5*.

It is clear that the manuscript returned to Canada, with references by Herbert Poole in 1924 and Wallace McLeod in 1986 noting that the document is in the possession of our Grand Lodge.

After reading so much about the *Scarborough MS* over the years, it seemed like a good idea to see it “*live and in person*”.

However, we could not find anyone who knew where to find it. For that matter, we could not find anyone who has ever seen it. M.W. Bro. Cameron and Evan made a reasonably careful search of both vaults in the Grand Lodge office, to no avail.

It seems the *Scarborough MS* has disappeared for a third time, and we are most anxious to locate it. And if it has somehow strayed from the office location, to see it returned to the Grand Lodge of Canada in the Province of Ontario — its rightful owner.

This is what the first part of the scroll looks like:



If anyone has any information on where this valuable document can be found, please reach out to us at library@grandlodge.on.ca

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

What's The Rush?

BY R.W. BRO. STEPHEN MAIZELS

It is easy to see why Initiates in the US Lodges would want to get through their next Degrees in the shortest possible time. Their Lodges open in the Masters Masons Degree. They do not get to fully participate in their Lodge meetings until they have finally got there.

We are so fortunate here in our jurisdiction that, immediately on Initiation, our new Brother is on the level with all his Lodge Brethren. Business is conducted in the Entered Apprentice Degree, and at once he gets to ballot on all Lodge voting matters. All that the Candidate is missing are his two superior ceremonies that will eventually make him a Master Mason.

He has already seen the light of Freemasonry, and there is so much for him to ask and know in the craft before progressing. Sadly, we put pressure on him to prepare very quickly for each of his remaining Degrees. The thirty day minimum leaves him missing out.

The Entered Apprentice ceremony, combined with the Lecture on the Tracing Board and the Charge based on the Old Charges are replete, filled to the brim, with the fundamentals of Freemasonry.

Like the medieval apprentices who took time to progress their indenture to properly learn their trade, so would it be very advantageous to the speculative Freemason to emulate that.

Seek the fundamental knowledge and then move on.

The quality of his whole Masonic life ahead is what is at stake.



The well-known Australian actor Hugh Jackman made a slow start in his acting career, eventually rising to the top of his profession.

“The longer it takes you to become successful, the harder it will be for somebody else to take it away from you.”

This quote focuses on patience, growth, and long-term effort. It speaks about building success step by step. The message connects to real life, career goals, and personal development. The quote meaning and relevance connect to how success takes time.

Many people want quick results. It reminds readers that slow progress builds a strong base. When success takes time, skills grow deeper. Experience grows with each step. This makes success more stable.

Based on available information, there is no evidence that Hugh Jackman was a Freemason. The only association likely stems from the 2013 film *Prisoners* where Jake Gyllenhaal’s character (Detective Loki) wears a Masonic ring. Gyllenhaal added the ring as a character detail, but this does not reflect Jackman’s personal affiliations.



Solomon's Temple, also known as the First Temple (Hebrew: בַּיִת ראשון, romanized: Bayyit Rīšōn, lit. “*First Temple*”), was a biblical Temple in Jerusalem believed to have existed between the 10th and 6th centuries BCE.

Source: wikipedia.org/wiki/Solomon%27s_Temple

The Grand Masters Charity

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

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

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

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

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

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



**Ronald
McDonald
House®**



Stay Connected With The District Website Directory

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



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



Ontario Masons

TOP WEBSITE AWARD District & Lodge

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

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

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

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

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

District Website Criteria

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

Lodge Website Criteria

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

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

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

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

Fraternally,

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



Ontario Masons



Ontario Masons

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

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

Mentoring: Setting the table for success

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

Contact

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

Leadership Development ...the Masonic way

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

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

Contact

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

Officer Progression: A Guide for the Journey through the Chairs

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

Contact

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



INGREDIENTS:

Filling:

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

Potato Topping:

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

DIRECTIONS:

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

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

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

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

Let stand for 15 minutes before serving.

Serves approximately 6; Enjoy

DECADENT SHEPHERDS PIE

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

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

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

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

Resources -> Master Mason -> Committees -> Mentoring

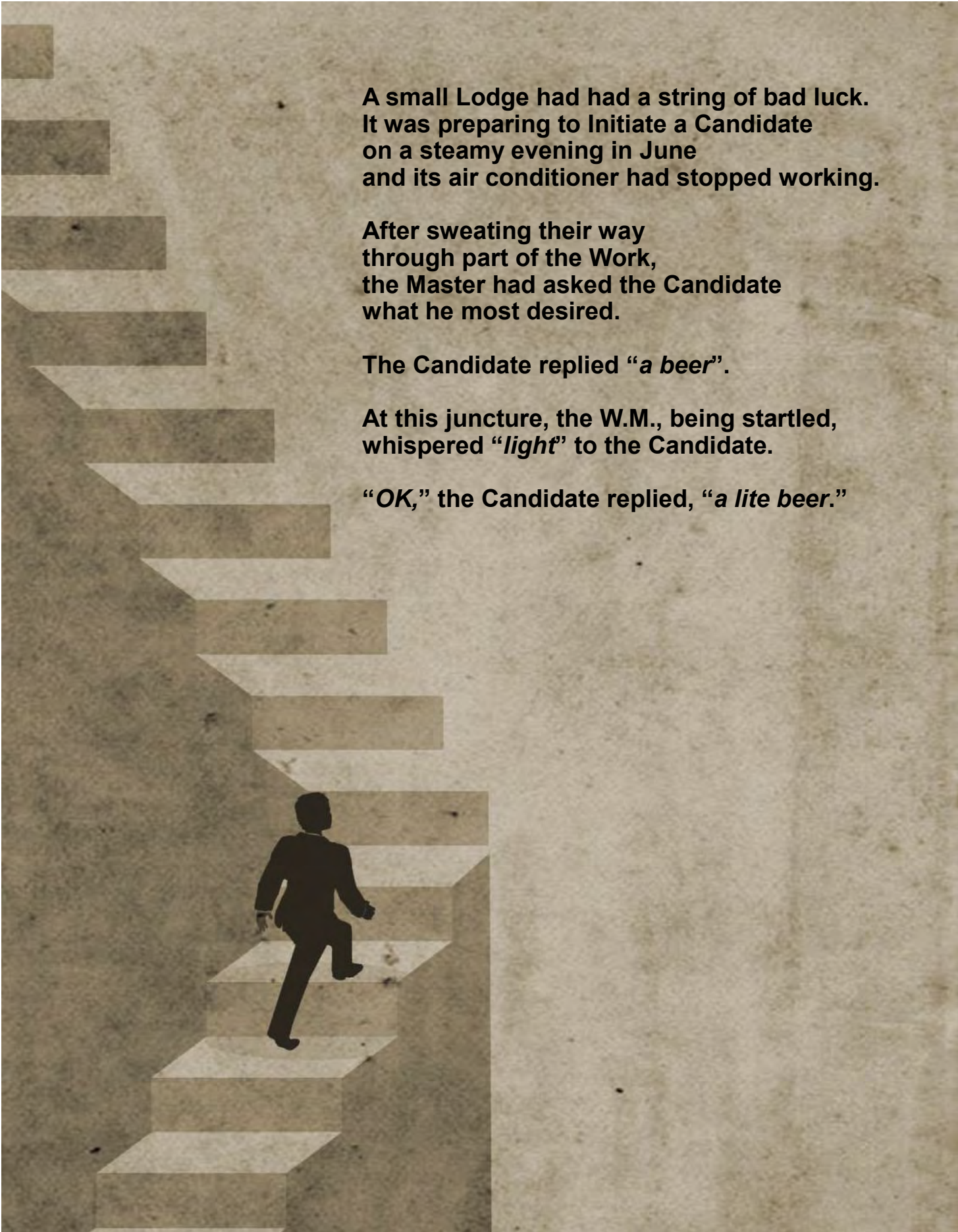
•The Lodge Mentor Training Guide includes detailed mentoring plans, best practices and list of resources available to assist mentors in this important work.

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

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

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

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



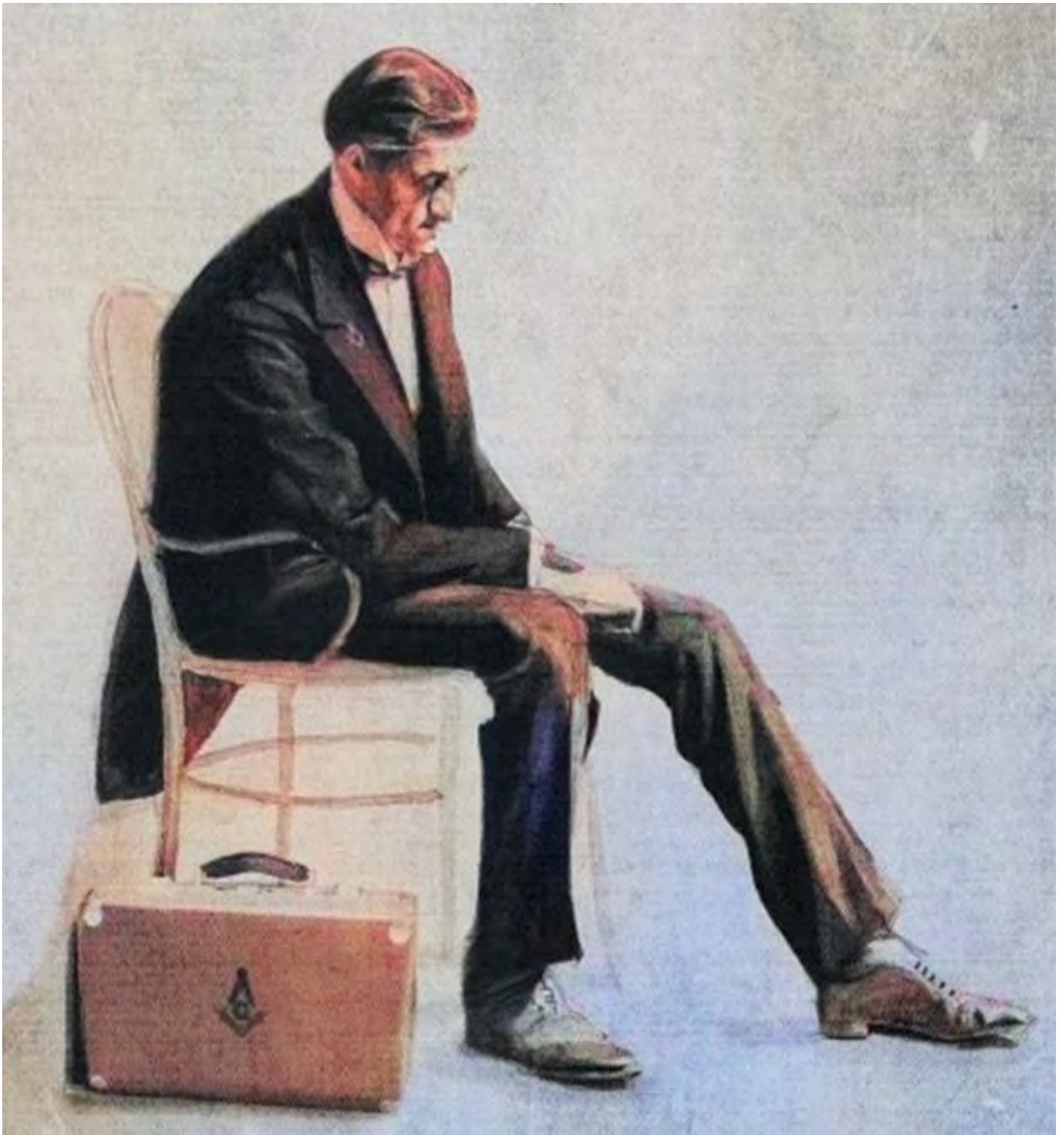
A small Lodge had had a string of bad luck. It was preparing to Initiate a Candidate on a steamy evening in June and its air conditioner had stopped working.

After sweating their way through part of the Work, the Master had asked the Candidate what he most desired.

The Candidate replied “*a beer*”.

At this juncture, the W.M., being startled, whispered “*light*” to the Candidate.

“OK,” the Candidate replied, “*a lite beer.*”



What do Freemasons do when they need a pick-me-up ???

Share a funny story or a clever joke !!!

“Education lays hold of what is best in a person, but character lays hold of what is worse.

It takes hold of a failing and by very skillful manipulation and training turns it into a perfection.”



futureofworking.com/48-famous-masonic-sayings

 **Ontario Masons**
Official **facebook** Chat Group

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



**Join
Today!**

What is the significance of the Northeast Corner?



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

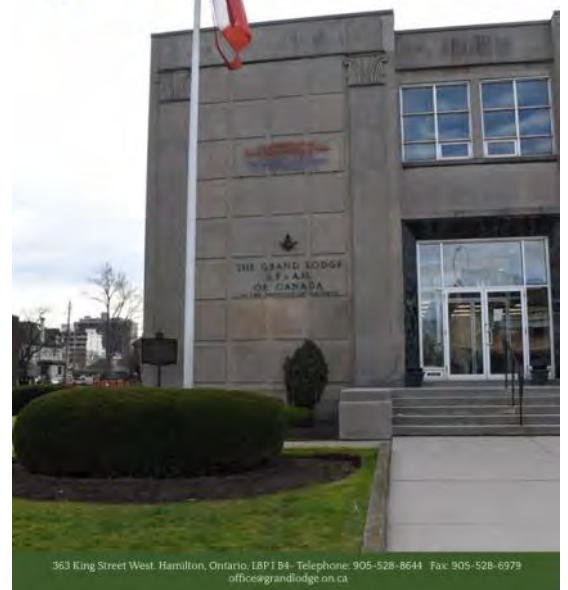
Obviously, he who stands in the darkness has no light; as obviously, he on whom falls the whole light of the brilliant East and its rising sun is not in darkness.

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

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

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

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



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

Vacancies in Office

Every Masonic Officer is elected and Installed to hold his Office for the time for which he has been elected, and until his successor shall be Installed. ... Vacancies in Office can only occur by death.

- 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. 821.

Grand Visitation

The visit of the Grand Master, accompanied by his Grand Officers, to a subordinate Lodge, to inspect its condition, is called a *Grand Visitation*. ... Whenever the Grand Master, accompanied by his Wardens and other Officers, visits a Lodge in his jurisdiction, for the purpose of inspecting its condition, the Master and Officers of the Lodge thus visited surrender their seats to the Grand Master and the Grand Officers.

- 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. 830.

Visiting Brethren

Every Brother from abroad, or from any other Lodge, when he visits a Lodge, must be received with welcome and treated with hospitality. ... At all Lodge banquets, it is of obligation that a toast shall be drunk "*to the visiting Brethren.*"

- 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. 830.



Masonic Education:

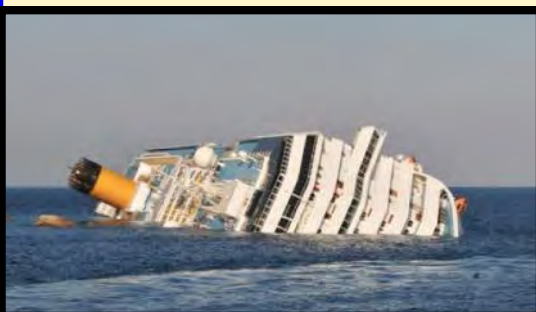
**Index of Masonic Education within
*The Electronic Beacon: Lighting the Way !!!***

**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/

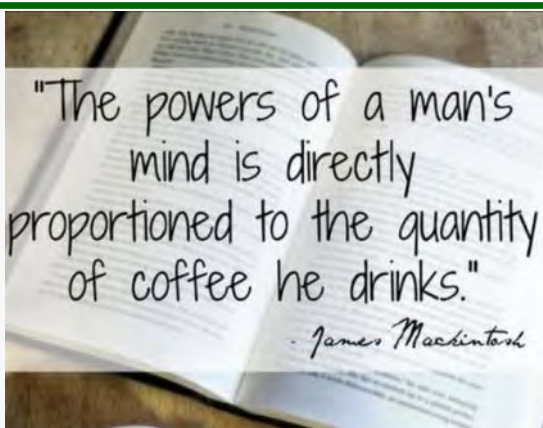
Masonic Education:

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



Date	Volume	Issue Number	Number of Pages	Masonic Education
01-09-25	Nineteen	01	152	"The Talk" by Bro. Trever Donnelly, a new Member of Golden Rule Campbellford / Hastings Lodge A.F. & A.M. No. 126 G.R.C.
01-10-25		02	95	"Freemasonry & Tubalcain" by Bro. Nathan Patrick, Junior Deacon, Otonabee Lodge A.F. & A.M. No. 101 G.R.C.
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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.
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The May 2026 issue of *The Ontario Mason Magazine* contained this article by our very own W. Bro. John Muise, W. Master of Peterborough Lodge A.F. & A.M. No. 155 G.R.C., and Peterborough District Project Chairman 2025-26.



Good morning.

Looking like decent weather today.

Enjoy it.



R.W. Bro. Jim Ellis, Provincial Grand Lodge of Linlithgowshire, Scotland.



THE WEDNESDAY MORNING COFFEE CLUB



Every Tuesday morning, I enter the Lodge basement where banquets are normally held, head over to our new 100 cup coffee percolator, fill the basket with ground coffee and the unit with water, and set it on a table in the hall. Once it's plugged into a timer to come on about 6 am the next morning, I arrange all the chairs around 3 long tables, set "end to end". And we're ready for the fun to start bright and early the next day.

Wednesday morning at 7am, I'm over at the local donut shop picking up a dozen of everyone's favourites, from apple fritters to glazed chocolate and sour cream. While the selection might change, the time it takes for them to disappear never does. Blink and they're gone.

By 7:15 the coffee is perked; cream, sugar, sweetener, napkins, cups and spoons are next to the coffee urn. The serving table is laid out with the donuts, plus lots of other snacks, from mini cinnamon rolls and a variety of tasty cookies. By 7:30, the early birds arrive, and the fun starts.

A number of years ago, three Members of Peterborough Lodge #155 decided to start a coffee club to allow the Brethren, friends and anybody interested in possibly joining the Lodge, to have a chance to meet socially. Donations of a few dollars were welcome and helped to cover the costs, with any excess going to supply pop and water for the other Lodges in the Temple to use, and if they were able, to make donations on behalf of the Coffee Club to the District Charitable Project.

Ten became fifteen, fifteen became twenty and the number slowly grew until things averaged out at about 30 Members attending each week.

It was easy to tell when it was on because the noise level from a number of different conversations taking place at the same time reached the parking lot.

Then COVID hit and everything stopped.

For three years, no Coffee Club. Fortunately, early on, one of the “tech savvy” younger Brothers came up with a brilliant idea: “*The Wednesday Morning Zoom Coffee Club*”. For three hours every Wednesday, you could sit at your desk in front of a computer, coffee in hand and socialize. Was it as good as being in person – not by a long shot, but it had a few advantages.

Older or infirm Brethren who couldn’t normally attend, could join the conversations and feel a little less isolated.

Newer Members to the area, as I was at the time, had the names of those present on the screen which helped me get to know them.

While nothing Masonic could be discussed in case we had new non-Masonic members on-line, we still solved or at least tried to solve the problems of the world.

As COVID neared the end and Spring was upon us, one of the Brethren came up with a brilliant idea: everyone would bring chairs, their own coffee and sit, well-spaced, outside the Lodge building in the parking lot every Wednesday morning, weather permitting.

After months of talking to each other over a computer screen, getting together in person felt so very, very good. It was only a matter of time before the quarantine was lifted, the Temple building reopened and the Coffee Club reformed.

It started off slowly, 10 or 15 people at first, spaced, “*masks optional*” for those who felt uncomfortable, but it didn’t take too many months before things finally took off.

These days, 30 to 40 people showing up is normal, with spikes to almost 50 becoming a regular occurrence. Two of the three original Members who started it all have either become ill or moved out of the area, and I’ve stepped in to help. It has truly become a “*labour of love*”.



Reflections and Observations

One night while I was working a nightshift at the Water Plant in late 2015, a search on the internet revealed something about a Masonic Wednesday Morning Coffee Club in Peterborough, a city I would be moving to on a permanent basis once I retired early the following year.

One Wednesday morning during my week off, I decided to “*check it out*”. The moment I walked into the room, I instantly remembered what I missed about Masonry (having been away from it for 25 years).

I was welcomed as a friend, given a tour of the Lodge building, and immediately felt at home. A few months later, after my retirement, I made an Application for Affiliation and later that same year, joined Peterborough Lodge. Strangely, it was the feeling of being welcomed at the Coffee Club that brought me back into Masonry, And I’ve never regretted it for a moment.

One night, one of the Masters mentioned that he was having a difficult time putting together a team for his Lodge Installation. Someone told him to come to the Coffee Club and all would be taken care of.

The next week he came in and told the Brethren present of his difficulties. Within minutes, he had enough volunteers to fill all the vacant positions.

In times of need, we are all there to lend a hand.

Over the years, and because of the generosity of the Brethren present, the “*donation basket*” has resulted in thousands of dollars being directed to the Charitable Projects of the various District Deputies from the Coffee Club.

In addition, funds have been used to purchase various items used around the lodge building.

Recently, the greatest contribution to the Lodge has been the number of young men who, having expressed an interest in Masonry, have been invited to join us for a complementary coffee and treat, Been given a tour of the Lodge, and after five or six months of regularly attending the Coffee Club, have not only had to chance to get to know us, but we have come to know them.

We’ve laughed together, shared stories, learned what “*makes them tick*”, and allowed them to come to know us as friends.

After COVID, our Lodge, one of 3 in the Temple, had a Membership in the low 30’s and we felt ourselves drifting towards darkness. In just over a year and a half, our numbers have almost doubled, with most of the new additions having come from Members of other Lodges in the District who were so impressed with the energy in the Coffee Club we run, and in our Lodge, that they have Affiliated.

More importantly, young men who, having come to the Coffee Club every Wednesday morning for months and been made to feel at home, have joined our membership as Masons, and Brothers.

Recently, in an effort to become more “*environmentally friendly*”, I’ve started picking up gently used coffee mugs from a local thrift shop for next to nothing, washed them, and every week put out a half dozen or so for the Brethren (first come – first served) to grab a mug and make it their own, complete with a label bearing their name.

We’re up to over 30 mugs, which they store on-site. The beauty is that we used to buy 2,000 foam cups per year at about \$100. This year, our supplier switched over to paper cups at twice the cost.

Doing the math: using even 30 mugs for approximately 50 weeks means we are keeping 1,500 disposable mugs out of the landfill.

Plus, when the “*new guys*” get their own labelled coffee mug, they are made to feel part of the group. It’s a win-win for everyone and isn’t that what “*fraternity*” and “*fellowship*” are all about.

Then at 10:45 a.m. we make the last call for coffee, clean up and put everything away. At 11:00 a.m. the lights are turned off and everyone who hasn’t already left heads towards the exit – until next week when we do it all over again.





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

THE ARCHIVES IN THE HEART: ORALITY, MATERIAL CULTURE, AND HISTORICAL PRESERVATION IN FREEMASONRY

By Bro. Peter Joseph Anderson
Treasurer
Ajijic Lodge No. 31
Under the Grand Lodge of Mexico

Introduction: The Dialectic of Orality and Materiality in Masonic Historiography

The academic study of Freemasonry; a field long neglected by mainstream academic historians but revitalized in the late twentieth century; confronts a profound historiographical paradox. At its core, Freemasonry defines itself through an unwritten, “*mouth-to-ear*” oral tradition, preserving its rituals, secrets, and modes of recognition through strict mnemonic transmission.

Yet, concurrently, the Fraternity possesses one of the most voluminous and meticulously maintained physical archives in Western history, with Minute Books, Charters, and administrative records dating back to the sixteenth century. This tension between the “*archive in the heart*”; the human mind acting as a primary vessel of cultural transmission; and the material archive of the Lodge Room lies at the center of Masonic historical development.

For decades, London-centric historians took for granted that speculative Freemasonry was an English invention of the early eighteenth century, point-marked by the foundation of the Grand Lodge in London in 1717.

However, the modern historiographical consensus, pioneered by David Stevenson, has demonstrably shifted the origins of the speculative craft to late sixteenth-century Scotland. This historical reassessment emerged from the survival of physical lodge records that predate any English equivalent by more than a century, demonstrating that the institutionalization of the Lodge was fundamentally linked to the introduction of systematic administrative writing.

By examining how early modern Lodges negotiated the interface between unwritten secrets and physical records, historians gain a nuanced window into the wider transition from oral to print culture in early modern Europe.

The Masonic Lodge served as a unique crucible where classical mnemonic arts, operative guild secrets, and Enlightenment bureaucratic governance converged to form a highly resilient institutional framework.

The Transition of Masonic Memory: Operative Craft to Speculative Philosophy

The evolution of the Masonic Lodge from a temporary shelter for working stonecutters into a speculative philosophical society was neither swift nor accidental. In the medieval period, operative stonemasons operated under a distinct set of economic and geographical constraints that separated them from other contemporary crafts.

Unlike localized tradesmen, such as potters or gardeners, who lived and worked within a single, static community, stonemasons were highly mobile. They migrated across great distances to construct massive, long-term architectural works, such as cathedrals, castles, and royal palaces.

Arriving at a distant construction site as strangers, these mobile craftsmen required a secure method to verify their professional credentials, skill level, and trustworthiness.

Because formal written licensing was impractical and scarce, the operative guilds developed the "*Mason Word*" and associated handshakes; a secure, unwritten code known only to Initiated insiders. This oral system of recognition served as a functional necessity, establishing a bond of trust and mutual aid among traveling masons.

This practical, operative system was fundamentally reorganized and intellectualized at the turn of the seventeenth century.

The primary architect of this transformation was William Schaw, who served as Master of Works to King James VI of Scotland and Queen Anne of Denmark.

Charged with overseeing the crown's extensive building and restoration projects; such as the Chapel Royal at Stirling Castle, which was rebuilt in 1594 and self-consciously modeled on the biblical Temple of Solomon; Schaw sought to reform and regularize the stonemasons' trade. In 1598 and 1599, Schaw promulgated two sets of ordinances, known as the Schaw Statutes, which established the Masonic Lodge in its recognizable modern form, independent of the municipal burgh incorporations.

Sphere of Reform	Operative Guild Model (Pre-1598)	Speculative Lodge Model (Post-1599)
Institutional Control	Managed by local burgh councils and civil incorporations	Governed by autonomous Lodges with annually elected Wardens and a General Warden
Transmission of Knowledge	Functional, informal oral instruction of trade secrets	Standardized testing in the classical Art of Memory and Hermetic philosophy
Documentation Practices	Ephemeral, localized, or non-existent administrative records	Mandated, systematic maintenance of written Minute Books and Registers
Key Symbolism	Practical construction of physical stone structures	Symbolic moral construction of an inner, spiritual Solomonic Temple

The “*bombshell*” within the second set of statutes, issued on December 28, 1599, was Schaw’s explicit directive that the Warden of Kilwinning Lodge test every Entered Apprentice and Fellowcraft in “the art of memorie and science thair of”.

Academic historians have linked this requirement to the classical and Renaissance mnemonic visualization techniques famously studied by Frances Yates.

This intellectual current was highly fashionable at the court of King James VI in Edinburgh. Alexander Dickson, a prominent courtier and disciple of the Italian Hermetic philosopher, Giordano Bruno, had published a treatise on the Hermetic art of memory in 1584.

Simultaneously, the poet, William Fowler, who served as secretary to Queen Anne and was a close associate of Schaw, taught these advanced mnemonic techniques to the king himself. Furthermore, James VI was deeply influenced by the writings of Girolamo Cardano, who integrated Lullian memory wheels, cryptography, and Cabalistic ideas into his work.

By mandating that operative stonemasons undergo training in the “*art of memory*,” Schaw introduced these sophisticated Renaissance humanist and Hermetic philosophies directly into the working-class Lodges. This “*grafting*” of the classical Art of Memory onto the operative guild structure fundamentally altered the nature of the craft. The physical tools of the mason; the square, the compass, the plumb rule; and the physical layout of the building site were transformed into mental imagines (images) representing specific moral and spiritual virtues.

As highly educated gentlemen, referred to by Yates as “*spiritual malcontents*,” began entering the Lodges as non-operative or “*speculative*” Members in the mid-seventeenth century, they found an institutional framework already primed for philosophical and esoteric speculation.

The Concept of the Mnemonic Archive: Ritual Performance as Living Repository

To understand how Freemasonry maintained its historical identity without relying on written ritual scripts, historians must employ the theoretical frameworks of cultural memory studies, most notably formulated by Jan Assmann.

Assmann’s model distinguishes between “*communicative memory*” and “*cultural memory*”.

Communicative memory comprises everyday, informal oral history and personal recollections passed down through unstructured interpersonal contact. Its scope is inherently limited, typically spanning only eighty to one hundred years, or approximately three generations, before it fades.

In contrast, cultural memory is highly institutionalized, ceremonial, and mediated. It is designed to span centuries and millennia, relying on specialized “*bearers of memory*” (priests, initiators, or sages) and systematic mnemonic practices to preserve a community’s foundational myths and identity.

Communicative Memory (Everyday, informal, transient, ~ 100 years)



Cultural Memory (Institutionalized, performed, permanent, multi-generational)

In the Masonic Lodge, the transition from transient communicative memory to permanent cultural memory is achieved through ritual performance and spatial coding. Because the preservation of the “*Secrets*” of the Degrees was bound by strict oaths prohibiting physical writing, the Lodge Room itself was designed to function as an externalized, three-dimensional memory palace.

In the classical Art of Memory, an orator memorizes a complex architectural space; its rooms, columns, and niches. When preparing a speech, the orator mentally places highly striking, unusual, or symbolic figures (*imagines*) within these specific locations (*loci*). During the delivery of the speech, the orator mentally navigates the building, and the physical encounter with each location sequentially triggers the recall of the associated argument.

Masonic Initiation is a literal, somatic realization of this exact mnemonic methodology. The Candidate is not handed a text to memorize; rather, they are physically blindfolded and led through a highly structured, spatial journey within the Lodge Room. The physical layout of the Lodge; with its specific stations occupied by Officers representing cosmic and architectural principles, its pillars of Wisdom, Strength, and Beauty, and its central Altar; functions as a physical memory theatre.

At each stage of this physical progress, the Candidate is presented with specific, striking symbols; such as the skull, the hourglass, or the rough ashlar; which are mentally deposited in the corresponding physical locations of the room.

The Initiation process thus becomes an active, embodied archive. The memory of the Fraternity's history, moral duties, and philosophy is not stored as static text in a library, but is physically inscribed onto the body and mind of the Initiate through performance. This somatic archiving ensures absolute fidelity to the tradition over centuries, allowing the core Rituals of the Craft to survive without a centralized, printed canon.

The Material Culture of the Lodge: Ephemeral Drawings, Tracing Boards, and Administrative Records

While the speculative work of the Lodge remained safely locked within the mnemonic archive, the physical operation of the Lodge required a sophisticated material culture. This material culture underwent a profound evolution, moving from highly temporary, ephemeral drawings to permanent, artistic artifacts, reflecting the institutionalization of the Craft in the eighteenth century.

The Evolution of the Tracing Board

In the earliest speculative Lodges, which typically met in private rooms of taverns or public houses, there were no permanent decorations or altars. To define the sacred space and orient the Candidates, the Tyler or Worshipful Master drew the symbolic plan of the specific Degree directly onto the floor. This drawing was executed using highly temporary materials: chalk, charcoal, and "*blue stone*" or clay. The drawing outlined the geometrical figures, columns, and key symbols relevant to the Degree being worked.

Once the Ritual of Initiation was completed, the Candidate was handed a bucket of water and a mop and instructed to physically erase the drawing.

This act of immediate destruction served a dual purpose: it preserved the absolute secrecy of the Ritual Symbols from non-masons (or "*cowans*") who might enter the tavern room after the meeting, and it somatically reinforced the ephemeral, sacred nature of the space that had just been created.

By the mid-eighteenth century, this labour-intensive and messy practice began to clash with the desire for greater decorum and efficiency, leading to a series of material innovations:

Stage of Material Evolution	Medium and Implements	Practical and Symbolic Function
Ephemeral Floor Drawings	Chalk, charcoal, and blue-stone drawn directly onto the tavern floor	Absolute secrecy; immediate physical destruction (mopping) post-ritual
Painted Floor Cloths	Heavy canvas or oil-cloth sheets painted with permanent symbols	Portability and ease of storage; highly utilized by mobile military Lodges
Permanent Tracing Boards	Painted wooden panels, often framed and displayed on easels	Standardized visual instruction; permanent physical fixtures of dedicated Lodge rooms

The transitional phase involved the creation of painted floor cloths; large canvas sheets that could be easily rolled up, transported, and stored. This innovation was especially crucial for Military Lodges, such as the Lodge of the 7th Light Dragoons (No. 262), which operated on the move and faced severe transportation and storage constraints.

Over time, these floor cloths evolved into permanent wooden panels known as Tracing Boards or Trestleboards. These boards featured highly elaborate, standardized artistic representations of the Masonic Degrees, designed to instruct Candidates in the moral and philosophical teachings of the Craft.

The introduction of permanent Tracing Boards did not occur without internal controversy. In his famous 1764 preface to Ahiman Rezon; the constitution of the rival “*Antients*” Grand Lodge; Laurence Dermott took highly public “*digs*” at his opponents, the “*Moderns*”. Dermott criticized the Moderns for their laxity and their reliance on physical innovations, arguing that the replacement of traditional drawn floor plans with lazy, permanent floor cloths and Tracing Boards stripped the Ritual of its demanding, symbolic power.

Despite these traditionalist objections, the permanent Tracing Board ultimately triumphed, becoming a central, highly standardized artifact of Masonic material culture worldwide.

The Archive of Civil Society:
The Lodge Secretary, Governance, and Enlightenment Reform

While the Master of the Lodge focused on the spiritual and symbolic architecture, the practical survival of the Lodge fell to the Lodge Secretary.

William Schaw's insistence in the late sixteenth century that Lodges employ a professional notary as their clerk inaugurated a long-standing tradition of rigorous administrative writing.

This material archiving created a striking historical discrepancy between Scotland and England. While England made the first move toward a national, bureaucratic Grand Lodge system in 1717, its systematic Registers of Lodge Membership only date from the 1760s, and consistent Grand Lodge Minutes are unavailable prior to 1780. Scotland, by contrast, possesses a continuous, uninterrupted chain of written Minutes and Membership Lists stretching back to January 1599.

This administrative archive was not a mere passive record of social gatherings; it served as an active instrument of institutionalization and democratic governance.

In her landmark work, Living the Enlightenment, Margaret Jacob demonstrates that the early modern Masonic Lodge functioned as a critical "*school for governing*" within the emerging public sphere of Western Europe.

The Minute Books and written Bylaws maintained by the Lodge Secretary recorded a radical departure from the hierarchical, absolutist structures of the surrounding ancien régime. Within the pages of these journals, we see the day-to-day operations of a self-governing, constitutional society.

The records document the implementation of democratic elections, merit-based advancement (contrasting sharply with hereditary aristocratic privilege), parliamentary-style debate, and the systematic collection and distribution of charity funds.

Surrounding Absolutist State (Hereditary privilege, arbitrary rule, censorship)

vs.

Masonic Lodge Archive (Elected officers, constitutional bylaws, written minutes, meritocracy)

The administrative Minutes of the Grand Lodge in The Hague, dating to 1771, offer a prime example of this geopolitical and civil institutionalization.

The Minutes record the diplomatic negotiations between the Grand Lodge of England and the Dutch Lodges, wherein de Vignoles (the Provincial Grand Master of England) formally recognized the Dutch Grand Lodge as “*free and independent*”.

This bureaucratic recognition, preserved in the physical archives, demonstrates how Lodges mirrored the diplomatic apparatus of sovereign nation-states, treating their Members as citizens of an international “*National Household*”.

This practice of constitutional governance, preserved and codified by the Lodge Secretary, had profound real-world political implications. The Masonic emphasis on written Bylaws and structured representation provided a direct blueprint for late eighteenth-century political reformers.

Gotthold Ephraim Lessing, in his famous 1778 dialogue, *Ernst und Falk*, castigated the contemporary Lodges of his day for their superficiality and occultist “play with words”.

Yet, Falk, Lessing’s fictional spokesperson, ultimately defended the Masonic method, arguing that the true “deeds” of Freemasons were not physical, but intellectual. By establishing a parallel, written space of equality that bypassed the state’s division of humankind by wealth, nation, and religion, Freemasonry functioned as a silent, revolutionary force for civil society.

Similarly, the French revolutionary Comte de Mirabeau, writing in 1776, was deeply inspired by the Constitutional Structure of the Lodges. Recognizing the limitations of contemporary Lodges that did little more than distribute occasional charity, Mirabeau proposed the creation of an inner, highly disciplined Masonic order dedicated explicitly to the reform of law and government.

This model of utilizing Masonic structures for concrete political transformation was actively realized in the late 1790s. The Society of the United Irishmen, who led the Irish Rebellion of 1798 against British rule, explicitly modelled their revolutionary cells, administrative systems, and secrecy protocols on the Masonic Lodge framework.

Furthermore, during the radical phases of the French Revolution, while dedicated Masonic Lodges were largely closed or suspended, the newly-formed Jacobin clubs and the civic rituals of the Festival of the Supreme Being heavily imitated the symbols, physical layouts, and administrative systems of the Masonic archive.

The Codification of Constitutional Law: Payne, Desaguliers, and the 1723 Constitutions

The ultimate synthesis of the unwritten oral charges of the operative craft and the systematic, written governance of the speculative society occurred in London with the compilation of James Anderson's The Constitutions of the Free-Masons in 1723. This seminal document was designed to provide a uniform, written legal code for the newly-formed Grand Lodge of England and its rapidly expanding empire.

The text is divided into four main sections: a highly mythologized History of the Craft stretching back to biblical figures, the specific "*Charges*" to be read to new Initiates, a comprehensive set of thirty-nine General Regulations for administrative governance, and a selection of songs designed for ritual gatherings.

Recent historiography by Ric Berman has challenged the traditional narrative of Anderson's sole authorship of this monumental text. Stylistic and historical analysis of the Minutes reveals that, while Anderson wrote the heavily romanticized, mythic history of the Craft, the precise, legally-binding General Regulations and Charges were co-written or heavily edited by John Theophilus Desaguliers and George Payne. Payne, who served as Secretary to the Tax Office, had drafted the original Administrative Regulations in 1720, which were later revised for the 1723 publication.

Desaguliers, a prominent natural philosopher and experimental assistant to Sir Isaac Newton, utilized his administrative acumen to ensure that the written Constitutions established a stable, rational, and orderly framework that mirrored the scientific and political principles of the Hanoverian Whig establishment.

The physical publication of the Constitutions; which Benjamin Franklin eagerly reprinted in Philadelphia in 1734; represented a major step in the transition from oral custom to written, constitutional law. By printing the General Regulations, the Grand Lodge of England created a public, verifiable standard of governance that limited the arbitrary power of individual Lodge Masters.

However, even within this highly codified, printed text, the unwritten heart of the craft was legally protected. The Constitutions formalize the "*Charges*" as spoken declarations, ensuring that, while the administrative machinery of the Lodge was fully public, the actual transmission of the Degrees remained bound to the "*mouth-to-ear*" oral tradition.

A Foundational Bibliography of Masonic Historiography

To anchor this research on the dynamic interplay between orality, material culture, and archival preservation, the following select bibliography compiles the essential academic sources in the field. This table presents these works formatted in the Chicago Manual of Style, along with their core thematic contributions and their specific relevance to the mnemonic or material archives of the Craft.

Author & Title (Chicago Manual of Style)	Core Thematic Focus of the Work	Specific Relevance to Oral/Material Archives
Assmann, Jan. <u>Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination.</u> Cambridge: Cambridge University Press, 2011.	Examines how early societies utilize writing and ritual to transition from short-term communicative memory to long-term cultural memory.	Provides the essential theoretical framework for analyzing the Masonic Lodge as a performative, non-written archive of cultural memory.
Berman, Ric. <u>The Foundations of Modern Freemasonry: The Grand Architects: Political Change and the Scientific Enlightenment, 1714–1740.</u> Brighton: Sussex Academic Press, 2012.	Traces the social, political, and scientific networks of London’s early Grand Lodge leaders, particularly John T. Desaguliers and George Payne.	Analyzes the drafting, editing, and physical publication of the <u>1723 Constitutions</u> as a material codification of Whig political governance.

Author & Title (Chicago Manual of Style)	Core Thematic Focus of the Work	Specific Relevance to Oral/Material Archives
<p>Cooper, Robert L. D. <u>Cracking the Freemasons Code: The Real Facts About Solomon's Temple, the Templars, and All the Secrets of the Knights.</u> London: Rider, 2006.</p>	<p>Explores the history, symbolism, and administrative records of the Grand Lodge of Scotland using rare, unedited historical documents.</p>	<p>Explains the physical transition from travelling stonemasons using unwritten codes of trust to the mandatory hire of notaries to keep Lodge Minutes.</p>
<p>Jacob, Margaret C. <u>Living the Enlightenment: Freemasonry and Politics in Eighteenth-Century Europe.</u> New York: Oxford University Press, 1991.</p>	<p>Investigates how the social practices of European Lodges created a new “<i>civil society</i>” and served as a blueprint for modern democratic governance.</p>	<p>Demonstrates how the physical preservation of Minute Books, By-laws, and diplomatic correspondences created a material record of constitutional reform.</p>
<p>Knoop, Douglas, G.P. Jones, and Douglas Hamer. <u>The Early Masonic Catechisms.</u> London: Quatuor Coronati Lodge, 1943</p>	<p>Compiles and analyzes the earliest surviving written catechisms, ritual exposures, and transitional manuscripts of the speculative craft.</p>	<p>Documents the exact textual development and gradual transition of highly guarded, oral ritual phrases into early written physical records.</p>

Author & Title (Chicago Manual of Style)	Core Thematic Focus of the Work	Specific Relevance to Oral/Material Archives
Stevenson, David. <u>The Origins of Freemasonry: Scotland's Century, 1590–1710.</u> Cambridge: Cambridge University Press, 1988.	Establishes the origins of modern speculative Freemasonry in late sixteenth-century Scotland under Master of Works William Schaw.	Identifies the 1599 Schaw Statutes' requirement of the “<i>Art of Memory</i>” as the primary intellectual bridge from operative to speculative Craft.
Yates, Frances. <u>The Art of Memory.</u> London: Routledge and Kegan Paul, 1966.	Explains the history of classical and Renaissance mnemonic visualization techniques, focusing on spatial memory palaces.	Offers the foundational thesis that speculative Freemasonry was born from utilizing the imaginary architecture of the memory palace as a teaching aid.

Synthesis and Historiographical Conclusions

The historical development of Freemasonry offers a compelling case study of how a highly secretive, oral culture successfully navigated the transition into a print-dominated, bureaucratic modern world. The fraternity did not survive by stubbornly rejecting the written word, nor did it survive by allowing its core mysteries to be compromised in print. Instead, Freemasonry constructed a sophisticated dual-archive system.

On one track, the Lodge Room functioned as a living, three-dimensional memory palace. By training the Initiate's mind through spatial navigation, somatic performance, and striking visual imagines, the Fraternity preserved its core moral, philosophical, and esoteric teachings in a secure “*mnemonic archive*” that required no written equivalent. This performative transmission successfully transformed short-term, communicative memory into a highly stable, centuries-old cultural memory.

On the parallel track, the Lodge embraced the material culture of physical preservation. Under the direction of the Lodge Secretary, the systematic recording of administrative transactions, By-laws, and Minutes provided the institutional stability and legal continuity necessary for the Lodge to survive as a permanent civil entity. These written archives, along with the physical evolution of visual aids from ephemeral chalk drawings to permanent Tracing Boards, anchored the speculative Fraternity in the material reality of the Enlightenment.

Ultimately, the “*archives in the heart*” and the written Registers of the Lodge Secretary are not opposing forces, but the twin pillars that support the temple of Masonic history. By understanding how Freemasonry balanced the unwritten word with the written ledger, the modern historian can appreciate the immense resilience of an institution that carved its laws on paper, but kept its archives in the heart.

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From *The Masonic Trowel* web site:



WHAT IS MEANT BY *WORSHIPFUL* ???

“Worshipful. This word has no necessary religious or sacred implication but usually means only honourable, respectable, or venerable”

- Coil’s Masonic Encyclopedia (1961)

“Worshipful. A term meaning honorable or respectable used as part of the title of the Master of a Craft Lodge or Grand Lodge.”

- Hunter’s Masonic Dictionary, 2d ed.

“1. ‘Worchyp,’ old English for ‘greatly respect.’”

- The Master’s Book, by Carl Claudy (1935; 1959 reprint)

“Why is the Master called Worshipful? Remember, we are talking about an Institution whose roots extend far into antiquity, and which comes to us from the Middle Ages. In medieval English, the term ‘Worshipful’ meant ‘honourable’ or ‘respected.’ To this day, a magistrate in the smallest English village is addressed not as Your Honour, but as Your Worship. Thus, Worshipful is a title of respect for the Office of the Brother who presides over the Lodge, and who is, the Brethren believe, possessed of sufficient knowledge, wisdom and integrity to preside over them in the proper manner.”



Worshipful Master

The Master in charge of his Lodge for the term of 12 months or until relieved by his successor is the most powerful of the Members as he has the authority to:

- ♦ Rule any Brother who is out of order on any subject and at any time;
- ♦ Decide on what can and cannot be discussed.

Courteous Brethren accept the requests made by the Master to serve in various committees as determined by the Lodge’s needs.

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

Here are his *Words of Wisdom* for his last W. Master's Message in June 2026:

***“As this will be my final message of my term,
Brethren of Golden Rule Lodge, and as I spoke
to growth and learning earlier in my message,
I'd like to better emphasize this point.
Over the two years of having
the distinct privilege of ruling this Lodge,
my messages have often included and offered
some introspection or points of contemplation
for each Brother who reads them.
Even the most skilled workman can learn
to better take care of their own implements
of Labour, or themselves in our case,***



GOLDEN RULE LODGE
NO. 126 G. R. C.
Instituted 1860
CORENESTONE LODGE
2026-2027
Peterborough District
Formed 1923



53 Front Street South
P.O. Box 1719
Campbellford Ontario K0L 1L0
Lodge Email
grule126@gmail.com

“Visiting Brethren Always Welcome”

***and though I know this is not a novel
or even unspoken or forgotten truth,
I firmly believe speaking to it, often,
helps inspire that steadiness of hand
and sureness of grip within ourselves.***

***The final challenge, in my humble estimation,
is the conquering of one's self; learning the faults and righting them,***

***seeing the strengths
and reinforcing them,
earning that victory over one's self***



***and learning peace
through that internal,
and perhaps external, victory.
This, my Brethren, has been my goal
with my messages to you.***

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



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

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

Here’s one that Bro. Hodwitz sent on Saturday, 09 May 2026:

A MASONIC MOMENT: INITIATION

Our Goal

We want to have good men join our Order. To that end, Candidates should be coached or guided into understanding what we value, what we offer, and what we do not do.

Every Member of the Lodge should be willing and able to interact with prospective Candidates with knowledge and confidence.

The following information will prepare the Mentors to speak about Initiation with clarity.

In the context of joining a body such as Freemasonry, Initiation is more than a formal ceremony of admission to membership. It is a symbolic beginning — a structured experience designed to mark a transition from one state of being to another. The Candidate does not simply “*join*”; he is introduced to a new way of understanding himself, his conduct, and his place among others.

At its core, initiation serves three purposes:

Separation: The Candidate leaves behind old assumptions or unexamined habits.

Transformation: Through symbols, ritual, and reflection, he is invited to see differently.

Incorporation: He is welcomed into a community that shares values, language, and moral aims.

It is important to understand that Initiation does not complete anything — it begins a process. In traditions like Freemasonry, the ceremony is intentionally layered with meaning so that its lessons unfold over time rather than all at once.

The Proper Mindset of a Candidate

A Candidate approaching Initiation would do well to cultivate a disposition that is both grounded and receptive. Several qualities matter more than any prior knowledge:

1. Humility over performance

Initiation is not a test to be passed or a role to be acted. It is an experience to be received. A Candidate who arrives trying to “*get it right*” may miss the point; one who arrives willing to learn will gain far more.

2. Openness without naivety

He should be prepared to encounter unfamiliar forms — symbolic language, allegory, and ritual structure. These are not meant to confuse, but to engage parts of understanding beyond the purely literal.

3. Reflection rather than reaction

Some elements may feel strange or unexpected. The appropriate response is not immediate judgment, but quiet consideration. Meaning often reveals itself gradually.

4. Sincerity of purpose

A man should ask himself why he seeks admission. If the motive is curiosity alone, the experience may feel hollow. If it is a genuine desire for self-improvement, fraternity, and moral growth, the Initiation becomes far more significant.

5. Trust in the process

Initiation requires a degree of trust — both in those conducting it and in the tradition itself. This is not blind trust, but a temporary willingness to set aside skepticism long enough to experience the lesson as intended.

6. Readiness for responsibility

Admission is not merely an honour; it is an obligation. The Candidate should be prepared, at least in principle, to live according to higher standards than he may have previously set for himself.

A Simple Way to Frame It

You might think of Initiation as standing at a threshold. You do not need to know everything beyond the passageway, only to recognize that stepping through it implies a willingness to accept change.

A Note to the Candidate

Before a Candidate is Initiated, some form of welcoming should take place. Here is a possible letter that would ease anxiety and set a positive mood.

Hello _____

*Soon you will be welcomed into our Fraternity.
I have a few thoughts to perhaps clarify your thinking about the experience.*

We begin gathering around 7:00 p.m.

The men go into the Lodge room by 7:25 p.m.

You and I will remain in the hall.

I will explain some things to prepare you for the event.

Be assured that the ceremony is a serious ritual.

We will not embarrass or harm you in any way.

Think of it this way:

*Initiation is more than a formal admission or Membership ceremony.
It is a symbolic beginning — a structured experience designed to mark
a transition from one state of being to another.*



The Candidate does not simply “join”; he is introduced to a new way of understanding himself, his conduct, and his place among others.

But relax.

Although that last part may seem too demanding, all that we expect of you is to have you listen to the talks as they are presented to you.

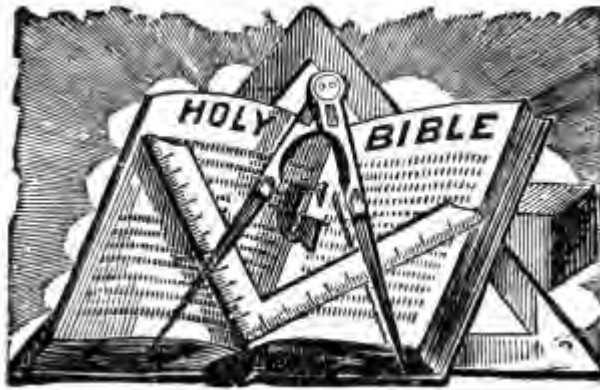
Absorb what you can.

The information and meanings will be reviewed and explained as you progress.

WHY THE VOLUME OF SACRED LAW IS IMPORTANT TO A FREEMASON

by Masonic Find

As noted in another article, a Volume of The Sacred Law (“VSL”; e.g., The Holy Bible, the Torah, the Koran, etc.) is always present when a Lodge meeting/communication is open.



The Volume of Sacred Law (VSL) for the Mason is a guide to how he should live his life, put everything into a spiritual perspective, and treat his peer/neighbour.

Most VSLs, so far as I am aware, provide several attributes of Deity that are worthy of emulation. Brotherly Love, Relief, and Truth, the three principal tenets of Masonry, reflect such attributes.

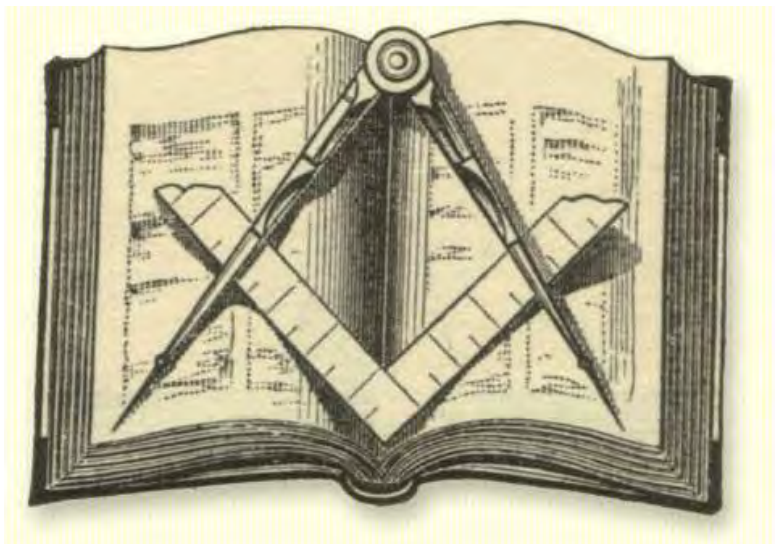
Others include the Cardinal Virtues: Temperance, Prudence, Fortitude, and Justice.

And, although Freemasonry does not promote the beliefs of any particular or specific faith, it does encourage and promote the individual own faith-based pursuits, which would logically include fostering that relationship with Deity.

The VSL is described as “*our spiritual, moral and Masonic trestleboard*” since it will contain instructions and designs for us to implement, so that we may build ourselves spiritually into what we believe that Deity wants us to be.

The VSL (or VSLs, in the case of some faiths) should be a permanent fixture in the life of the individual Mason; a guide on which he can always rely for spiritual nourishment and development.

This article was written for
MasonicFind.com
by PM Brandon Cole.



Every month I receive Ontario District's

Hiram's Lighthouse

Here's an article from their May 2026 newsletter:

THE FREEMASONRY MUSEUM: AN ORGANIZATION STEEPED IN HISTORY AND MYSTERY



SORTIRAPARIS
2026

Bob McBride. Past Peterborough DDGM 2007 - 2008 /
The Electronic Beacon: Lighting the Way !!! / 2026-06-01, Volume Nineteen, Issue 10

This unique museum peels back the curtain on the fascinating history of the organization, founded in 1778 by Benjamin Franklin. It houses thousands of documents that shed light on the important role that Masonic Lodges have played in shaping the French Republic, especially in establishing core values like tolerance, secularism, and solidarity.

More than two centuries of history are presented in 400 square meters. Ritual decorations and objects belonging to Lodges and Masons are on display, as are seals, jewels, medals, manuscripts, engravings and architectural books. Numerous photographs shed light on the daily lives of Freemasons.

Over the centuries, many historical figures have announced their Membership of Freemasonry, a particularly mysterious organization that has had a major influence on society over the last 300 years. In the 9th arrondissement of Paris, you'll find the Musée de la Franc-maçonnerie, which traces its vast heritage through exceptional documents, medals and ritual objects. The museum is housed in the secure headquarters of the Grand Orient de France, France's oldest Masonic obedience.



Guided tours offer special access to the Masonic Temples on the upper floors above the museum. Come and discover the origins of Freemasonry, associated with the work of builders and masons, organized very early on in the form of guilds.

From century to century, Freemasons have played a part in the history of many countries, and are associated with such famous names as the Knights Templar.

The organization has a unique reputation, sometimes associated with esotericism and the occult, which is difficult to debunk.



But why does Freemasonry raise so many questions today, shrouded in mystery and cliché? Every Member can choose to reveal his Membership of the organization. In fact, while we know that many kings and eminent personalities such as Voltaire were Members, doubt remains for many others, and this is a source of curiosity.

In this 600m2 permanent exhibition, the uninitiated can discover the workings of this secret society, its rituals and values, thanks to paintings, old books and even furniture, which retrace three centuries of history, from the French Revolution to the Paris Commune.



***“God is a mathematician of a very high order,
and He used very advanced mathematics in constructing the universe.”***



-Paul Dirac

...by the Lighthouse Beam



Here's something from *MasonicFind*:



FROM APPRENTICE TO MASTER MASON HOW DEGREES DON'T END, THEY DEEPEN.

Most men think the journey ends when they're Raised.

You go through the Degrees. You learn the work.

You stand as a Master Mason. And that's it. You're done.

But that's not how it works ...

When you're an Entered Apprentice, you're focused on getting through it.

Learning your part. Memorizing the catechism.

Figuring out what all the symbols mean on a surface level.

You're trying not to mess up.

Trying to absorb everything being thrown at you. Trying to keep up.

And that's fine. That's what the Entered Apprentice Degree is for.

It's the foundation. The introduction. The first layer.

But then you move to Fellow Craft ...

And suddenly, the things you learned as an Entered Apprentice start to make more sense.

The symbols connect to something bigger.

The catechism you memorized wasn't just words to repeat but ideas to understand.

You start seeing the structure. The architecture.

The way everything fits together.

And then you're Raised to Master Mason ...
And if you're paying attention, you realize something.
The Degree didn't finish the work. It opened it up.
Because now you're not just learning symbols. You're living with them.
You're trying to apply what the Degrees taught you in your actual life.
In how you handle yourself. How you treat people.
How you make decisions when no one's watching.
That's where the real work begins.
Most Master Masons stop here.
They think being Raised means they've arrived.
That they've completed something.
But the best ones keep going.
Not to the next Appendant Body. Not to the next Title or Office.
They go back to the Entered Apprentice Degree
and see things they missed the first time.
They revisit the Fellow Craft Lecture
and realize it's talking about something they're dealing with right now.
They sit through the Master Mason Degree again
and catch a line that hits completely differently than it did five years ago
because the Degrees don't change. You do.
That's what it means to "*make a daily advancement*":
not collecting more Degrees.
Not chasing more knowledge outside the Craft,
but going deeper into what you already have.
The journey from Entered Apprentice to Master Mason isn't a straight line.
It's a spiral.



The Brother who thinks he's done learning
the moment he's Raised will never understand
what Freemasonry is actually offering him.
But the Brother who keeps returning, keeps reflecting,
keeps applying what he learned years ago
to what he's facing today ...
He's the one who actually becomes a Master Mason.
Not because he went through the Degrees.
But because he let the Degree work on him
long after the ceremony ended.

<https://masonicfind.com/>

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



THE
GRAND
EAST



Bob McBride. Past Peterborough DDGM 2007 - 2008 /
The Electronic Beacon: Lighting the Way !!! / 2026-06-01, Volume Nineteen, Issue 10



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.





Square & Travel

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

Here's an article that I thought you would enjoy reading,
from *Square & Travel: The Good Man's Guide to the World Beyond the Lodge*.

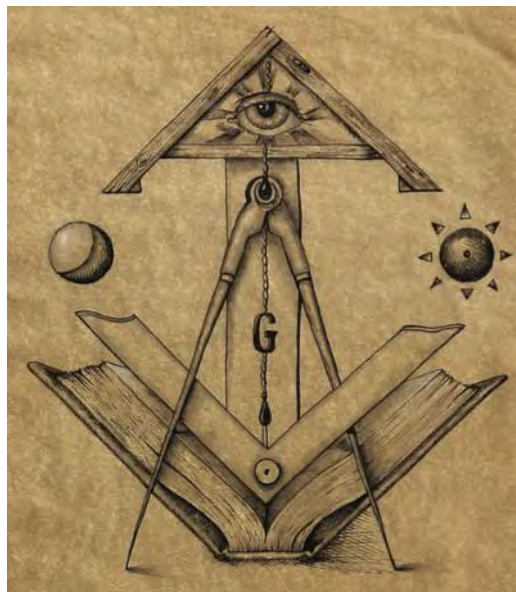
THE MOST REMOTE MASONIC LODGE IN THE WORLD (AND HOW TO GET THERE)

When you think about remote Masonic Lodges, your mind might drift to rural towns in Alaska or mountain villages in Scotland.

But the most remote Lodge in Masonic history wasn't in a small town at all. It was established on February 5, 1935, in a place where humans weren't meant to survive: Antarctica.

Antarctic Lodge No. 777, chartered under the Grand Lodge of New Zealand, holds the distinction of being the only Masonic Lodge ever established on the seventh continent.

Its story involves one of history's most famous explorers, 60 Freemasons willing to face brutal conditions, and a ceremony held in temperatures that would kill an unprepared man in minutes.





Admiral Richard E. Byrd: The Mason Who Conquered the Poles

Richard Evelyn Byrd was Raised in Federal Lodge No. 1 in Washington, D.C. on March 19, 1921. Born into one of Virginia's most distinguished families in 1888, Byrd seemed destined for greatness from the start.

After graduating from the U.S. Naval Academy in 1912, he became a pioneering aviator and polar explorer whose name would become synonymous with Antarctic exploration.

In May 1926, Byrd and pilot Floyd Bennett claimed to have completed the first flight over the North Pole, a claim that remains debated to this day. Regardless of the controversy, the flight made Byrd a national hero. President Calvin Coolidge promoted him to Commander and presented both men with the Medal of Honor.

Byrd carried his Masonic identity with him everywhere. In 1928, he Affiliated with Kane Lodge No. 454 in New York. During his polar expeditions, he and his pilot, Bernt Balchen, dropped Masonic flags on both the North and South Poles. Balchen even added his Shrine fez to the drop, a touch of fraternal pride in one of Earth's most inhospitable places.

The 1933-35 Antarctic Expedition

Byrd's second Antarctic expedition, launched between 1933 and 1935, was massive in scope. Eighty-two men made the journey to establish a base camp they called "*Little America*" on the Ross Ice Shelf.

What most people don't know is that 60 of those 82 men were Freemasons.

Think about that number. Nearly three-quarters of the expedition consisted of Brothers who had taken their Obligations in Lodges scattered across America.

When you're isolated thousands of miles from civilization in temperatures that regularly drop below minus 40 degrees, the bonds of Brotherhood take on profound significance.

These men relied on each other not just for companionship but for survival.

The expedition established permanent research stations and conducted extensive scientific work. But for the Masons among them, something else was taking shape.

In the darkest, coldest, most isolated place on Earth, they wanted to open a Lodge.

February 5, 1935: An Historic Meeting

On February 5, 1935, under the authority of the Grand Lodge of New Zealand, Antarctic Lodge No. 777 held its first and only recorded meeting.

The location was Little America base camp, a collection of structures buried under snow and ice to protect against the relentless Antarctic winds.

The choice of New Zealand's jurisdiction wasn't arbitrary.

New Zealand's proximity to Antarctica and its long history of supporting polar exploration made it the logical choice for a Charter.

The Grand Lodge of New Zealand approved the unusual request, and Antarctic Lodge No. 777 was born.

The ceremony itself must have been unlike any Lodge Meeting before or since.

Imagine the scene: Brothers in heavy winter gear, the temperature well below freezing even inside their shelter, conducting Masonic ritual in a place where stepping outside unprepared meant death.

The secrecy of the Lodge room took on new meaning when the entire continent was your Tyler.

The Lodge's Number, 777, carries its own mystique. Whether this number was specifically chosen or simply the next available in New Zealand's registry is unclear, but the triple sevens have intrigued Masonic historians ever since.

The Lodge That Time Forgot

Here's where the story takes a melancholy turn.

Antarctic Lodge No. 777 appears to have met only once.

After that historic February meeting, there are no records of additional communications.

When the expedition ended and the men returned to civilization, the Lodge effectively ceased to exist.

The Grand Lodge of New Zealand no longer lists Antarctic Lodge No. 777 on its roll. The Lodge is considered inactive, a footnote in Masonic history rather than an ongoing institution. No Lodge room remains in Antarctica.

No gavel or Charter exists in a museum.

The physical evidence of that meeting has vanished into the ice.

But the story endures. Antarctic Lodge No. 777 represents something profound about Freemasonry: the desire of Brothers to maintain their fraternal bonds regardless of circumstances.

These men could have simply waited until they returned home to attend Lodge. Instead, they insisted on opening a Lodge in the most inhospitable place on Earth, if only for a single meeting.

Can You Visit Antarctica's Masonic History?

Now for the practical question: can you actually visit the site where Antarctic Lodge No. 777 met? The short answer is complicated.

Little America base camp, where the Lodge met, no longer exists in any accessible form. The original structures have been buried under decades of accumulated ice and snow.

The Ross Ice Shelf itself moves slowly toward the ocean, and portions of it eventually break off as icebergs.

The exact location where those 60 Masons opened Lodge in 1935 is now either buried under 50+ feet of ice or has long since floated away into the Southern Ocean.

However, you can visit Antarctica. Modern tourism to the continent has become surprisingly accessible, though "accessible" is relative when discussing one of Earth's most extreme environments.

Most Antarctic tourism operates during the austral summer (November through February) when temperatures are merely brutal instead of absolutely lethal. Tour operators run expeditions from South America, Australia, and New Zealand.

These typically involve cruise ships that navigate through the Drake Passage or specialized flights directly to the continent.

If you're a Mason with deep pockets and a sense of adventure, you could theoretically organize a visit to Antarctica during which you and other Brethren conduct a Masonic ceremony honouring Antarctic Lodge No. 777.

Some tour operators offer custom private expeditions that could accommodate such a request, though you'd need to ensure compliance with the Antarctic Treaty, which strictly regulates activities on the continent.

The most practical approach would be joining one of White Desert's luxury expeditions, which fly guests directly to Antarctica from Cape Town and provide access to remote interior locations.

These trips cost upward of \$80,000 per person, putting them out of reach for most Brethren, but they offer the kind of access that would allow for a commemorative Masonic ceremony.

The Most Remote Accessible Lodge: Tanana No. 3, Alaska

For Brethren seeking a more practical remote Lodge experience, consider Tanana Lodge No. 3 in Fairbanks, Alaska.

The Grand Lodge of Alaska proudly claims Tanana Lodge as the most northerly Lodge in the world, located at approximately 64.8 degrees north latitude.

Fairbanks is accessible year-round via commercial flights from Anchorage or Seattle. The city experiences extreme seasonal variations, from summer's midnight sun to winter's deep freeze.

Visiting Fairbanks during winter, when temperatures can drop below minus 40 degrees, gives you a taste of the conditions Antarctic Lodge No. 777 faced, though admittedly in considerably more comfort.

The journey to Fairbanks itself feels like an adventure. As your plane flies north from Anchorage, civilization gradually disappears beneath you, replaced by endless wilderness, mountains, and glaciers. Landing in Fairbanks, you're closer to the Arctic Circle than to the lower 48 states.

Tanana Lodge welcomes visiting Brethren with legendary Alaskan hospitality. Contact the Lodge Secretary in advance to confirm meeting schedules and visiting requirements.

The experience of attending Lodge near the Arctic Circle, where winter darkness lasts for months, connects you to the spirit of isolation that Antarctic Lodge's Members must have felt.

The Legacy of Antarctic Lodge No. 777

Though Antarctic Lodge No. 777 met only once and exists now only in memory, its legacy persists.

The Lodge represents the universal nature of Freemasonry and the determination of Brethren to maintain their connections regardless of circumstances.

Admiral Byrd continued his Masonic involvement throughout his life. He remained active in Federal Lodge No. 1 and Kane Lodge No. 454, eventually becoming a Founding Member of National Sojourners Chapter No. 3 in Washington, D.C.

He conducted multiple additional Antarctic expeditions, including Operation Highjump in 1946, which brought 4,000 military personnel to the continent. Byrd died on March 11, 1957, having spent much of his life exploring Earth's most extreme environments.

The story of Antarctic Lodge No. 777 reminds us that Masonic brotherhood transcends geography. Those 60 Brethren who gathered in Little America in 1935 created something that endures not in physical form but in spirit.

Every time a Brother travels to a distant Lodge, whether in Alaska or Australia, Scotland or Singapore, he carries forward the same impulse that led those Antarctic explorers to open a Lodge at the bottom of the world.

So while you can't realistically visit Antarctic Lodge No. 777, you can honour its memory. Visit remote Lodges. Seek out Brethren in isolated places. Maintain the bonds of fellowship regardless of distance or difficulty.

That's the real legacy of the world's most remote Masonic Lodge: the insistence that wherever Brethren gather, light can shine, even in the darkest, coldest, most isolated place on Earth.



Here's a new article from *The Masonic Journey: Your Guide to Masonic Light*:

The Masonic Journey

— Your Guide to Masonic Light —

THE MASTER BUILDERS OF THE WILDERNESS. A LOYALIST MASONIC LEGACY

by Gregory Preston
May 17, 2026



As a Canadian, my family history has always mattered to me. As a Master Mason, a Companion of the Royal Arch, and a 32nd Degree Scottish Rite Mason, it matters even more. I do not look at history only as a record of dates and geopolitical events; I look at it through the lens of obligations taken, values carried, and the quiet sacrifices men make when life is entirely upended. As a tenth-generation descendant of the United Empire Loyalists, my connection to this land runs deep. My ancestors were men and women who sacrificed their homes, livelihoods, and comfort to carve a new existence out of an unbroken wilderness.

But since being raised as a Master Mason back in 2013, I find myself looking at their exodus from an entirely different vantage point. I no longer just see refugees of the American Revolution; I see Brethren carrying the timeless principles of the Craft into the raw Canadian bush, using our moral framework to stay grounded when their entire world had been turned upside down.

For these displaced Masons, the journey northward was a rough and rugged road. Yet, amidst the chaos of fleeing across borders and navigating uncharted rivers, they fiercely protected what mattered most: their Lodge Warrants and chests. Consider the Brethren of Sussex Lodge No. 5. Born inside the tents of Sir John Johnson's King's Royal Regiment of New York during the war, these men refused to let their fraternal fire dissolve when the regiment disbanded. They carried their charter across the St. Lawrence River to Prescott, ensuring that administrative disruption would not break their sacred chain of continuity. A Warrant isn't just a piece of paper; it is the lifeblood of a Lodge.

When they finally arrived in Upper Canada, the work of rebuilding began. In the 1790s, under Provincial Grand Master William Jarvis, a network of log-cabin Lodges emerged. The human drama behind these efforts is staggering. Take Robert Land, a Loyalist who fled to the future site of Hamilton believing his entire family had been slaughtered in the war. For years, he lived in absolute isolation, clearing the heavy timber and building a primitive cabin. Yet, he eventually helped lay the enduring foundations for Barton Lodge No. 6. Years later, he discovered his family was alive, and they were miraculously reunited.

This isn't just another pioneer history lesson, but a testament to the Master Builder mindset. Physically, these men used axes to fell trees; morally, they used the Square, Level, and Plumb Line to erect a civilized community out of absolute chaos.

Life in those early Canadian Lodges was unforgivably raw, a reality reflected in how they managed their daily affairs. Hard currency was virtually non-existent in the wilderness. To survive the shortage, the Brethren of Barton Lodge voted unanimously in December of 1799 to allow Members to pay their annual Dues in "*good merchantable wheat,*" delivered straight to a Brother's local mill.

On the surface, it sounds like a simple old-world custom. But to me, and especially to a Mason, it speaks of something far deeper. Wheat is not just a commodity; it is Corn, the fundamental wage of a Fellow Craft. It speaks of provision, fellowship, and blessing. By paying in wheat, those pioneers were beautifully tying their survival in the physical world to their spiritual duties within the Lodge.

It is a poignant reminder that what we give to the Craft should be real, measured, and worthy.

Yet, the true strength of their Masonic Obligations was put to the ultimate test in the winter of 1800.

Upon reading that the Brethren of Barton Lodge voted to purchase black ribbon, mourning Brother George Washington for a full six months after his passing, I had to pause. These men had been stripped of their properties, labelled traitors, and exiled by the very revolution Washington led. Yet, sitting by candlelight in a drafty Canadian cabin, they chose to honour the Brother over the political adversary.

That is where the beauty of our journey lies. It is not in grand language or polished ceremony alone, but in the steady, unbroken connection between heritage, duty, and brotherhood. We sit in beautifully lit, modern Lodge rooms today because they were willing to hold Lodge by candles, surrounded by the howling winter winds of an uncharted forest.

As a tenth-generation descendant who shares their secrets, I know we are the living stones of the temple they started building over two centuries ago. The value of the journey is found in the reflection it leaves behind, and it is now our turn to ask what we are building for the generations yet to come.

S&F

Sources & Historical Citations

The Regimental & Early Upper Canada Lodge History:

The comprehensive historical record detailing how Sussex Lodge No. 5 was formed within Sir John Johnson's regiment, its operation as New Oswegatchie Lodge, and its evolution up to 1822 is preserved via the historical research papers hosted on the Grand Lodge of British Columbia and Yukon Official Domain.

Specifically, their digital archive preserves the Sheppard Ledger Records on Early Upper Canada Masonry, which explicitly documents these wartime origins.

The 1855 Hamilton Convention Proceedings: To verify that Sussex Lodge was the first Lodge listed on the roster during the formation of the independent Grand Lodge, researchers can look at the digitized primary convention minutes. The complete, historical annual logs are preserved and accessible through the Internet Archive Digital Library, which holds public assets like the Proceedings of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario.

Loyalist Military Records: For verification on the specific movements and disbanding of Sir John Johnson's men in 1783–1784, the primary references link back to the King's Royal Regiment of New York master muster rolls, tracked across Canadian Loyalist settlement land grant registries.

Barton Lodge Dues Paid in Wheat (1799): Verified through the primary Meeting Minutes of The Barton Lodge, No. 6 (Hamilton, Ontario) dated December 11, 1799. The complete transcription is preserved in the Historical Sketch of the Barton Lodge No. 6, G.R.C., A.F. and A.M. Archive, which explicitly records the unanimous vote to accept merchantable wheat at Brother Rousseau's mill in lieu of cash.



The  Alberta Freemason magazine,

Volume 91, No. 5, May 2026

THE ALBERTA
Freemason

included this article:

LEAD ON, BROTHER

By W. Bro. Daniel Boyco
Exemplar Lodge 175, Edmonton

The character of a Masonic Lodge clearly reflects the nature of the men who have knelt at her Altar.

Leaders among these men, many of whom may never

accept an appointment to Office,

remain the driving force behind any Lodge that is apt to meet its potential.

Others who wish not to take on a leadership role best serve their Brethren by helping where it is needed or by simply stepping aside so others

may carry on.

Generally, men of our Order possess the aptitude to lead; otherwise, they would not be here. But it is a rare person who has the intuitive character and determination to sweep others into their wake and carry them further than they would have otherwise been able to go. Should you be one of these men, it is vital for you to first recognize yourself for what you are – a valuable source of inspiration for others and a benefit to your Lodge.

Often, the signs are subtle: a question here, counsel there.

You will eventually grow into the role if you are present at the meetings, diligent in your ritual and a willing participant in Lodge business.

You must then learn to understand the scope and impact of your influence.

You must be prepared to forfeit some of the luxuries that others may have.

For example, you must remain stalwart when things look bleak, knowing that you cannot give up for there may be few others willing or able to take your place.

THE ALBERTA
Freemason

Vol 91, no 5

May 2026

Bridging East and West

The Mystery Schools

Be More Than a Bystander



You must always maintain a deep respect for your Brethren, the brotherhood and our teachings.

If you are one of those men to whom others look for guidance and support, you may choose to do one of two things: you can accept the challenge or you can do nothing. Consent brings many rewards, but it may also take a toll on you.

You can become a shining light in our organization if you can step away from the little things that bother you – saving your energies to tackle the real issues.

If naysayers cannot be influenced, don't let them influence you.

Eventually, they may come to learn that you have done your duty in the great tradition of Masonic brotherhood.

Lodges die because we let them die.

Likewise, they live because we make them live.

The first step in making your Lodge a better place is to understand and accept your role as a leader.

You are being watched closely by your Brethren who need only to follow in your footsteps to become leaders themselves.

Go ahead, set chisel to stone and take them with you.



The  Alberta Freemason magazine,

Volume 91, No. 5, May 2026

also included this article:

***FROM THE ARCHIVE:
IS MASONRY RELEVANT IN A MODERN WORLD?***

By R.W. Bro. R. W. Collier,
Beaver Lodge 56, *Castor Grand Lodge Bulletin*, December 1975



I ask you, do we really need Masonry today?

We live in a society that has an abundance of entertainment, more than we really have time for. Communication and transportation are such that we are thrown into very close contact with our fellow-man every day of our lives.

So perhaps Masonry and Brotherhood are not really as necessary as they once were.

If you use the automobile exclusively for transportation in your town, then it is certainly not necessary to have hitching posts in front of the stores and business places.

Has Masonry reached the level of the hitching post?

If we no longer need it, why bother with it?

We have sophisticated bars with expensive carpeting and furnishings with nightly entertainment. We have blue movies, topless dancers to titillate our fancies. We have drugs that can put us in an artificial utopia so we can do our own thing. We have boats, racing cars, snowmobiles, aeroplanes, hang gliders — you name it, we have it, and if we don't have it, there is plenty of money around, and many eager firms who are more than willing to extend to us the credit to buy that which we think we can't live without.



If you don't as yet have a burning desire for some piece of material ecstasy, then there are hundreds of advertising firms spending millions of dollars to create within you a supposed need or want, and to impress upon you that possessions are a symbol of your success as a human being.

To put happiness in the heart of a man, his union has to come up with a shorter work week, a 71% increase in wages, create an extra statutory holiday, plus some fringe benefits not named.

To put happiness in the hearts of businessmen sales must go up and profits must skyrocket, and so on, and so on.

Am I being ridiculous, and not painting a fair picture, or is the situation ridiculous?

I don't pretend to know much about history, but my understanding is that the Roman Empire was built by vigorous pioneer people whose muscle and guts helped them to become rich.

But wealth did to them what wealth has done to a score of nations — it brought the people to the point where there was nothing more important than buying luxuries.

The Roman Empire had big cities, rural depopulation and unemployment, and too much soft living. The decline of the Roman Empire was more spectacular than its rise and this is a lesson we can't afford to ignore.

Do you know that less than one quarter of the population of this planet controls and consumes three quarters of the available world's resources? It's not much wonder that we have many Masons telling us we must modernize our Masonry if we are to survive, and wouldn't we really have a field day making Masonry compatible with our affluent times.

There is so much possibility, we could abolish the free will and accord, we could let everyone in. We could advertise. You know as well as I do, we could fill these Lodge halls to overflowing if we were to use the expertise that the business world uses in promotion, plus we could make all kinds of money. Is that positive and progressive thinking? Is this what you would want?

Surely you wouldn't want the formidable task of changing the people to suit Masonry ... or would you? I for one believe, and have always believed, that Masonry does not need to be changed. That great book adorning the altar in the centre of every Lodge Hall does not need to be changed. To me the morals and precepts and rules set down in that book are just as valid today as they were from the beginning of time and probably more needed now than during any other time. Probably never in the history of this planet has a people lived in the midst of such wealth, and probably never has there been a people as unhappy, bored, and unsettled as we have here today on this North American continent.

We live in an amazing age where we have the wealth and expertise to build almost anything that we need. Still, it appears that we, as a society, do not have the expertise of making people glow from within showing a vibrant happiness, and true and sincere love and concern for his fellow-man.

I'm convinced that Masonry has the answers, but they are based on simple truths that we are all aware of and choose to ignore at best.

I have a little calculator in my pocket. I'm not sure how many of you have used one, but it's an amazing contrivance that works accurately and rapidly to compute answers. If I were to attempt to explain to you how it functions, I would have your immediate attention.

If I were to go into the theory of transistors and light emitting diodes, you would take up the challenge that it presents to your mind and in a very short time be aware of how it works. The apparent complexity of its design immediately challenges our minds, and we will not rest until we know how it works.



Isn't it a pity that the simple truths of Masonry do not present the same challenge and intrigue.

Masonry and its results are sometimes nebulous and hard to measure. A phrase that I have often heard in Masonry, and am sure that you have heard many times, and one that I particularly like is - that Masonry takes a good man by the hand and makes him better.

But there is more to it than that, the man must have a desire to learn the landmarks, and live diligently by Masonic standards.

If the desire is there Masonry is a very real force and really does work. You and I both know of men whose stature and conduct, and their concern for their fellow-man, is a direct influence of their affiliation with the Masonic fraternity.

We have seen it work wonders in men. We know of communities where Masonry is strong, where the Lodge plays an important part in the lives of its Members. We see the impact of the Lodge in that community; it permeates the atmosphere and actions of the whole community.

I submit we don't need to modernize; we don't need anything artificial in our Lodge; we don't need large masses or numbers of people. We need only men who come of their own free will and accord with a desire to serve Masonry, which places our organization head and shoulders above all others, and gives it inherent strength.

Freemasonry erects its Temples within the hearts of men. The Masonic Institution, which is sometimes looked upon with scorn because it does not operate in the conventional manner, is prepared to bear witness to the fact that the conventional way of our age leaves much to be desired and tells us quite firmly and implicitly that the way to change human systems is to change human lives.

We demand security today. Unions give us an artificial form of security. If I belong to a union, I get paid a certain rate because I belong not because of the amount of work I do.

When the Great Architect calls us from our earthly role, we will be asked to establish our worth, that we might be paid our just dues and having belonged to a Masonic Lodge I do not believe will count for much unless we have given our very best to live and serve Masonry.

Masonry does work, but only if you give it your very best. Then and only then will it do great things for you, and you will do great things for Masonry. This will restore the respect, the interest, the loyalty and prestige that once was ours.

My firm belief is that this won't come through any 20th century modernization but rather by returning to the basics of Freemasonry.

The first few words of the opening charge say it better than I could.

Listen to these beautiful words and thoughts and be affected by them.

“The ways of virtue are beautiful.

Knowledge is attained by degrees.

Wisdom dwells in contemplation;

there we must seek her.”

Let us therefore apply ourselves with becoming zeal to the practice of the excellent principles inculcated in our order.

Let us ever remember that great objects of our Association are the restraint of improper desires and passion.

The cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbour, and ourselves.

Let us unite to practise with assiduity the sacred tenets of our order. Beautiful thoughts and words.

Masonry will not fail, an organization based on such sound principles will survive all corruption.

It is our duty, as Masons, to see that these high principles are upheld.

Masonry will not fail but continue to do great things in the lives of concerned men.



How do Freemasons stay so clever?

They always keep their minds chiseling away at problems!

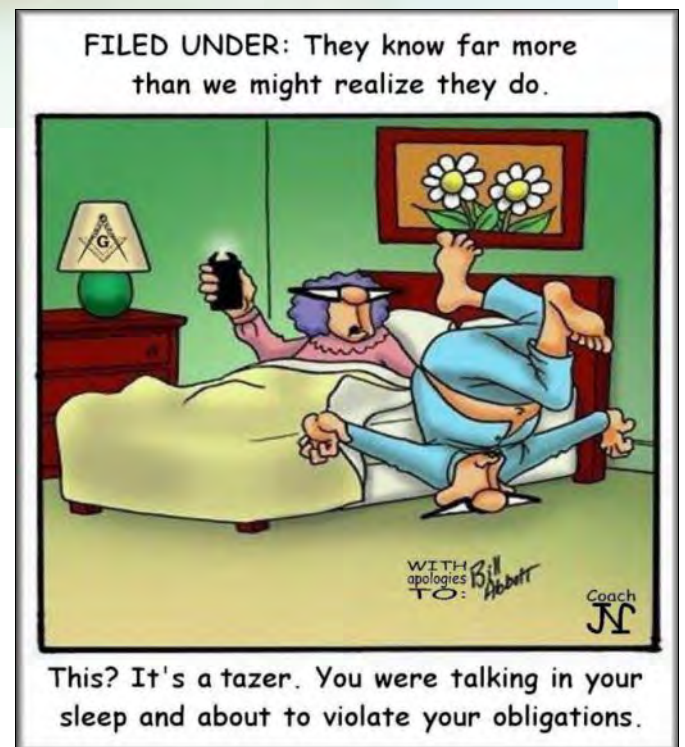
129+ Hilarious Masonic Jokes That Will Make You Chuckle And Smile - Punsio

**Source: punsio.com/masonic-jokes/
#IV_Funny_Masonic_Jokes_to_Lighten_the_Mood**

“All the beautiful sentiments in the world weigh less than a single lovely action.”



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



DID YOU KNOW ???



“As the essence of courage is to stake one’s life on a possibility, so the essence of faith is to believe that the possibility exists.”

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



“Character is what you are in the dark.”

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

Here is another one of the articles from
200 Masonic Lessons in Character, Discipline, and Work from
www.MasonicFind.com

WISDOM & LEARNING

Stay curious: Keep your spirit teachable; certainty ages fast.
Practise slow scholarship: Dig deep where summaries skim.
Ask better questions: Shape richer answers through inquiry.
Study history: Learn it to avoid re-enacting mistakes.
Pause reflectively: Give thought room to form insight.
Find multiple mentors: Seek diverse teachers for balanced wisdom.
Read widely: Expand empathy with your knowledge.
Capture notes: Record insight before memory fades.
Review daily: Reflect nightly so lessons compound.
Study in silence: Listen to learn, not to reply.
Teach to master: Refine understanding by explaining it.
Seek depth: Let wisdom transform, not just inform.
Edit your beliefs: Upgrade convictions with new evidence.
Set a prudent pace: Digest knowledge before moving forward.
Form a library habit: Let ten pages a day outgrow resolutions.
Bust myths: Let truth shine brighter than legend.
Study flawed examples: Appreciate nuance in imperfect giants.
Balance your intake: Pair sacred texts with practical commentary.
Train your mind: Prevent atrophy with intellectual exercise.
Seek continual light: Treat learning as a pilgrimage.
Avoid the echo chamber: Seek dissent that strengthens thinking.
Apply your study: Turn insight into lived competence.
Admit gaps: Let humility invite new discovery.
Anchor memory: Link facts to stories
for retention.
Share wisdom: Cement lessons
by passing them on.

www.MasonicFind.com



LODGE OFFICER DUTIES AND RESPONSIBILITIES

Masonic Lodge Officer Duties are solely dependent upon leadership.

Masonic Lodge Officers, as they move through the Masonic Officer Chairs, as in any organization, could not properly function without a leadership team which provides Masonic Officer Training.

A successful organization's future depends upon how well this team of Lodge Officers work together to provide Masonic Officer training.

In the business world, an organization is built around Presidents, Vice Presidents, General Managers, Regional Managers, Supervisors and Workers.

Each position plays an important part in order for the organization to be profitable and successful.

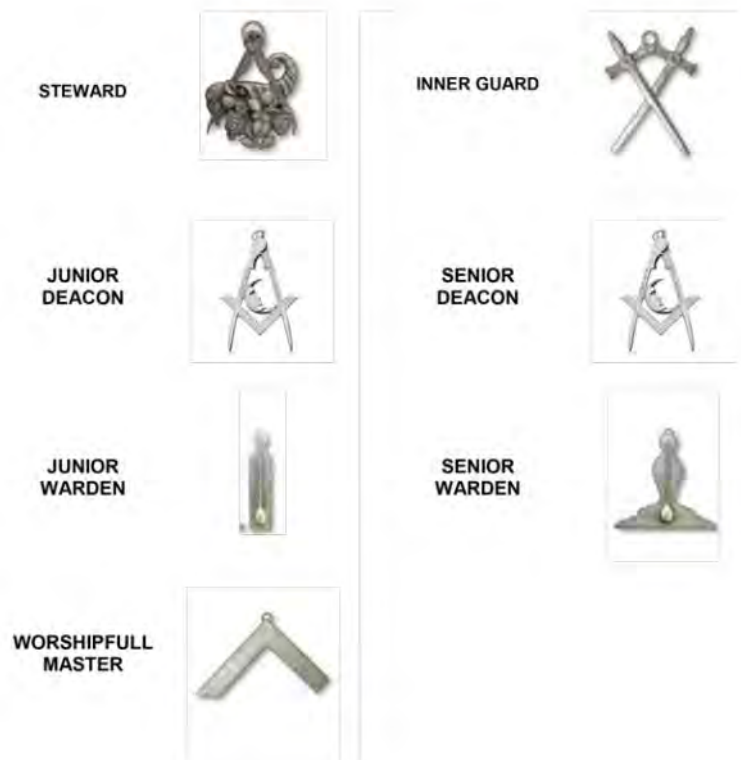
In essence, the Masonic Lodge Officer duties and Masonic Officer Training structure, much like their counterparts in the business world, shoulder the Lodge Officer Responsibilities which makes a Lodge successful.

Source:

www.masonic-lodge-of-education.com/lodge-officer-duties.html

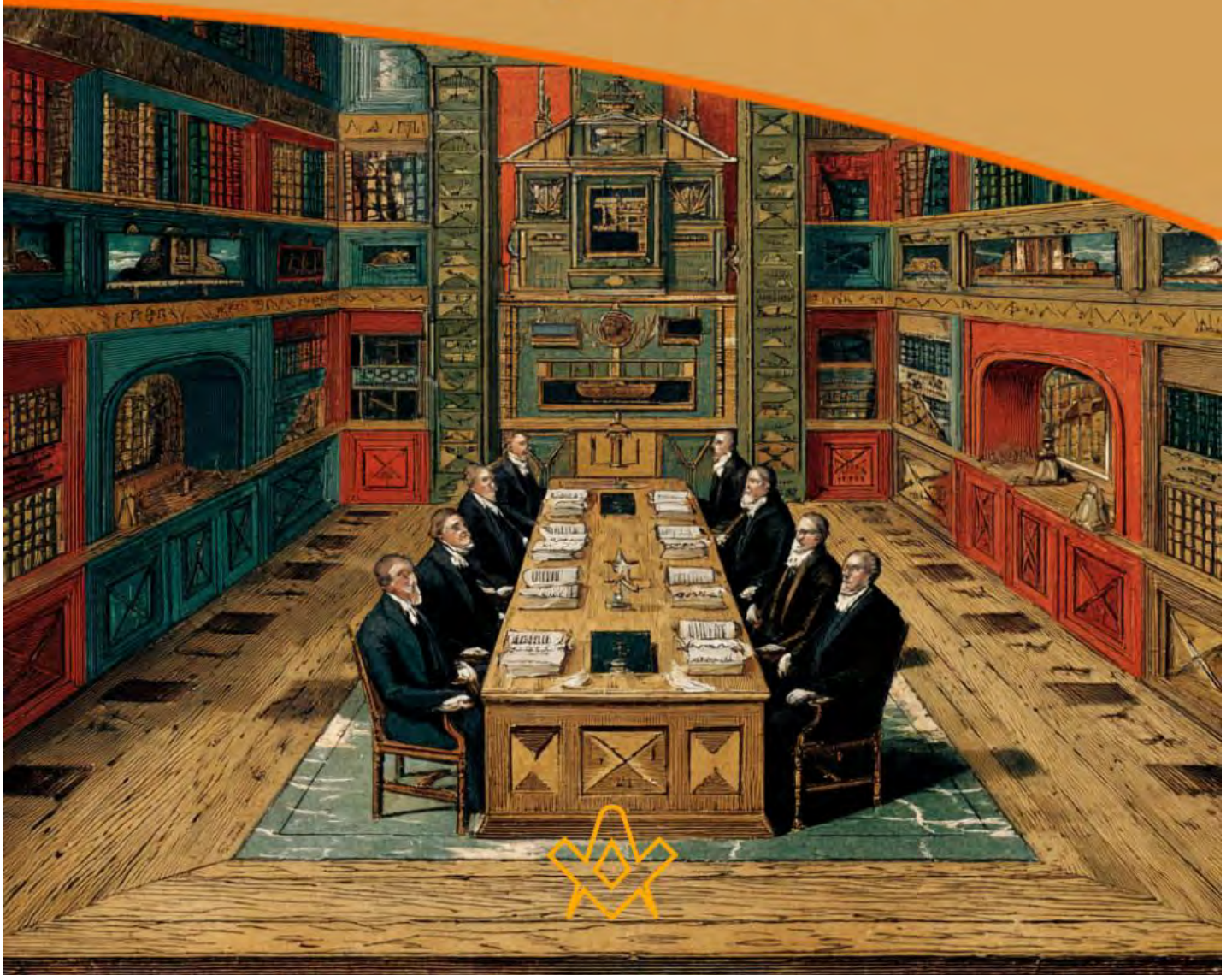
LODGE OFFICER'S COLLARS

THE PROGRESSIVE OFFICERS



Here's another article from *The Square Magazine* that you might enjoy reading:

from living books to living symbols



Bob McBride. Past Peterborough DDGM 2007 - 2008 /
The Electronic Beacon: Lighting the Way !!! / 2026-06-01, Volume Nineteen, Issue 10

FROM LIVING BOOKS TO LIVING SYMBOLS

By: Martin Degas

A Fraternity Rich in Knowledge, Poor in Conversation

Freemasonry is often described as a system of morality veiled in allegory and illustrated by symbols. It is also, less frequently acknowledged, a system of learning that depends almost entirely on human transmission.

Ritual is memorised, symbols are contemplated, and lessons are implied rather than explained. Yet between the formal moments of Initiation and the long years of Membership that follow, many Brethren quietly encounter a gap between ritual understanding and lived meaning.

Across jurisdictions, the same questions recur.

- What does Freemasonry look like when the Working Tools are applied beyond the Lodge room?
- How does one reconcile the ideal language of ritual with the compromises of daily life?
- How has the Craft actually shaped the men who have walked its path for decades?

These questions are rarely addressed directly, not because they are unimportant, but because Lodges often lack a structured and culturally legitimate space in which to ask them. Mentorship exists, Education Officers labour diligently, and papers are delivered.

Still, much of the most valuable Masonic knowledge remains unspoken. It lives in experience rather than instruction.

This article proposes that the Human Library concept offers a practical and philosophically compatible method for activating that dormant knowledge.

By adapting a proven dialogical model to the Masonic environment, Lodges can deepen understanding, strengthen fraternity, and complement traditional mentorship without undermining ritual or hierarchy.

Freemasonry as a Living Repository of Experience

Freemasonry has always relied on oral and experiential transmission. The Craft emerged from operative traditions in which skill, judgement, and character were learned through observation and conversation as much as through formal instruction. Even after the transition to speculative Masonry, this emphasis remained. Symbols replaced tools, but understanding still unfolded over time and through reflection.

Ritual initiates the process, but it does not complete it. Symbols do not explain themselves. They invite interpretation, challenge certainty, and evolve as the individual evolves. Carl Jung observed that symbols function as mediators between conscious understanding and unconscious meaning, enabling the process of individuation by which a person becomes psychologically whole (Man and His Symbols, 1964).

Within Freemasonry, this process is intended to unfold gradually. Yet modern Lodges often prioritise efficiency, procedural accuracy, and administrative continuity. While necessary, these priorities can unintentionally marginalise the slow, reflective conversations through which symbols acquire personal meaning. The result is a fraternity rich in knowledge but uneven in its transmission.

The Human Library model offers a way to restore balance. It recognises that some knowledge cannot be delivered as instruction. It must be encountered in another human being.

Translating the Human Library into a Masonic Context

Adapting the Human Library concept to Freemasonry does not require radical innovation. It requires reframing what already exists.

The Living Book

In a Masonic context, a Living Book is an experienced Brother who volunteers to share his lived understanding of a particular aspect of the Craft. He does not present a lecture and he does not claim authority. He offers testimony.

Possible Living Book themes might include:

- Life after initiation: expectations and realities
- Leadership in the East: lessons learned and mistakes made
- Freemasonry and family life
- Faith, doubt, and the non-dogmatic path
- Thirty years in the Craft: what remains essential

The title is descriptive rather than symbolic. It signals experience, not doctrine.

The Reader

The Reader is any Brother who seeks understanding. Readers are not positioned as pupils, nor are they limited to new members. A Past Master may read a Living Book whose experience differs from his own. A senior Brother may read the experience of someone Initiated later in life. The emphasis is not seniority, but curiosity.

This equalisation of status is central to the model. Conversation occurs Brother to Brother, not instructor to student.

The Lodge as Container

The Lodge provides the ethical and symbolic container that makes such dialogue possible. Sessions take place outside Ritual, under the authority of the Worshipful Master or an appointed Education Officer. Clear framing establishes purpose, boundaries, and expectations.

Confidentiality, respect, and voluntary participation are essential. The Lodge does not become a confessional, nor a debating forum. It becomes a place of listening.

Benefits for Individual Lodge Members

Benefits for Readers

For newer Brethren, Human Library conversations often provide what ritual and formal education cannot: context. They learn how others have struggled to integrate Masonic ideals into imperfect lives. They discover that uncertainty is common and that growth is rarely linear.

This has a stabilising effect. Unrealistic idealisation gives way to mature aspiration. The Perfect Ashlar is understood as a direction rather than a condition.

For more experienced Brethren, reading another Living Book can disrupt complacency and renew reflection. Exposure to different paths within the same Fraternity reinforces the universality of the principles while respecting diversity of application.

Benefits for Living Books

Serving as a Living Book is itself an initiatic act. To articulate one's journey requires reflection, honesty, and humility. Many Brethren find that in telling their story, they better understand it.

This can be particularly valuable for senior Members whose active participation has diminished. The Human Library provides a role grounded not in office or function, but in wisdom. It allows experience to be honoured without formal authority.

Benefits for the Lodge and the Craft

At the Lodge level, the Human Library strengthens Fraternal bonds by replacing abstraction with relationship. Brethren who have sat together for years may discover aspects of one another previously unknown. Generational and cultural divides soften when experience is shared rather than assumed.

Over time, this contributes to a learning culture that values reflection alongside Ritual accuracy. The Lodge becomes not only a place where work is performed, but a place where meaning is explored.

At the level of the wider Craft, such practices support retention, engagement, and depth. Members who feel seen and heard are more likely to remain active. Lodges that encourage thoughtful conversation are more likely to produce reflective leaders.

Beyond Mentorship: Complement, Not Replacement

Traditional mentorship remains an essential component of Masonic education. It provides guidance, continuity, and personal support. However, it also has limitations.

Mentorship is often inconsistent in quality and scope. It may focus heavily on Ritual proficiency while leaving philosophical integration to chance. The hierarchical nature of the relationship can inhibit open questioning, particularly around doubt or disillusionment.

The Human Library does not replace mentorship. It complements it. Where mentorship provides guidance, the Human Library provides perspective. Where mentorship answers how, the Human Library explores why.

Most importantly, the Human Library distributes responsibility for education across the Lodge. Wisdom is not concentrated in a single mentor, but shared among many voices. This plurality reflects the symbolic richness of Freemasonry itself.

Psychological and Initiatic Dimensions

From a psychological perspective, the Human Library facilitates integration through dialogue. Jung described individuation as a process that unfolds through encounter with symbolic material, often mediated by relationship.

In the Human Library, the Living Book becomes a living symbol, embodying archetypal themes such as the Elder, the Seeker, the Failed King, or the Reconciled Builder.

Such encounters do not instruct the Reader what to think. They invite reflection. Meaning emerges through resonance rather than persuasion.

This aligns closely with the initiatic purpose of Freemasonry. The Craft does not impose belief. It creates conditions for transformation.

Practical Considerations for Implementation

A Masonic Human Library requires thoughtful planning, but minimal resources. A typical session might include three to five Living Books, each available for multiple fifteen to twenty minute conversations. Readers rotate between Books. A brief opening sets expectations and a closing allows quiet reflection.

Clear rules are essential. Participation must be voluntary. Confidentiality must be respected. No Ritual details are discussed. No one is required to answer a question they find uncomfortable.

Ethical sensitivity is paramount. The aim is illumination, not exposure. The Lodge must ensure that emotional labour is not demanded and that personal boundaries are honoured.

Conclusion: When Stones Begin to Speak

Freemasonry does not suffer from a lack of wisdom. It suffers, at times, from a lack of occasions for wisdom to speak.

The Human Library concept offers a disciplined and philosophically coherent way to activate the knowledge already present within the Lodge. It honours experience without dogma, encourages reflection without debate, and strengthens fraternity through listening.

When Brethren become Living Books, the Lodge becomes more than a place of ceremony. It becomes a living school of moral architecture, where stones speak and Builders listen.

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Article by: Martin Degas



Martin is a Belgian-based IT professional and writer with a deep passion for Freemasonry.

Initiated into the Grand Orient de France in 2007, he has spent years exploring the philosophical and historical aspects of the Craft.

With a background in computer science, Martin combines analytical thinking with a keen interest in symbolism and tradition.

His published works include articles on Freemasonry, delving into its esoteric and societal influences. When not working in the tech industry, he enjoys studying Masonic history and engaging with the broader fraternity.

Martin continues to write and contribute to discussions on Freemasonry.

www.thesquaremagazine.com/mag/article/2026q2from-living-books-to-living-symbols

Excerpts from Whence Come We:

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



Here's this month's excerpt:

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

CHAPTER 8: THE SECOND HALF CENTURY

Events of 1946 - 1955:

After the War.

In 1946, Grand Lodge had on its Register 569 Lodges, with a total membership of 99,509. It expended \$65,630 on Benevolence. In 1955, there were 591 Chartered Lodges and five under Dispensation, with 130,177 Members. Total disbursements for benevolence were \$93,695.61.

- Source: Wallace E. McLeod, ed., Whence Come We ? Freemasonry in Ontario: 1764 - 1980, (Hamilton: Masonic Holdings), 1980, p. 153.

Next month:

Events of 1946 - 1955

After the War. (continued)

At the Communication of 1945, Charles Stanton Hamilton of Ashlar No. 247, Toronto, was chosen Grand Master. He was ...



THE LEVEL

The Level is a common symbol in Freemasonry.

A section of the Freemasonry Tracing Board says: "*The Jewels of the Lodge are the three movable and three immovable. The three movable Jewels are the Square, the Level and the Plumb Rule. Among operative masons ... the level is to lay levels and prove horizontals ... Among Free and Accepted Masons ... the level equality.*"

The level symbolizes equality. Masons are taught that we all come from the same place, are working towards similar goals, and share the same hope.

Also, Freemasonry recognizes that even though men cannot possess similar abilities and gifts, everyone deserves to be given equal respect and similar opportunities. The Senior Warden of a Lodge wears the symbol of the Level. The tool reminds the Senior Warden of the importance of treating all Members equally. 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

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Kind regards,

Brendan Kyne

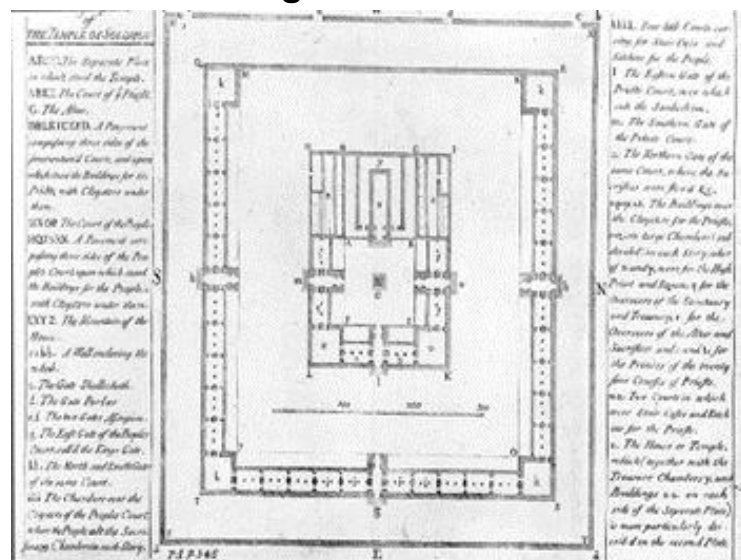
Sec. The Victorian Lodge of Research

TFTEM author since 2012

FREEMASONRY AND KING SOLOMON'S TEMPLE IN THE EARLY 1700'S



A reoccurring question from old and new Masons alike is “*why King Solomon’s Temple?*” Why was King Solomon’s Temple given such prominence in Masonic ritual in the early 1700’s and why are our ceremonies loosely based around the legends of the erection of that edifice? In part some of the impetuses for the inclusion, or amplifying, of King Solomon and his Temple in the Freemasons’ ritual in the early 1700’s was the obsession in the previous decades with the search for Biblical dimensions of King Solomon’s Temple. Influential figures of the times, such as Sir Christopher Wren and Sir Isaac Newton, were fascinated with the concept of the ancient cubit and the exact measurements of King Solomon’s Temple. The ancient cubit was perceived as God’s measurement and it was a measure that would unlock the mysteries of the universe, thus building on the theme of lost knowledge known to ancient societies.



After the Great Fire of London of 1666, Christopher Wren rebuilt St Paul’s Cathedral as the new King Solomon’s Temple, for a New Jerusalem, built by masons who followed strict moral guidelines, for Wren enforced a moral code of behaviour for the masons working on this new King Solomon’s Temple.

Isaac Newton poured an enormous amount of effort into reconstructing the dimensions of King Solomon’s Temple, viewing it as a blueprint for the future from which predictions could be deduced.

Some authors have suggested that this study of King Solomon's Temple assisted Newton in seeing the possibilities outside the accepted orthodoxies. "... *Newton perceived himself as the new Solomon and believed that it was his God-given duty to unlock the secrets of nature, whether they were scientific, alchemical or theological...*" (The Last Sorcerer – Michael White, p. 162)

After meticulous study of the Temple of Solomon, Ezekiel's vision and the Tabernacle of Moses, Newton deduced that the sacred cubit, given to the ancients by God, was between 25 1/5 and 26 1/4 Roman inches (Harrison, p.99). To Newton's eyes the secrets of the universe, nature and science, could now be unlocked.

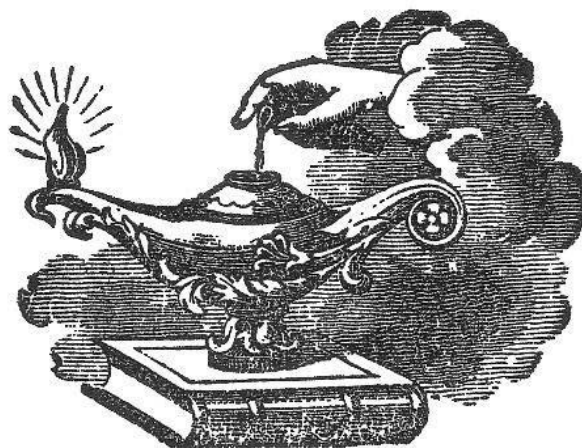
The ritual focus on the building of King Solomon's Temple and the importance of its chief architect - the secrets of God's sacred measure were lost with the untimely death of the chief artist - reflects this search for the wisdom of the ancients. Many men joined Freemasonry 300 hundred years ago because they in part believed that Freemasonry contained lost knowledge and esoteric teachings of the ancients - knowledge to assist them in their intellectual pursuits into the hidden mysteries of nature and science. The famous English antiquarian, Dr William Stukeley, (joined 1721) admitted he joined in the hope of discovering hidden knowledge (Stukeley pioneered the archaeological investigation of such prehistoric monuments as Stonehenge).

Perhaps the Freemason's of the early decades of the 1700's saw themselves as descendants of the original builders of the symbolic temple and in a fashion King Solomon's Temple was viewed as symbolical of the universe - the whole of creation. The early 1700's belief in the search for knowledge that was lost, coupled with a belief that the study of Geometry and Alchemy was a way of obtaining a deeper understanding of the Divine, is still reflected today in our current Masonic ritual.

Our knowledge of the immediate universe around us has increased immensely since the days of Wren, Newton and his acolyte Dr. Jean Desaguliers, so some of the original thinking behind our ritual may appear somewhat archaic.

However, TFTEM would like to suggest that although the science may have evolved, the general moral and philosophical principles contained in our ritual remain equally valid today.

[Refer: D. Harrison – The Genesis of Freemasonry
& M. White – Isaac Newton – The Last Sorcerer]



THE ULTIMATE MASONIC TRAVEL BUCKET LIST



Travelling as a Freemason or history enthusiast unveils a world of hidden symbols, grand halls, and enduring Brotherhood.

This ultimate bucket list spans continents, showcasing must-visit Masonic landmarks.

From centuries-old Lodges to modern Masonic Temples, each destination offers a meaningful connection to the Craft and local culture.

[snip]

Australia & Oceania

In Australia, New Zealand, and the Pacific, Freemasonry's legacy is woven into colonial history and modern community life — from cutting-edge architecture in Sydney to heritage halls in Wellington.



Sydney Masonic Centre: A bold Brutalist icon in central Sydney, this concrete complex is a modern departure from classical Lodge design. Visitors marvel at its curved halls and the events keeping Australian Freemasonry vibrant.

Freemason's Victoria Museum (Melbourne):

Inside Melbourne's stately Grand Lodge, this museum charts Freemasonry's legacy in Victoria since the Gold Rush, with ornate regalia and miners' Lodge artifacts illustrating early Australian Masonry.



Grand Lodge of New Zealand (Wellington): Wellington's Grand Lodge headquarters is the nerve centre of New Zealand Masonry. Its main hall honours Kiwi war heroes, and displays recount how Freemasonry arrived with the early settlers.



Auckland Masonic Centre: Auckland's downtown Masonic Centre bustles with activity, hosting multiple Lodges under one roof. Stop by on a meeting night to find Fraternal camaraderie and see New Zealand's diverse Masonry in action.



Source: [/squareandtravel.com/masonic-travel-bucket-list](https://squareandtravel.com/masonic-travel-bucket-list)



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

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

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

Here's one entitled:

MASONRY IN BUSINESS

"How many Brethren in this Lodge are worth a hundred thousand dollars?" inquired the New Brother of the Old Tiler in the anteroom.

"I don't know. Jones and Brown and Robinson and Hitchcock, certainly, and perhaps Wilson and Moore. You want to make a touch?"

The Old Tiler looked curiously at his questioner.

"A friend of mine is interested in forming a company," answered the New Brother, ***"and I intend to invest with him. As I want to see it succeed, I'll go to see all the wealthy men and ask for subscriptions. We are going to manufacture a patent elevator device, that. ..."***

"Why confine your list to those in this Lodge? There are more men with money outside the Lodge than in it."

"But I have no right to ask them to invest money in a company just because I am interested in it!" The New Brother looked very virtuous.

"Have you a right to ask Brethren to spend money on your behalf because you belong to the Lodge?" The Old Tiler looked shocked.

"Why, of course. We are Brethren, are we not? Brethren help each other, don't they?"

"I see no reason why any Brother should spend money exploiting an invention, just because you are interested," answered the Old Tiler.

"Masonry is not intended to influence a man's business. If these Brethren think well of the invention they will invest. If they don't think well of it, they won't. But Masonry does not enter into the matter."

"But it would mean much to me and to my friend, if this company should succeed and make a lot of money!" explained the New Mason.

"Suppose it doesn't succeed, and loses a lot of money?" suggested the Old Tiler.

The New Brother began to write in his notebook.

“That won’t happen,” he answered as he scribbled. “This is bound to succeed. But any business man takes a risk in any company in which he invests.”

“Now we get to the root of the matter!” exclaimed the Old Tiler. “They are to help you, because of their Masonry, which is mutual with you both; but if they lose, that’s because they took a business risk!”

“If the company was to develop a Masonic property or build a Masonic Temple, I could see that your common Masonry might make an appeal. But I see no reason for anyone to buy stock in your company except a business reason.”

“A mutual Lodge Membership may serve as an introduction between any two men to discuss anything of interest to one, in which he hopes to interest the other. Your mutual Lodge Membership is a guarantee that you will receive a welcome. It ought to guarantee the other man that you will not abuse his time and confidence by taking up the one to exploit the other. He has the same right to expect consideration from you that you have to expect consideration from him. But you have no right to expect him to suspend his business judgment just because you are both Masons.”

“If you have what you believe is a good proposition, and, therefore give your Masonic friends an opportunity to make some money, your motive in listing the wealthy Members of this Lodge is commendable. But you have no such idea. You hope they will win, and so, help you to win. But if they lose, that’s their lookout. That is not Masonic.”

“Masonry does not butt into a man’s business. Only insofar as it guarantees that a Brother is honest is it a help in business. As it promises mutual esteem and helpfulness, it smoothes the business path.”

“But when you use Masonry to make the other fellow do something financial which he otherwise wouldn’t do, it is not a proper use of Masonry.”

“Ask your friends to help you - that’s what friends are for. But don’t ask strangers, merely because they are fellow Lodge Members, to risk their money unless you are willing to begin by not using Masonry as a means to private gain! Your friends will help you - Brethren not close friends expect you to treat them in a Brotherly way.”



"It's not Brotherly to go to wealthy strangers and say, 'I want some money from you, because we are both Masons!"

The Old Tiler stopped, short of breath.

The New Brother looked up from his busy writing.

"I could hardly keep up with you!"

he exclaimed. ***"You talked so fast. But I'm sure I got most of it. This will make a dandy speech!"***

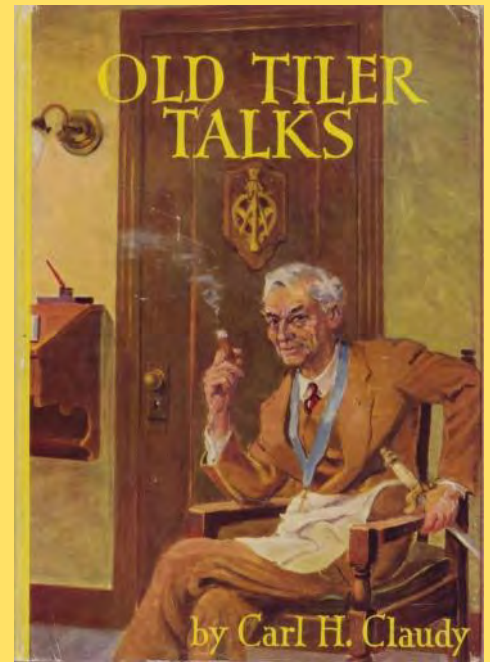
"Speech?"

"Certainly. I have no intentions of getting any subscriptions from anyone. I was after material for a talk I have been asked to give on Masonry in Business!"

"Upon my word!" cried the Old Tiler.

Then he chuckled.

"I hope you will see that I am invited inside to hear it," he said good naturedly.



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.





I'm very pleased to learn that Bro. Francis Dryden has resumed sending out his monthly newsletter, *The Trestleboard*.

Here's an excerpt from his May 2026 issue:

A STUDY OF THE WINDING STAIRCASE

Submitted by: W. Bro. Alex Sgroi
Immediate Past Master,
Axixic Lodge No. 31
M.W. York Grand Lodge of Mexico

by Homer L. Zurrwalt
[From The 1989 Transactions
of the Illinois Lodge of Research]
and [From the May, 1990 issue
of *Southern California*
Research Lodge]



In the ritual of the modern day Masonic Degrees, the building of King Solomon's Temple plays an important role. It has also fascinated the Biblical scholar and the archaeologist in their attempts to prove the existence of the Temple and the Bible story of King Solomon. All through history this subject has produced an air of mystery which seems to defy a positive solution.

The Masonic scholar, willing to spend the time and effort, can spend hours of research on almost any one of the many features of King Solomon's Temple and still end on a note of mystery, admitting that the subject is incomplete and more research is needed.

An example to illustrate this point is the reference in the Second Degree which refers to the winding staircase, which we are led to believe existed in King Solomon's Temple. Although there is but one reference to the winding staircase in Masonic ritual, it has been made the central feature of the Second Degree which every Fellow Craft Mason must symbolically ascend in order to make his advancement in the Degree.

As all Masons will recall, the reference is made "*to advance through a porch, by a flight of winding stairs to the middle chamber, there to receive his wages.*"

The details very clearly give a winding staircase leading from the porch way entrance up through the Temple Sanctuary to the upper floors. This reference contains a number of specific and positive statements which we are apparently asked to accept as facts.

They are:

- (1) that there was a winding staircase in King Solomon's Temple;
- (2) that it was approached through an entrance from the porch way; and
- (3) that the workmen on the building ascended these stairs to receive their wages in the middle chamber.

The serious researcher will find that writers of the Charges and Ritual of the Craft were apparently more interested in the dramatic effect on the Candidate than they were on historical accuracy.

Biblical scholars and archaeologists differ widely as to the interpretation placed both on historical and the archaeological evidence dealing with King Solomon's Temple and in particular, with the passages dealing with the staircase, but it's fairly safe to say that neither the Biblical scholar nor the archaeologists would support the specific statements made in the Masonic Ritual of the Second Degree.

As of today, the only historical evidence relative to the building of Solomon's Temple is found in three different books of the Old Testament and in the writings of Josephus.

Of these writings, it is generally accepted that the version in the First Book of Kings is both the oldest and most reliable description we have of the Temple.

Our interest here is the mention of the winding staircase. The passages relevant to the winding staircase are found in Chapter 6 of the Authorized Version, which is probably the one used by the ritualists who composed the Lecture on the Second Degree.

First Kings, Chapter 6, Verse 1: *"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."*

Verse 5: *"And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about."*

Verse 7: *"And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."*

Verse 8: “The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber and out of the middle into the third.”

The description above clearly states that there were winding stairs, but an examination of the text finds inconsistencies in the passages themselves and serious discrepancies are noticed between our Masonic ritual and the scriptures above.

An example is in Verse 8 which places the entrance door for the middle chamber in the right side of the building. It continues by stating that the stairway went from the door to the middle chamber and on up to the third chamber. No mention is made to an entrance on the ground floor.

The second Bible reference is in Chronicles, Book II, Chapter 3, Verses 1-9. The description, which parallels the Kings version, omits all references to the chambers except for Verse 9 which states: **“And he overlaid the upper chambers with gold ...”**

It is widely accepted that the **“upper chambers”** in Chronicles are the **“Side chambers”** mentioned in Kings. Notice that there is no mention of a winding staircase.

The third description is found in the Book of Ezekiel. Ezekiel came from a priestly family and some researchers think could have lived at a time which would have enabled him to have seen Solomon’s Temple first hand. However, at the time of his writing, the Temple had been destroyed by the Babylonians.

The parallel passages of the above quoted from Kings and Chronicles are to be found in the 41st Chapter of Ezekiel, but differs from the other two.

Ezekiel, Chapter 41, Verse 6: **“And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers around about, that they might have hold, but they had not hold in the wall of the house.”**

Verse 7: 1 **“And there was an enlarging, and a winding about still upward to the said chambers; for the winding about of the house went still upward round about the house; therefore, the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.”**

It would appear that what Ezekiel was trying to say is that the chambers themselves wound about the house in long galleries. By **“wound about”** does he mean encircle? He makes no reference to a staircase.

There are other differences noted in the three versions of the Old Testament. Our Masonic view was probably taken from the translation of the Authorized Version of the Old Testament, which contained many mistranslations in the relevant passages.

The translators themselves were aware of the difficulties, for attached to their manuscripts are numerous marginal notes and questions. Biblical Hebrew text often presents difficulties in translation and some cases impossible to a point of where one can only surmise at the true meaning.

Prof. Robert H. Pfeiffer of Harvard University and Boston University in "*An Introduction to the Old Testament*" writes:

"The third element in Solomon's magnificence consisted of his buildings, primarily on Zion in Jerusalem, but elsewhere. The account in Chapter 6, Verses 1-9 is one of the most difficult sections in the Old Testament. First, owing to scribes who failed to understand architectural terms and the obscure descriptions of the original author, neither an architect nor a clear writer, the text has been greatly corrupted. Secondly, the account has endured successive additions and revisions."

The first difficulty comes from the Hebrew text of Verse 8 in which one word is defective. The word appears as "*Lullim*" and then translated to English as "*Winding Stairs*." Scholars point out that, if the word is really "*Lullim*," it appears nowhere else in the Old Testament, but an associated word, "*Lulin*," appears in several passages of the Jewish code known as the "*Mishna*" and later called the "*Talmud*."

One reference reads: "there were Lulin in the upper chamber opening into the Holy of Holies, by which the workmen were let down in baskets, so that they should not feed their eyes on the Holy of Holies."

Most translators translate this word to mean "*opening*" while others translate the word as "*Trap-doors*."

The Jewish Encyclopedia, Volume 12, pp. 85,92 says that the word "*Lullin*" refers to "*trapdoors*" but gives no supporting evidenced to the meaning.

The second difficulty from the Hebrew text comes from the original word "*Tichonah*" translated as "middle" in our phrase from Kings, Verse 8: "the door for the middle chamber was in the right side of the house."

The meaning of the word "*Tichonah*" is uncertain, but most modern translators refer to it as the "*lowest~*" instead of "*middle*." This seems to make more sense.

Dr. James Moffat in his translation of the Bible in 1924 entitled "*A New Translation of the Bible*" translated Verse 8 in Kings this way:

"The entrance into the lower side rooms was on the south side of the Temple; you climbed to the middle row, and from the middle to the top row, through trap doors."

In 1965, another translation came out in an English Edition of the "*Jewish Bible*" with Verse 8:

"The entrance to the lower story was at the right hand corner of the Temple and access to the middle story above was by trap doors and so from the middle story to the third." There is no reference to winding stairs.

If the Temple had a winding staircase, as a few scholars still think, it was probably in the side walls and served the side chambers built into the thickness of the walls from the first and second levels. These side chambers were used while the Temple was being built for the purpose of paying the workmen their wages. Later, they were used as store-houses or treasury rooms of the Temple into which the treasures and gifts to the Temple were placed.

As mentioned at the beginning of this paper, the other source of information about King Solomon's Temple is in the writings of Josephus, a Jewish historian. He mentions Solomon's Temple in several of his works, but the main references are in his history of the Jewish people called "*The Antiquities of the Jews*."

One relevant passage quoted from Wriston's translation, Book VIII, Chapter 3: *"The King also had a fine contrivance for an ascent to the upper room over the Temple, and that was by steps in the thickness of its wall; for it had no large door on the east end, as the lower house had, but the entrances were by the sides, through very small doors."*

Apart from Josephus and the Bible, we have no other literary source to turn to for information.

Unfortunately, there is no evidence in Jerusalem to which we might gain a knowledge of this subject, for successive conquerors made a thorough job of the destruction of the Temple and not one part remains standing and nothing has been uncovered by archaeologists.

Regardless of whether there was a winding staircase, a trap-door or just an opening to the different compartments of the Temple, the mystery still remains, and will continue to fascinate both the biblical scholar and the archaeologist and be of particular interest to the Freemason.

Bro. Dryden ends each issue of his newsletter, *The Trestleboard* with this:

JUST IN CLOSING

In most parts of the world you will hear this instead of good night or good bye at a Masonic gathering of any kind ...

Happy to meet, ...
Sorry to part ...
Happy to meet again!

And here in Spanish from R.W. Bro. Christian Martinez:

Feliz de reunirnos ...
Tristes de partir ...
Feliz de reunirnos de nuevo!

Ask not what your Lodge can do for you ...

But what you can do for your Lodge!

See you in Lodge! ...

Soon!



**How does a Mason
fix a broken tool?**

**With a little bit
of Brotherly glue!**



SOMETHING TO PONDER !!!



Question:

What is the longest word in the English language with just one vowel?



Did you know “*strengths*” is the longest word in the English language with one vowel?

According to the Guinness Book of World Records, “*strengths*” is the longest word in the English language with one vowel.

The word contains nine letters, eight of them being consonants.

Strengths

Strengths has only nine letters, but all except one of them are consonants! This earns the word a Guinness World Record. It is also one of the longest monosyllabic words of the English language.



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



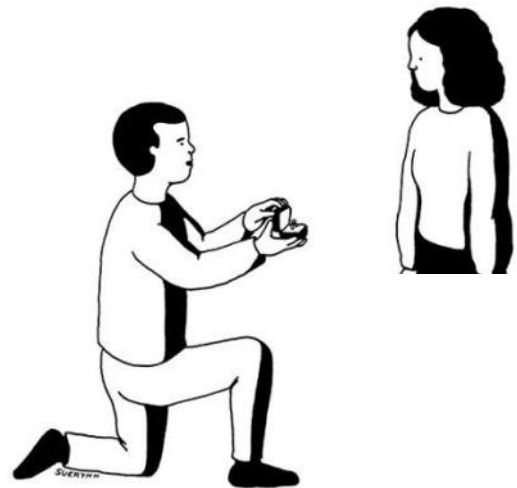
BRIDGES

I wrote this poem for my wife on an anniversary a few years ago,
and I am pleased to say it was received by her with appreciation and love.

For all you non-poets who would benefit from some home-grown love,
feel free to use this as your own and I will never tell !!!

Bob

God gave me the greatest gift.
When you became my wife,
Through all the troubled waters
You have been my bridge to life.



And down that unknown pathway,
To the birth of our first boy,
You have staunchly walked beside me.
And have been my bridge to joy.

Be My Strength And
Walk with Me!



But life has many corners.
And none go straight in length.
I never would have managed them,
Without your bridge of strength.

Now we've travelled life together,
And our love will never cease,
We have blessings in abundance,
For you built a bridge of peace.



GIVE
THANKS

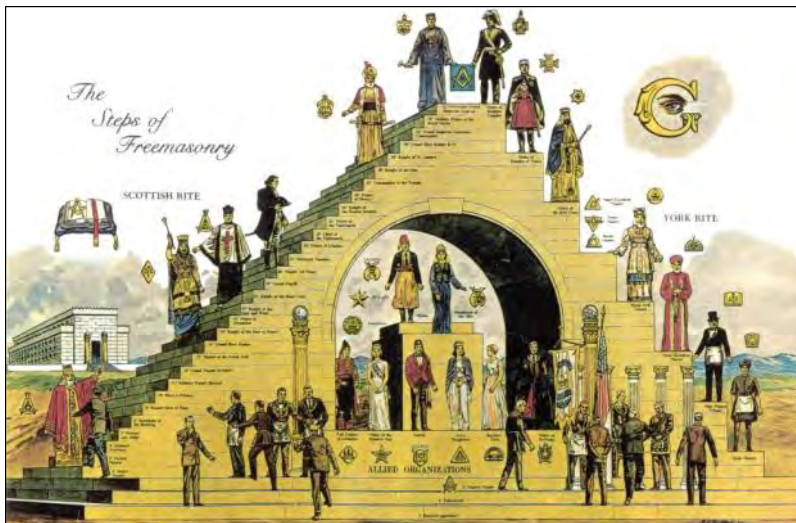
So when I wake each morning,
I can thank the Lord above,
For granting me the privilege,
To share your bridge of love.

R.W. Bro. Bob Keay

Family of Freemasonry

A Brief Compendium of the Family of Freemasonry

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



This illustration depicts the entry and progression of the fraternity.

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

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

Masonic Calendar of Events happening online ...

All bodies are encourage to share their events:

Grand Lodges\ Districts\ Lodges

Shriners Temple\Clubs Scottish Rite

RAM\Cryptic\Templar Etc.

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



"Opportunities For Further Light"

DID YOU KNOW ???



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



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

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

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

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

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

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



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

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



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



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

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

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

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

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



Here's a cautionary warning from



Rorab Shrine Club of North Bay
Celebrating 99 Years of Serving Children

The Last Word

By Noble Rob "Tinman" McDonald



SCAMS TARGET YOU

PROTECT YOURSELF



Folks, the world is changing at an unprecedented pace, which is both a benefit and a curse. Benefits include fantastic advancements in medicine and alternate sources of energy and AI (Artificial Intelligence). We see AI almost daily now. I'm not going to debate the benefits or downfalls, except to say that **SCAMMERS** have really jumped on board with AI for their scams.

Yes, the bad guys see the benefits of AI.

A recent survey by Interac® in Feb 2026 revealed that about 8 out of 10 Canadians (79%) feel scams are increasingly mirroring real life. The survey found that AI is enabling fraudsters to create highly convincing scams faster than ever before. AI has become so realistic, 66% of Canadians believe AI scams are more realistic and responsive to current

events, that the longstanding flags that once helped Canadians spot fraud, are becoming less and less reliable. The traditional warning signs of spelling mistakes, poor grammar, haphazard formatting, poor graphic copying, can no longer be trusted indicators of fraud.

An event that happens around the corner or halfway around the world can be parlayed into a scam in mere hours, once the scammers task AI with creating a legitimate looking websites or messages. They even create false images that look like something bad has really happened and the image is so real that it invokes you to want to do something about it.

What is really concerning in the study was that this AI impact is showing up in everyday interactions with more than half of Canadians (53 per cent) saying that they have doubted, filed an email request or a text request as spam, and/or ignored legitimate messages from trusted organizations, because they thought it was a scam. So real organizations that help people are feeling the impact of these scammers AI fake sites because we don't trust the real ones that do need the help, because the fake ones are so good.

So, this means we all need to slow down. Take a breath. Do our due diligence for any request that comes to us.

I like to tell people that are unsure or skeptical to do this one little thing. **CONFIRM, CONFIRM, CONFIRM.**

As the old saying goes "there is more than one way to skin a cat". So, there are other ways to confirm what someone sent you is legit. Ask friends, neighbours, go online and query information forums.

Remember before the internet, that if someone was trying to scam you it came thru the mail, or over the phone, or in person. If you weren't home, you didn't see the person, or get the call or the mail, You could just set it down on the table and forget about it for days. There was no pressure to respond immediately. Same holds true today. No hurry to rush to respond to a message or a call.

but in this hurry up world that is what we are being conditioned to do.

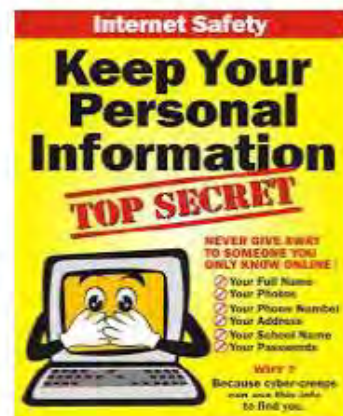
So much so that 6 short years ago the Canadian Anti-Fraud Centre reported losses of \$165 million. Guess what it is for 2025?

\$700 million.

Unsure, don't know, don't be afraid. Ask a friend or family member if you think a message or a text or a website is legitimate. If you find that it is a scam or a fraud, then share that knowledge. The more we help each other, the less we give scammers.

Happy Safe Spring all.

Tinman



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

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

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Sincerely and fraternally yours,

R.W. Bro. Robert Collins McBride [Bob],
The Beacon: Lighting the Way !!! and Peterborough District Historian.
Past Peterborough District Deputy Grand Master (2007 – 2008)
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**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.