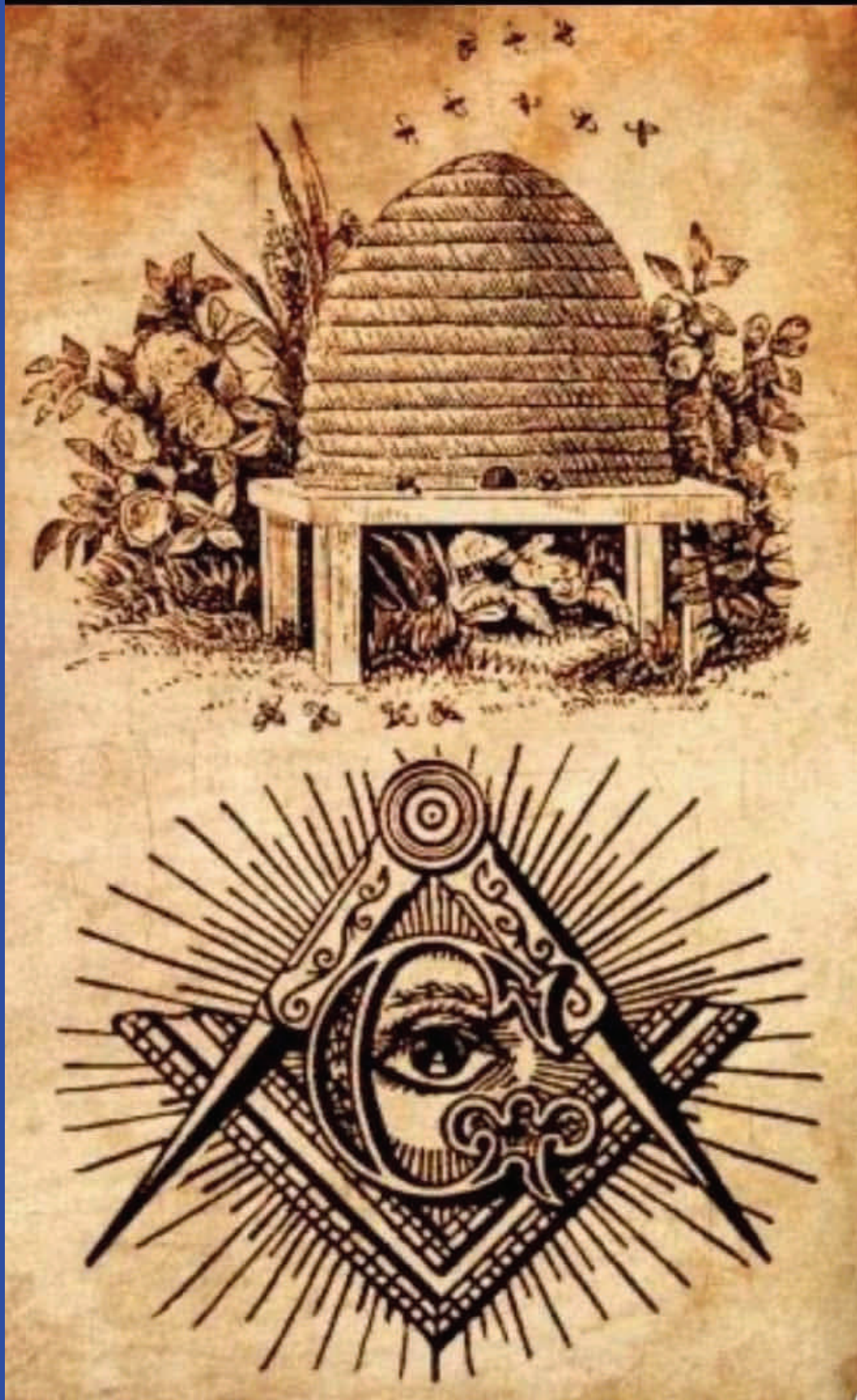


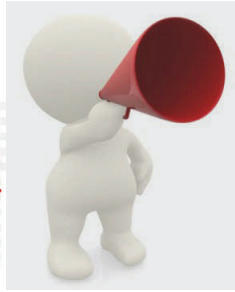
"On Masonic Leadership"

"The Origins of the  
First Degree"

"Ecclesiastes XII  
Explained"

VOLUME FIVE  
ISSUE THREE  
APRIL 2025





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VOLUME FIVE  
ISSUE THREE

The Official Periodical of the Past Masters' Association of the Hamilton Masonic Districts

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### Informing the members of the PMA

#### PM EH!

THE OFFICIAL PERIODICAL OF THE PAST MASTERS' ASSOCIATION OF THE HAMILTON MASONIC DISTRICTS UNDER THE AUSPICES OF THE GRAND LODGE OF A.F.& A.M. OF CANADA IN THE PROVINCE OF ONTARIO



Editor/ Editorial, Design and Layout:

V.:W.:Bro. James P. John, FCF, PGStd.

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Submissions for upcoming editions may be sent to:  
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# THE EDITOR'S TEN CENTS

EDITOR: James P. John

E-MAIL: jamesjohn1970@gmail.com



## ALL TOO SHORT A SEASON...

*Brethren, I bid you glad tidings!*

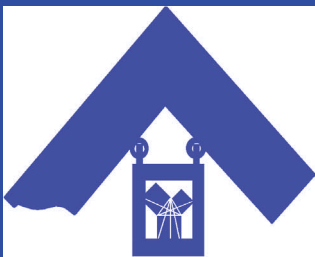
For those that do not already know, this issue will be the last PMEh! Newsletter that I will be producing for the time being. My work and other avocations prevent me from continuing this endeavour, though I have enjoyed my brief tenure as the Newsletter's editor.

I would like to thank the membership for the kind words and positive feedback for the last couple of editions. I always say that it is only as good as the articles I get, so thanks again for your help.

Going forward, the editorial duties will be assumed by PMA member W.Bro. Christopher Hall, and I am sure that he will take the Newsletter even farther and make it his own. I am sure he would appreciate your support, so please forward any and all of your article ideas, pictures, cartoons, and jokes to Christopher.

By the Grace of the GAOTU, we shall see you all again very soon! Be safe, and have fun! All the best, Brethren!

*- Parting on the Square... JJ*



### Objectives of the Past Masters' Association

- To promote, develop and disseminate topics of interest to Freemasons in the Hamilton Districts;
- To foster and maintain social contact among Association members;
- To continue the growth and maintenance of our vibrant organization.

# MESSAGE FROM THE PMA PRESIDENT

SOURCE: R.W.Bro. Zavar Byramjee



## 2025 Regular Meeting Dates

(Meet and greet at 8:30 am, breakfast at 9:00 am, meeting at 10:00 am)

- Saturday April 5th, 2025

All Regular Meetings to be held at the Hamilton Shrine Club - 82 Melvin Avenue Hamilton, ON.

## Annual General Meeting

(Meet and greet at 5:30 pm, Dinner at 6:00 pm, meeting at 7:00 pm)

- Friday May 30th, 2025 to be held at the CMT - 4 Queen Street S. Hamilton, ON.

**G**reetings Brethren, We are supposed to be having spring weather but it looks like old man winter isn't done with us. Hopefully by our next meeting the warmer temperatures will be here.

As most lodges have had their installations, I hope you have encouraged the Immediate Past Masters to come join our association. In my travels around the districts I often talk to Past Masters and ask why I have not seen them at our PMA meetings the alarming answer I get is they had no idea our association existed, so please announce our meeting in lodge at every opportunity and invite the them our meetings.

At our last meeting, we invited the Masters of our three districts to come and meet our members and hear the talk given by R.W. Bro. Kliaman on "Masonry in the Movies" and although I was unable to attend, the reports I got were very encouraging.

For our meeting on April 5<sup>th</sup>, we have Bro. Dany Dube as our speaker and his topic is "Music by Masons." Please bring Past Mast as a guest if he is not a member.

As is our custom, we will be holding the meeting in person and via Zoom video conference. Please register if you intend to attend the breakfast which will be held at the Hamilton Shrine Club.

I look forward to meeting every one of you at the breakfast.

To our shut-in brethren, may the G.A.O.T.U. watch over you, and we hope to see you out and about soon.

Yours Fraternally,  
Zavar Byramjee

# On Masonic Leadership

## (& what you need to know)

SOURCE: MasonicFind SUBMITTED BY: Roy Oldfield

From the moment we step into Freemasonry, we are called to uphold the highest standards of character.

Those who take on leadership roles are not merely managing affairs; they are expected to embody Brotherly Love, Relief, and Truth in a way that earns the trust of their Brethren.

A true Masonic leader does not command; he teaches.

He does not seek recognition but earns respect through his actions.

His influence extends beyond the Lodge, shaping his family, community, and all who witness his example.

Leadership in Freemasonry is not about prestige, but service.

He does not ask, "What can I gain?" but... "How can I help my Brethren grow?"

Another prominent obligation of a good leader is the passing on of knowledge.

Freemasonry thrives when its leaders teach, guide, and prepare the next generation, not just through ritual but also through its deeper moral lessons.

Also, a Mason's leadership does not end at the Lodge door.

His integrity, patience, and charity shape every aspect of his life.

And as times change, so do our challenges.

A good leader balances tradition with progress, ensuring Freemasonry remains relevant while preserving its timeless values.

Leadership - Both expected and respected...expected because every Mason has a duty to serve, and respected because it is earned through character and commitment.

Brethren, leadership is a way of life...

Let us lead not with words but with actions, ensuring that Freemasonry remains a guiding light for future generations.

To your enemy, forgiveness.  
To an opponent, tolerance.  
To a friend, your heart.  
To a customer, service.  
To all men, charity.  
To every child, a good example.  
To yourself, respect.



# The Origins of First Degree

AUTHOR: Pierre Waddoups - SOLOMON - UGLE Copyright 2018

All Candidates for admission into Freemasonry have to go through an Initiation Ceremony, which now forms the first of the three Masonic Degrees in modern Speculative Freemasonry and is, therefore, often referred to as the 'First-Degree'.

Before proceeding with an explanation of the purpose and symbolism of the First-Degree, we should put into its historical context its supposed origin around the time of early Operative Freemasonry and its development with the advent of Speculative Freemasonry.

## Operative History

It has long been accepted that the Operative Masons' Initiation Ceremony was carried out in a permanent structure called a Lodge on a building site. It was conducted with reference to the 'Antient Charges' which claimed to be the authorized history of the stonemason's craft from the time of the building of King Solomon's Temple, as handed down through the centuries. It has long been held by many Masonic scholars that Operative Freemasonry (the Craft practised by those who built cathedrals, bridges and other large stone structures in mediaeval times) was the origin of today's Speculative Freemasonry, which is non-operative and symbolic in practice.

Only a few operative stonemasons' Lodges were permanent buildings, most

were temporary structures where tools were stored and where the masons and other workmen ate their meals, slept and rested,<sup>1</sup> as well as where site business was dealt with and Masonic ceremonies conducted. These lodges were not set out in the same way as a modern Speculative Lodge, this arrangement was developed much later. The Antient Charges, generally consisted of three parts: an invocation, a traditional history (from Lamech to Athelstan), and general and particular rules.

The precise origins of Freemasonry are unknown and may perhaps remain so. However, despite, or perhaps because of this, there has never been any lack of theories to explain the genesis and original purpose of Masonry.<sup>2</sup> The late, respected Masonic scholar Harry Carr wrote, 'We are not operative, but free and accepted or speculative masons' The implication of these words is often overlooked, but they summarize practically the whole history of the Craft and are a direct link between the present and the past.<sup>3</sup> Another theory is the connection with the English Enlightenment<sup>4</sup> and the Royal Society.<sup>5</sup>

## The Operative Initiation Ceremony

According to the 'Edinburgh Register House manuscript' of 1696, which is an early version of the Antient Charges, a

Candidate who wished 'to take the word'<sup>6</sup> had to swear an oath, 'Not to reveal by word or writing any part of what he should see or hear, or draw upon the snow or sand'. He then retired from the Lodge to learn from the youngest Mason the sign, posture and words of entry. On his return he was asked to kneel and swear the oath of secrecy, then he retired again to learn the sign and posture of the fellowship.

Back in the Lodge, the word was whispered among the Brethren and the Master gave him the Word again and then the Grip. There was also a great deal of larking around with pushing and shoving associated within the Ceremony and also numerous attempts to frighten the Candidate. It is also thought to have been quite likely that, during the Ceremony and subsequent meetings, the Master would ask a test question, which was answered by one or more Brethren, purely for the instruction of the Candidate. When swearing the oath on his knees, the Candidate's hand was placed on the Bible, a reminder that, at that time, Christianity played an important part in the lives of ordinary people.

### **Speculative History**

Speculative Masonry may well have had its origin in England during the Black Death (around 1346), which marked the beginning of the end of the stonemasons' craft, as the skilled craftsmen capable of executing the fine traceries and figures of the Decorated style of architecture were almost all wiped out<sup>7</sup>. Later, in the 16th century, the dissolution of the monasteries by King Henry VIII saw stonemasons called upon to dismantle monastic build-

ings that their ancestors may have built. Demand for stonemasons also fell due to the increased use of bricks as a building material during the Elizabethan period, and the decline in new church building. Bricks had been used for thousands of years in England, ever since the Romans introduced the kiln-fired version.<sup>8</sup>

As well as changes in building techniques, the influence of religion on intellectual life was challenged by the developments in science, not only to explain things that had been observed, but also to predict new things beyond most people's dreams<sup>9</sup>. For example, in 1687, Sir Isaac Newton put forward a new theory of gravity which contradicted the current theory about comets. The popular belief of the time was that comets were a signal from an angry God. The Church was often at odds with scientists over new theories, because it saw them as a threat to its view of a God-centered universe. John Theophilus Desaguliers, the third Grand Master of the Premier Grand Lodge of England was also a Fellow of the Royal Society. He worked with the Reverend James Anderson to write the first English Book of Constitutions<sup>10</sup>, with a new text based on enlightened philosophy which revolved around the belief that Freemasons should raise the standards of public morality. The creation of the First-Degree ceremony was part of this, using the building of King Solomon's Temple as a didactic tool that would not have been out of place at the Royal Society.

### **Speculative First-Degree**

Though the first (the Entered Apprentice)



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at [dale.e.chapman@gmail.com](mailto:dale.e.chapman@gmail.com) or 647-299-3786 (cell)





degree is centred on the building of King Solomon's Temple, there are references throughout the Ceremony to Newton's laws of gravity and motion and to the movements of the planets around the Sun and the Moon around the Earth. The tools of the operative craftsman are used as symbols of 'Classical' principles of ethics, architectural principles and morality. The Square, the Level and the Plumb-Rule are applied to the building of the Three Great Pillars of King Solomon's Temple, representing wisdom, strength and beauty. The Entered Apprentice is always Initiated after three symbolic journeys, during which he must confront the elements of earth, water, air and fire<sup>11</sup>. The Lodge is always laid out on an East-West axis and in the East sits the Master, presiding over it. The Entered Apprentice wears an Apron and Gloves and works symbolically with the tools of a Mason: the square, the level and the compasses. He is represented in the Craft's symbolism as a Rough Ashlar or building stone.<sup>12</sup>

In this complete symbolism, humanity is represented as a quarry from which stone is cut to construct a Temple to God. Speculative Masonry is not approached as if the Lodge were a physical entity, rather it is considered as a metaphysical one. The story of the building of King Solomon's Temple was a legend as far as the mediaeval operative masons were concerned, but within Speculative Masonry it takes on a new meaning. The modern Ritual is therefore based on the symbolic, not the practical, building of

King Solomon's Temple.

From the operative mason's point of view, according to the German writer, Werner Keller, King Solomon's Temple was the result of careful planning and was built as a model installation with remarkable architectural and technical skill.<sup>13</sup> It has been described as 'a large and curious building'<sup>14</sup> and was richly decorated. In today's Freemasonry, the Entered Apprentice is shown through Ritual drama how to construct a temple to humanity and to himself.

The Temple in the First-Degree is that temple of humanity, representing morality, charity and spiritual improvement. The First-Degree is symbolic of our birth into this world, and the Charge after Initiation<sup>15</sup> and the Explanation of the First-Degree Tracing Board<sup>16</sup> encapsulates the whole meaning of the Degree.

## Conclusion

The operative stonemason's Initiation Ceremony referred to a building created by the legendary King Solomon, whereas the Speculative First-Degree Ceremony still references that same Temple, but rather as 'a building for Man and not a building by Man'.

The Endnotes are on next page.

## Endnotes

1 D. Knoop and G.P. Jones, *The Mediaeval Mason*, Manchester University Press, 1967, p.50.

2 J. Hamill and R. Gilbert, *Freemasonry, A Celebration of the Craft*, Mackenzie, St. Albans, 1992, p.13.

3 H. Carr, *Harry Carr's World of Freemasonry*, Lewis Masonic, Frome and London, 1985, p.44.

4 M. C. Jacob, *The Radical Enlightenment: Pantheists, Freemasons and Republicans*, Temple Publishers, North Carolina, 2003, p.118.

5 R.W. Weisberger, 'John Theophilus Desaguliers: Promoter of the Enlightenment and of Speculative Freemasonry' in *Ars Quatuor Coronatorum*, 2000, pp.65-75.

6 The 'Mason Word' was nothing more than a password or Shibboleth and was also a test word for the purposes of employment.

7 P. Zeigler, *The Black Death*, Folio Society, London, 1997, p.225.

8 C. Lawrence, 'A Brick-by-brick Account from Operative to Speculative Masonry' in *Ars Quatuor Coronatorum*, 2009, p.121.

9 R. Lomas, *The Invisible College*, Headline, London, 2002, p.12.

10 J. Anderson, *The Constitutions of the Freemasons*, facsimile published by Quatuor Coronati Lodge, Oxfordshire, page 231.

11 D. Beresniak, *Symbols of Freemasonry*, Barnes and Noble, New York, 2000, p.11.

12 W.K. Macnulty, *The Way of the Craftsman*, Central Regalia, Hinckley, 2002, p.54.

13 W. Keller (trans. W. Neill), *The Bible as History*. Hodder and Stoughton, London, 1967, p.198.

14 W. Whiston, *The Life and Works of Flavius Josephus*, John. C. Whiston and Company, Philadelphia, 1957, p.250.

15 *Emulation Ritual*, Lewis Masonic, London, 1986

16 Ibid



**King Solomon by Simeon Solomon,  
National Gallery of Art, Washington DC -  
Wikipedia - Public Domain**

# Ecclesiastes XII EXPLAINED

AUTHOR: David Hughes - SOLOMON - UGLE Copyright 2024

**B**rethren, we have recently heard a passage taken from the Hebrew Scriptures, the Book of Ecclesiastes. It is a most solemn piece of writing and it fits in very well with the overall content of our Third-Degree Ceremony which teaches us that though death must come to us all, it is not so terrible as failing to live life while we have it in a faithful, honourable and truthful way. However, it cannot be denied that the words we have heard are not easily understood, especially as we hear them in archaic forms; early 17th century English, translated from Latin, itself translated from ancient Hebrew.

*'Remember now thy Creator in the days of thy youth'.*

The first point to note is the word 'Remember' which in this context does not bear its every day meaning of 'recollect' some past event or person, but rather means 'have actively in mind'. In a Masonic context an explanation of the principal parts of the passage can then be given. This harks back to the youthful Entered Apprentice, to whom all things appeared possible, though as we grow older we cannot enjoy life with the same lightness of heart.

*'While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds*

*return after the rain'.*

We move on into manhood as Fellow-Crafts, but as we undergo the ritual of the Third-Degree to become Master Masons we have to come to terms with our own mortality, and that is a mark of wisdom and maturity and of our acceptance of our place in the order of created things. Thus, as we grow older our eyes begin to dim and rest and recuperation take longer to achieve.

*'And the strongmen shall bow themselves and the grinders cease because they are few, and those that look out of the windows be darkened'.*

This refers to bodily degeneration, to having to stoop as we walk, to losing our teeth and suffering from failing eyesight. It is also a reference to our arms losing their strength and becoming tremulous, often experienced as sharp pains or 'twinges' from arthritis or rheumatism.

*'And the doors shall be shut in the streets, and he shall rise up at the song of the bird, and all the daughters of music shall be brought low'.*

This refers to failing hearing and an inability to sleep so that we wake early and cannot then get back to repose, while our voices become gruffer and less musical.

*'When they shall be afraid of that which is high and fears shall be in the way. And the Almond tree shall flourish and the grasshopper be a burden and desire shall fail'.*

This refers to increasing inability to cope either physically or mentally with a rapidly changing world. Our hair begins to turn white (as the blossom of the Almond Tree) and we find it harder to deal with afflictions which come our way just as an elderly farmer would have found it difficult to deal with a plague of locusts, while we also find we enjoy the various pleasures of this life less, as time goes by.

*'Or ever the silver chord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain or the wheel broken at the cistern'.*

This is taken to refer to increasing physical disability such as curvature or deformity of the limbs and the senile decay of the brain prior to the failure of the heart to sustain life. It may also be that this is an allusion to 'Egyptian thinking' from around the time the passage was written, which considered that a silver-cord joined body and soul, and when a person died the cord was pictured as leaving the body and being stretched out until it broke thus releasing the soul from its earthly home.

*'Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it'.*

This points out to us that our bodies are made from the same elemental materials as the whole of the rest of the Universe, but we also have a portion of the spirit or

'breath' of the Divine Creator which returns to the one who gave it.

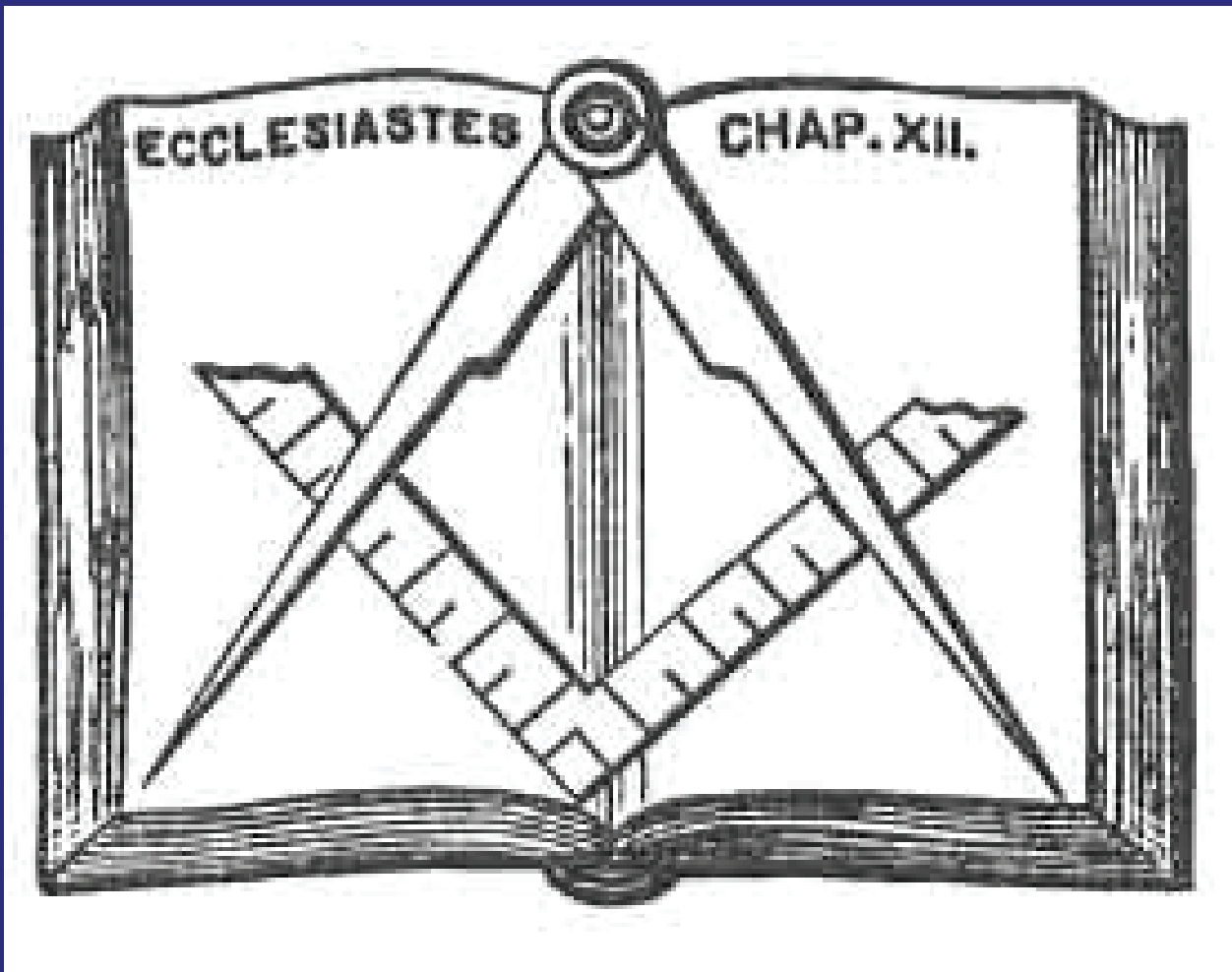
While the passage may sound depressing and describes physical frailty, it also points out to us our journey through life and leads us to ponder the choices we must make on that journey. It also reminds us that our end is as our beginning, given that we received the 'breath of life from our Divine Creator' and we give the gift back to that source of all being. Thus, our spirit returns to its source and that is a treasure which cannot be taken away, no matter what else assails us.

The passage also looks forward to the Charge after the candidate has been raised, when he is told that the 'Light of a Master Mason is darkness visible', a veil which cannot be penetrated by human experience and intelligence acting by itself unless it is 'assisted by that light which is from above'. In this context we must remember that what appears to us to be darkness, is not so to the Divine Creator; as evidenced by another passage from the Hebrew Scriptures, 'The Darkness is no darkness with Thee, but the night is as clear as the day. The Darkness and the Light to thee are both alike'. The Divine Creator holds all things and all times in being. What we cannot see in this transitory life is always visible to the Creator of everything.

So, we may say that what the passage means to us is this.



Set the Divine Creator always before your eyes from your earliest days onwards. Think of the One who made you and what you were made for. It was not just for pleasing yourself nor for simply gratifying physical desires. You were made to use your powers and energy in accordance with the Laws of the Divine Creator and are responsible to that Creator for the use of the faculties and capacities which have been given to you. In this sense it is never too late to 'remember now thy Creator' while life lasts.



**Ecclesiastes Chapter 12 for Lodges open in the Third-Degree who use this scriptural passage in their ceremonies.**

The number **33** is indeed a very special figure. The significance and usages of this numeral is quite ubiquitous, as it has a multitude of applications, particularly in mathematics, e.g. Pythagoras attributed many powers to it, which is beyond the scope of this treatise, nevertheless, in numerology, it is considered a 'master number', which is thought to promote creativity and artistic expression, and is associated with harmonious and caring energy.

Consider the two glorious luminaries of nature, viz., the sun and the moon, where it takes 33 years for the lunar phase to return to its original position in the night sky, according to the astronomical calculations in relation to the Solar and Lunar calendars:

The 12-month Solar year totals 365.24 days, and the 12-month Lunar year consists of 354.36 days, a difference of 10.88 days. As each year passes, the moon trails 10.88 days behind, therefore, it is during the 33<sup>rd</sup> year ( $10.88 \times 33 = 359.04$ ), that the lunar phase returns to the exact same position in the sky.

In the human spine, there are 33 vertebral bones

Cervical Vertebrae = 7

Thoracic or Dorsal = 12

Lumbar = 5

Sacral (fused) = 5

Coccygeal (fused) = 4

Jesus Christ is 'said' to have lived to be 33

The numeral 33 plays a very prominent role in Kabbalah.

In the afore-mentioned creation story, the name of God appears 33 times Gen. 1;1 – 2:4 .

The Law of Moses required 33 days for Ceremonial cleansing. The important Holy Day of Lag Ba'Omer occurs 33 days after the Feast of the Passover.

The Star of David, aka Magen David, and afterward called the Seal of Solomon , is made up of 2 intersecting equilateral triangles, 3&3.

In the Qur'an, there are 99 ( $33 \times 3$ ) names of God. Hence the Islamic prayer beads are generally arranged in sets of 33 in total, or alternatively in three distinct combinations of 33 , made up to 99 , fig. 4., corresponding to the names of the Deity.

It is believed that the site of King Solomon Temple is located at latitude  $33^{\circ}$  N

## **NOT EVERYONE CAN READ THIS**

**Fi yuo cna raed tihs, yuo hvae a stornng mnid.**

**Sdtueis swohs taht popele wtihs an ineigtlience**

**Iveel aobve namrol cna raed wrods whtiout hvaing**

**teh ltteers in teh crocrot oedrr.**

**In fcat, olny teh fsrit adn teh lsat letetrs nedes to be**

**in pclae, tehn yuor brian wlil tkae crae of teh rset.**

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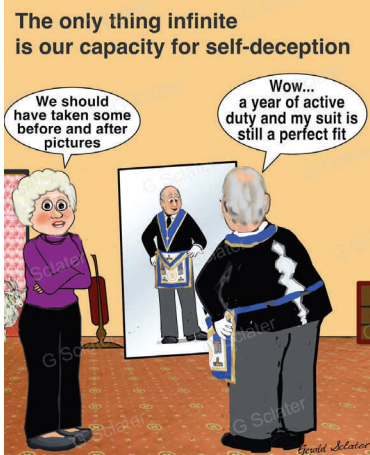
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A fact is information minus emotion.

An opinion is information plus experience.

Ignorance is an opinion lacking information.

And stupidity is an opinion that ignores fact.

*The answer to last issue's 'What did he say?':*

"Any society that will give up a little liberty to gain a little security will deserve neither and lose both."

Brother Benjamin Franklin

# GENERAL INFORMATION

The PMA acknowledges and yields obedience to the GRAND LODGE OF ANCIENT FREE & ACCEPTED MASONS OF CANADA IN THE PROVINCE OF ONTARIO		Current Lodges in the Hamilton Masonic Districts		
GRAND LODGE OFFICERS		LODGE	LOCATION	MEETING
<b>Grand Master</b>	<b>M.:W.:Bro. Jamie R. Ireland</b>	<b>The Barton No. 6 (A)</b>	<b>Hamilton</b> Scottish Rite Building 4 Queen St. S.	<b>2<sup>nd</sup> Wednesday</b>
Deputy Grand Master	R.:W.:Bro. Arthur M. Di Cecco			
<b>DDGM - Hamilton District A</b>	<b>R.:W.:Bro. Brampston H. Gushway</b>	<b>Union No. 7 (B)</b>	<b>Grimsby</b> 103 Mountain Street	<b>2<sup>nd</sup> Thursday</b>
<b>DDGM - Hamilton District B</b>	<b>R.:W.:Bro. Brian J Muir</b>			
<b>DDGM - Hamilton District C</b>	<b>R.:W.:Bro. Steven W. Badger</b>	<b>St. John's No. 40 (A)</b>	<b>Hamilton</b> Scottish Rite Building 4 Queen St. S.	<b>3<sup>rd</sup> Thursday</b>
Senior Grand Warden	R.:W.:Bro. Prince D. Selvaraj			
Junior Grand Warden	R.:W.:Bro. Shawn W. Hewlett	<b>The Harmony No. 57 (B)</b>	<b>Canfield</b> 9550 York Street	<b>2<sup>nd</sup> Wednesday</b>
Grand Treasurer	R.:W.:Bro. Sydney Schatzker			
Grand Secretary	M.:W.:Bro. Lou Domjan	<b>Battlefield No. 61 (B)</b>	<b>Hamilton</b> Scottish Rite Building 4 Queen St. S.	<b>4<sup>th</sup> Monday</b>
<b>Assistant Grand Chaplain</b>	<b>V.:W.:Bro. J. Emerson Shannon</b>			
<b>Grand Stewards 2024-2025</b>	<b>V.:W.:Bro. Paul A. Ross</b>	<b>The Electric-Valley No. 100 (C)</b>	<b>Hamilton</b> Scottish Rite Building 4 Queen St. S.	<b>2<sup>nd</sup> Monday</b>
	<b>V.:W.:Bro. Johnathan W. Stewart</b>			
	<b>V.:W.:Bro. Robert G. Gordon</b>	<b>St. Clair No. 135 (A)</b>	<b>Milton</b> 6321 Highway 25, Milton	<b>1<sup>st</sup> Thursday</b>
<b>Grand Librarian</b>	<b>V.:W.:Bro. Ian M. Donald</b>			
<b>District A Secretary</b>	<b>W.:Bro. Dioclecio de Brito</b>	<b>Burlington Reunion No. 165 (A)</b>	<b>Burlington</b> 459 Brant St.	<b>2<sup>nd</sup> Monday</b>
<b>District B Secretary</b>	<b>W.:Bro. Scott R. Miller</b>			
<b>District C Secretary</b>	<b>Bro. Adrian Haigh</b>	<b>Wentworth No. 166 (B)</b>	<b>Stoney Creek</b> 1 Kings Street W.	<b>3<sup>rd</sup> Tuesday</b>
PMA DIRECTORS 2024-2025				
<b>President</b>	<b>R.:W.:Bro. Zavar Byramjee</b>	<b>Seymour No. 272 (C)</b>	<b>Ancaster</b> 419 Wilson Street E.	<b>2<sup>nd</sup> Tuesday</b>
<b>1st Vice-President</b>	<b>V.:W.:Bro. Dale Chapman</b>			
<b>2nd Vice-President</b>	<b>R.:W.:Bro. Robin J. Colville</b>	<b>Temple No. 324 (C)</b>	<b>Hamilton</b> Scottish Rite Building 4 Queen St. S.	<b>2<sup>nd</sup> Tuesday</b>
<b>Treasurer</b>	<b>W.:Bro. Dioclecio de Brito</b>			
<b>Secretary</b>	<b>R.:W.:Bro. Thomas F. Peddle</b>	<b>Flamborough No. 357 (A)</b>	<b>Millgrove</b> 929 HWY 6	<b>3<sup>rd</sup> Tuesday</b>
<b>PM eh! Newsletter Editor</b>	<b>V.:W.:Bro. James P. John</b>			
<b>Immediate Past President</b>	<b>R.:W.:Bro. Michael R. Martin</b>	<b>Oakville No. 400 (A)</b>	<b>Oakville</b> 125 Thomas St.	<b>1<sup>st</sup> Tuesday</b>

## Current Lodges in the Hamilton Masonic Districts (cont'd)

LODGE	LOCATION	MEETING
<b>Beach No. 475 (A)</b>	<b>Hamilton</b> Scottish Rite Building 4 Queen St. S.	<b>1<sup>st</sup> Monday</b> (ex. Jan – 2 <sup>nd</sup> Monday)
<b>Meridian No. 513 (C)</b>	<b>Ancaster</b> 419 Wilson Street E.	<b>2<sup>nd</sup> Wednesday</b>
<b>Buchanan No. 550 (C)</b>	<b>Hillcrest</b> 257 Mohawk Road W.	<b>1<sup>st</sup> Thursday</b>
<b>Tuscan No. 551 (A)</b>	<b>Hamilton</b> Scottish Rite building 4 Queen St. S.	<b>1<sup>st</sup> Thursday</b>
<b>St. Andrew's No. 593 (B)</b>	<b>Hamilton</b> Scottish Rite Building 4 Queen St. S.	<b>4<sup>th</sup> Wednesday</b>
<b>Hillcrest No. 594 (B)</b>	<b>Hamilton</b> 257 Mohawk Road W.	<b>2<sup>nd</sup> Monday</b>
<b>Hugh Murray No. 602 (C)</b>	<b>Hamilton</b> Scottish Rite Building 4 Queen St. S.	<b>3<sup>rd</sup> Tuesday</b>
<b>Campbell No. 603 (A)</b>	<b>Cambellville</b> 30 Campbell Ave.	<b>1<sup>st</sup> Tuesday</b>
<b>Ancient Landmarks / Doric No. 654 (C)</b>	<b>Hamilton</b> Scottish Rite building 4 Queen St. S.	<b>4<sup>th</sup> Tuesday</b>
<b>Westmount No. 671 (C)</b>	<b>Hillcrest</b> 257 Mohawk Road W.	<b>4<sup>th</sup> Tuesday</b>
<b>Claude M Kent No. 681 (A)</b>	<b>Milton</b> 6321 Highway 25, Milton	<b>2<sup>nd</sup> Wednesday</b>
<b>Trafalgar No. 712 (A)</b>	<b>Oakville</b> 125 Thomas St.	<b>2<sup>nd</sup> Thursday</b>
<b>Wellington Square No. 725 (A)</b>	<b>Burlington</b> 459 Brant St.	<b>2<sup>nd</sup> Thursday</b>

**PMA VISION STATEMENT**

To be an organization that attracts & retains Past Masters throughout the Hamilton Districts by providing the opportunity to enhance personal development through knowledge and fraternal friendships by providing opportunities for informational exchange and social interaction.

**PMA MISSION STATEMENT**

Our Association will communicate more effectively to the Past Masters of the Hamilton Districts what we can do to support their development through education and friendship.

**PMA CORE VALUES**

Fraternal

Friendship

Knowledge

Support

Harmony

**THE PAST MASTERS' ASSOCIATION  
OF THE HAMILTON DISTRICTS**


# The Last Word...

## The Freemasons' Prayer

W.Bro. Harry R. Billinge, PM. MBE. - St. John's of Penge Lodge No. 5337 (London, UK)  
(Source: *Freemasonry Today* [UGLE] Spring 2021 issue)

I've knelt and kissed the Volume of  
your Sacred word and Law

So take me like and let it show Masonic  
virtues broad.

May all the things I say and do enrich  
the lives of others

And bring reflected credit to my Lodge  
and all my Brothers.

Your Volume says we're made of dust  
and dust alas must perish,

But resurrections, hope and trust are  
things that men should cherish;

Though dust decrees a mortal state  
man holds a higher feature,

Each man's a pearl of price that's great  
– a mystic – timeless creature.

Let dignified Humility and peace beside  
me walk,

Let Prudence and Fidelity protect me  
when I talk;

May all my steps be made within the  
scope your Compass grants me,

May self reproach be ready given when  
self esteem enchants me.

God take my thanks and gratitude for  
every bite and blessing

And make my life be what it should – a  
silent – living lesson.

May all that's planted in my Breast –  
through each Masonic lecture

Be like an inward rising yeast that  
drowns my baser nature.

The man that takes a Mason's name and  
kneels before an Altar

Should set a high and holy aim with Steps  
that should not falter,

The best of steps can meet a fall – we're  
bound in failings fetter

But honest effort makes us all feel wiser  
men – and better.

Like Rough and Perfect Ashlar may our  
Hope and trust remain

Immoveable – and guide us to that high  
and brighter plain

Where honest effort brings applause and  
dust no longer binds us;

Where time and trial and human flaws –  
forgotten – lie behind us.

Grand Master hear this humble man that  
does not ask for merit,

But just for Grace to suit your plan and  
strictly walk your Skirret.

When tugs the tow – as tug it must, God  
find me calm and ready

To leave this cell of worthless dust in exit –  
firm and steady.

When ushered then before Your Throne  
where Hiram sits beside ye

In Lodge Eternal – hear my prayer may  
welcome warm betide me.

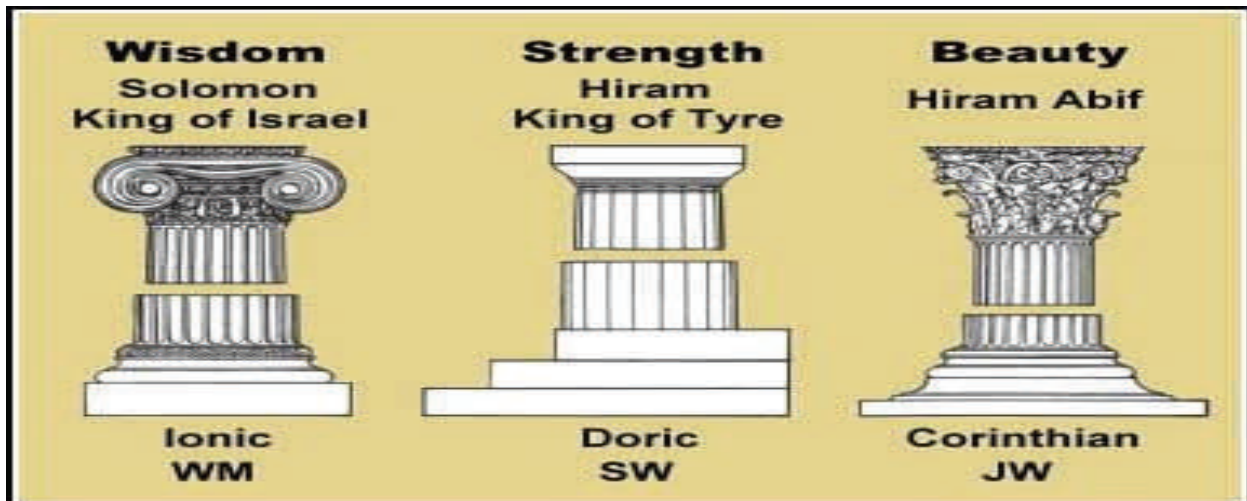
Just grant me now your working Grace and  
guide me Master when

You think I'm fit to take my place in that  
Grand Lodge. Amen.



**“Freemasonry is an institution essentially philanthropic and progressive, which has for its basis the existence of God and the immortality of the soul. It has for its object the exercise of benevolence, the study of universal morality, and the practice of all the virtues.”**

**- Constitution of the Grand Orient of France**



# PAST MASTER

PERHAPS YOU THINK YOUR WORK IS DONE  
 A TASK COMPLETED, HONOURS WON;  
 STILL THERE IS MUCH MORE WORK TO DO  
 THE LODGE YOU RULED HAS NEED FOR YOU  
 MAKE NO MISTAKE, YOU'RE NEEDED NOW;  
 ASSIT SOME BROTHER, SHOW HIM HOW  
 SAGE COUNSEL GIVE AND GOOD ADVICE  
 THE CABLE-TOW, EXTEND IT THRICE;  
 EACH ACT WITH KINDNESS AND OPEN HAND  
 REAL "BROTHERHOOD" THEN WILL EXPAND.

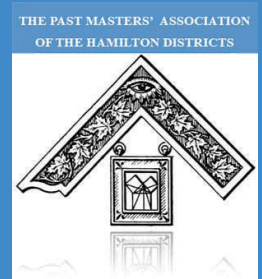


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# PM EH!

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the Province of Ontario



You can visit us online at: <https://pm-abc.ca>

Visit Grand Lodge online at: <https://grandlodge.on.ca/>

The Hamilton Masonic Districts webpages

Hamilton A: <https://hamiltondistrictamasons.org/>

Hamilton B: <https://www.hamiltonmasons.com/>

Hamilton C: <https://www.hamiltondistrictcmasons.org/>



# Ontario Masons

