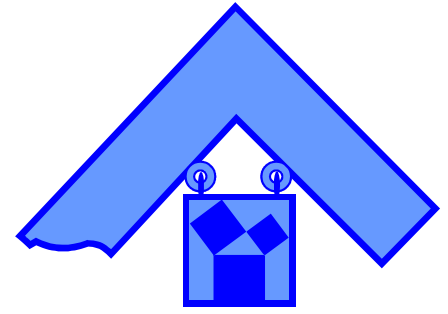


PMeh!

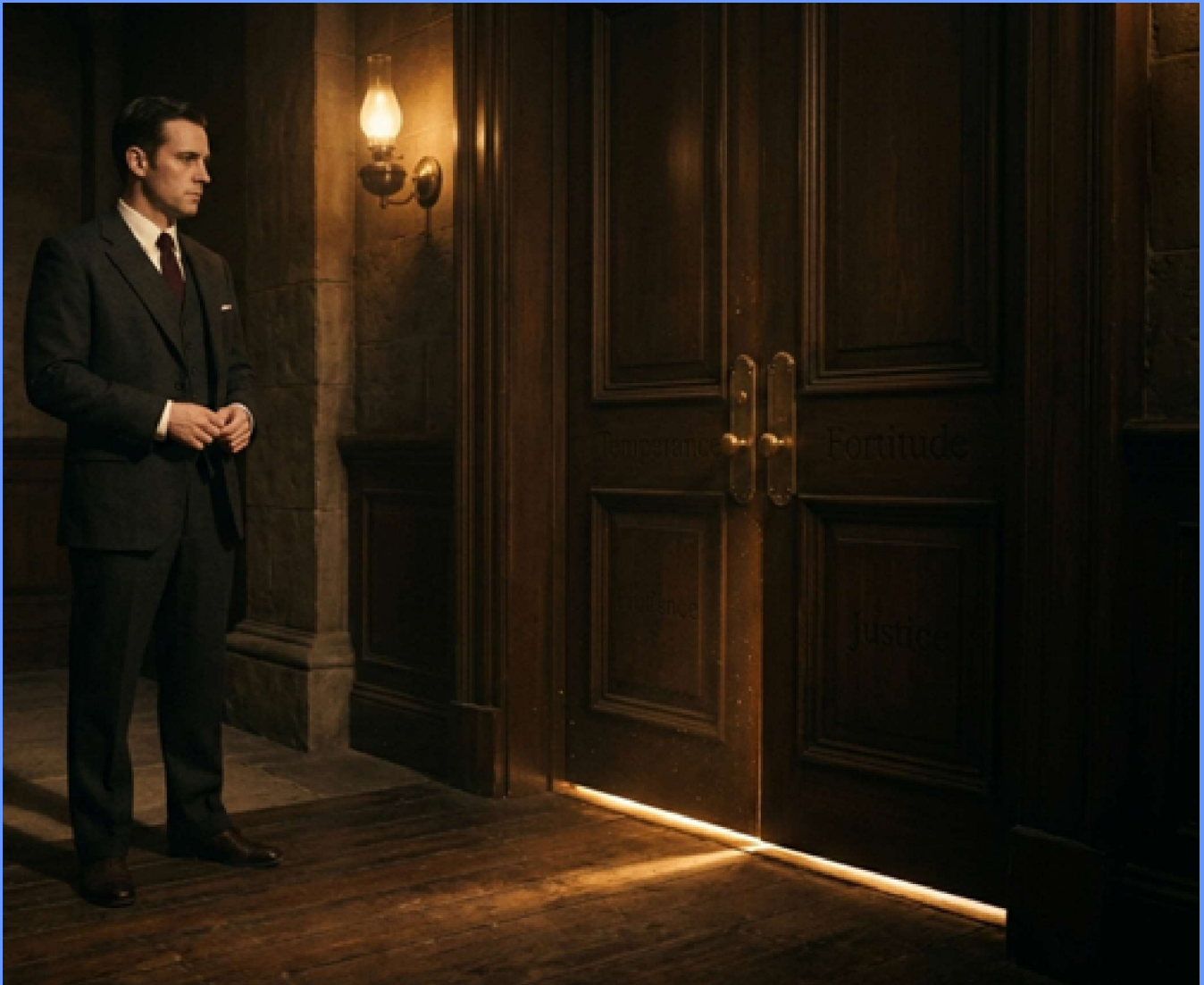
MAGAZINE



Volume 6
Issue 3

Brotherhood Before Title
Pets, the Bible, and Masonry
Successful Aging

MAY 2026



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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.

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PAST MASTERS' ASSOCIATION
OF THE HAMILTON DISTRICTS**

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Submissions for upcoming editions may be sent to:
w.brotherhall@gmail.com

PRESIDENT'S MESSAGE



About V.W. Bro. Dale Chapman

- Member of Dundurn Lodge No. 475 1993**
- Worshipful Master: 1999, 2004, 2005, 2006**
- District Secretary for R.W. Bro. James Michael Kirk 2013-14**
- Secretary for Dundurn Lodge No. 475 2015-2021**
- Graduate of College of Freemasonry**
- 32° Scottish Rite Mason**
- Scottish Rite Learning Centre President 2025-2028**
- ~Member of PMA 2012 to Present**
- Sick & Shut in Chairman for 5 years**
- Second Vice President 2024-2025**
- President 2025-2026**

What, winter is over, Spring is slow in coming but it is warming up after an unusual winter. Yeah!

It's time to approach the 2026 Annual General Meeting and "Meet the Grand Lodge Candidates" at the Scottish Rite, 4 Queen Street, Hamilton Ontario on Friday May 29, 2026. This is your chance to meet the Candidates prior to going to Grand Lodge in July to hear what their thoughts may be if elected. The Past Masters hope

to see you all at this event.

During the 2025-2026 Masonic calendar year, your Past Masters' hosted three presentations, The Grand Masters Banquet and we will be holding the Annual General Meeting and "Meet the Candidates".

I hope everyone enjoyed the year as much as I did. I have been very fortunate to have had the opportunity to work besides such a great Team and I would like to thank the fine line of devoted Officers that guided and supported me throughout the year. A very special thank you to Thomas Peddle for all the work that he has taken on both as Secretary and Chairman of the Grand Masters Reception, to the Brethren that assisted Tom thank you for making this event a Big success, your commitment to detail was well appreciated by all in attendance.

W. Bro. Chris Hall stepped up to assume Editor of the PM Eh Newsletter and I thank him for doing such a great job.

We also welcomed R.W. Bro. Geoffery Allan back as Treasurer.

As I look forward to my last meeting as your President, please join me in welcoming the incoming PMA Executive and Board of Directors and I offer my assistance to make their experience as fulfilling as mine was.

Brethren, on behalf of the Past Masters Association I wish you a safe, relaxing, and enjoyable summer and we will all meet again in September.

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,
Dale Chapman

Annual General Meeting
Friday May 29th, 2026
4 Queen Street South, Hamilton
Meet and greet at 5:30 pm,
Dinner at 6:00 pm, Meeting at 7:00 pm



EDIT, OR?

Observations

Brethren, in this issue I present a few articles that I hope may cause some genuine introspection.

A couple of them touch on the well tread conversation of membership in the craft. They raise, what I feel are some valid points on the essence or Freemasonry.

They are written by brethren who have a way of articulating well with words.

My takeaway is this:

We should be shaping our ashlar with purpose and intention, rather than blindly chipping away when the need suits, otherwise we run the risk of marring the surface rather than perfecting it.

I hope you all enjoy reading this issue, and that you find something of value for yourselves.

Good day Brethren!

It's been very busy for me masonically lately. Anyone that knows me, sees me everywhere. I love to be involved!

This issue wraps up my first term as the editor. Thanks to everyone who takes the time to read PMeh!.

I'd also like to thank everyone who took the time to fill out the survey. I appreciate the input, and will be reconsidering the format and content as we move forward.

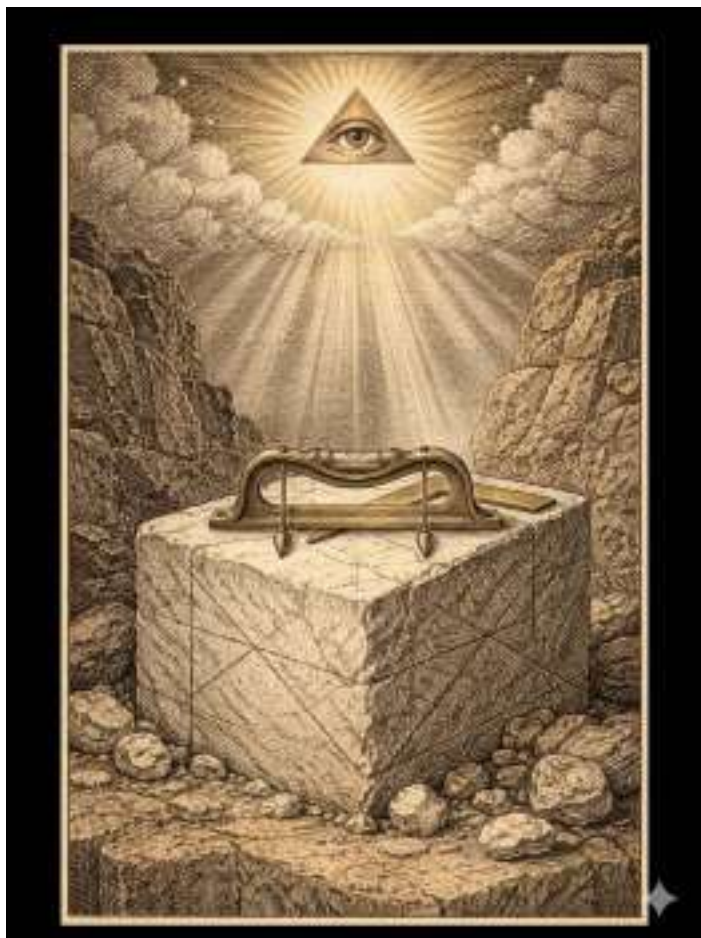
If you have anything you wish to contribute please reach out. I'd love to be able to include event photos. Send them in!!

w.brothethall@gmail.com

Happy Masoning!

W. Bro. Hall, Editor
WM, St. John's No. 40
Hamilton North District

The Square, Level and Plumb Rule



The Triad of Working Tools teaches the Freemason that as the square, level, and plumb enable the Operative Mason to lay true foundations, spread horizontal courses, and raise upright walls, so too must the entire being of man be harmonized to build a flawless, living temple fit for the divine presence.

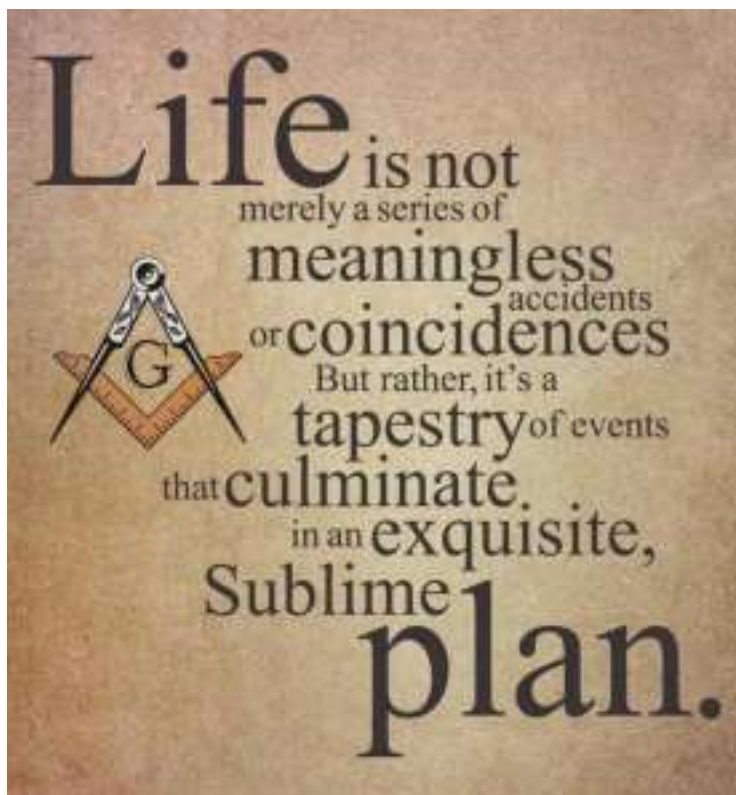
A unified body, preserved in health through the level of temperance, aligned to the earth by the weight of physical discipline, and squared against all destructive excesses, serves as a sanctified vessel capable of manifesting purposeful labor in the physical realm

A structured mind, elevated by the vertical accuracy of the plumb and expanded through the horizontal breadth of the level, allows him to conceptualize grand designs with intellectual

equilibrium, remaining intellectually steady and perfectly adjusted to the geometry of cosmic truth.

His moral faculties must be bound by the unyielding rectitude of the plumb, flattened by the egalitarian humility of the level, and locked into perfect alignment by the square of universal justice, ensuring that every thought, word, and deed contributes to the overarching harmony of brotherhood and creation.

All this is taught in the collective wisdom of the Square, Level, and Plumb Rule.





**The PMA of Hamilton acknowledges
and yields obedience to:**

**THE GRAND LODGE OF A.F. & A.M. MASONS
OF CANADIAN THE PROVINCE OF ONTARIO**



Ontario Masons

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2025-2026

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Hamilton North District Secretary	W. Bro. Mark Cannon
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Ontario Masons

ST. JOHN'S No. 40	HAMILTON SCOTTISH RITE BUILDING 4 QUEEN ST. S	3RD THURSDAY
ST. CLAIR No. 135	MILTON 6321 Highway 25, Milton	1ST THURSDAY
BURLINGTON REUNION No. 165	BURLINGTON 459 BRANT ST.	2ND MONDAY
FLAMBOROUGH No. 357	MILTON 6321 Highway 25, Milton	3RD TUESDAY
OAKVILLE No. 400	OAKVILLE 125 THOMAS ST.	1ST TUESDAY
TUSCAN No. 551	HAMILTON SCOTTISH RITE BUILDING 4 QUEEN ST. S	1ST THURSDAY
CAMPBELL No. 603	CAMPBELLVILLE 30 CAMPBELL AVE.	1ST TUESDAY
TRAFALGAR No. 712	OAKVILLE 125 THOMAS ST.	2ND THURSDAY
WELLINGTON SQUARE No. 725	BURLINGTON 459 BRANT ST.	2ND THURSDAY



Ontario Masons

HAMILTON SOUTH DISTRICT LODGES

S

THE BARTON No. 6	HAMILTON SCOTTISH RITE BUILDING 4 QUEEN ST. S	2ND WEDNESDAY
UNION No. 7	GRIMSBY 103 MOUNTAIN RD.	2ND THURSDAY
HARMONY No. 57	CANFIELD (CAISTORVILLE) HARMONY MASONIC CENTER 9550 York Street	2ND WEDNESDAY
BATTLEFIELD No. 61	HAMILTON SCOTTISH RITE BUILDING 4 QUEEN ST. S	3RD WEDNESDAY
ELECTRIC VALLEY No. 100	HAMILTON SCOTTISH RITE BUILDING 4 QUEEN ST. S	2ND MONDAY
WENTWORTH No. 166	STONEY CREEK UNITED CHURCH 1 KING ST. W	3RD TUESDAY
SEYMOUR No. 272	ANCASTER 419 WILSON ST E.	2ND TUESDAY
LANDMARKS TEMPLE No. 324	HAMILTON SCOTTISH RITE BUILDING 4 QUEEN ST. S	4TH THURSDAY
BEACH No. 475	HAMILTON SCOTTISH RITE BUILDING 4 QUEEN ST. S	1ST MONDAY
MERIDIAN No. 513	ANCASTER 419 WILSON ST E.	2ND WEDNESDAY
BUCHANAN No. 550	HILLCREST 257 MOHAWK RD. W	1ST THURSDAY
ST. ANDREWS No. 593	HAMILTON SCOTTISH RITE BUILDING 4 QUEEN ST. S	4TH WEDNESDAY
HILLCREST No. 594	HILLCREST 257 MOHAWK RD. W	2ND MONDAY
HUGH MURRAY No. 602	HAMILTON SCOTTISH RITE BUILDING 4 QUEEN ST. S	3RD TUESDAY
WESTMOUNT No. 671	HILLCREST 257 MOHAWK RD. W	4TH TUESDAY

Brotherhood Before Title: Discernment, Formation, and the Responsibility We Share.



The following reflections represent my own experiences, thoughts, and opinions, and do not necessarily reflect those of my Lodge, my District, or the Grand Lodge of Alberta.



Warren Alexander Hiller is a member of:

Arkitekton Lodge No. 205, Edmonton, Alberta

Bighorn Grotto No. 648 (M.O.V.P.E.R.).

Freemasonry does not fail when it takes time to make a Mason.

It fails when it makes one before truly knowing the man.

When I first petitioned Freemasonry, I did so with some understanding of what I was seeking. My Grand-Uncle and my father were both Freemasons, each in different jurisdictions, and their examples shaped my curiosity long before I ever approached a lodge.

I was initiated in a lodge in Australia. Later, after relocating, I joined a lodge in Ontario and eventually continued my journey under the jurisdiction of the Grand Lodge of Alberta. It was during this transition that a quiet realization set in. I had learned the ritual. I could perform the work. Yet I did not feel I fully understood what the work meant.

I remember sitting in lodge as a newly raised Master Mason, realizing that while I had memorized the words, I had not yet learned how to live them among my Brethren.

That experience stayed with me. Over time, and through conversations with many other Brothers, I came to see that this feeling was not unique. It has led me to reflect more deeply on how we prepare men to enter Freemasonry — and how we prepare ourselves to receive them.

A Challenge We All Recognize

Across many jurisdictions, we encounter familiar patterns:

-Men who reach the Entered Apprentice or even Master Mason degree and then quietly disappear.

-Individuals who join under false pretenses, motivated by curiosity or personal agendas

Brotherhood Before Title



rather than brotherhood.

-Candidates who are vague or dishonest about belief in a Supreme Being.

-Cases of misconduct that result in suspension or expulsion — behaviour that often reflects character traits that existed long before initiation.

These outcomes rarely arise suddenly. More often, they reveal that incompatibility was discovered only after obligations had already been taken.

This raises an uncomfortable question:
Are we discovering a man's character too late in the process?

Knowing a Man Before Calling Him

Brother

Freemasonry does not merely create members. It creates relationships. The word Brother implies trust, shared values, and mutual responsibility.

Both psychology and experience teach us that character reveals itself over time:

- in how a man treats others,
- how he handles disagreement,
- how he responds to disappointment,
- and whether his actions align with his words.

These qualities cannot be known through a single interview or a few meetings.

A meaningful pre-petition period — measured in months rather than weeks — allows both the lodge and the interested man to discern whether Freemasonry is truly right for him, and whether he is truly right for the lodge.

This is not gatekeeping.
It is *stewardship*.

Historically, this was also the norm. In earlier periods of the Craft, men were known socially and morally long before initiation. Their conduct was observed in daily life, not merely assessed in a committee room. Discernment, in this sense, is not innovation but restoration.

Formation Before Initiation

The pre-petition phase should not be merely observational. It can also be formative.

Without revealing ritual or degree instruction, lodges can introduce the foundational principles of the Craft in plain and human terms:

- Brotherly Love — respect, harmony, and goodwill.
- Relief — charity and service in action.
- Truth — integrity and self-examination. Alongside these stand the moral ideals long associated with Freemasonry:
- Faith, Hope, and Charity
- Temperance, Fortitude, Prudence, and Justice

Brotherhood Before Title



These need not be lectures. They can emerge naturally through conversation, shared meals, and acts of service. In this way, a man begins to understand not only what Freemasonry is, but what it expects of him.

Men who seek mystery alone often lose interest.

Men who seek character and purpose remain.

Belief, Conversation, and Moral Alignment

Much confusion surrounds the familiar instruction that “we do not discuss politics or religion in lodge.” In ritual, this guidance clearly applies to a tyled lodge, where harmony must be preserved and debate avoided. Over time, however, the phrase is often repeated without its proper context, and the words “in lodge” quietly fall away. What remains is a reflexive avoidance of any conversation touching these subjects at all.

This unintended silence weakens formation rather than protecting it. The very tools and teachings we are given — the working tools, the three great tenets, the three graces, the cardinal virtues, and especially the circumpunct — exist to teach balance, restraint, and moral clarity. They are meant to help us navigate difficult and turbulent conversations with prudence and charity, not to abandon them entirely. When we avoid such discussions altogether, we lose opportunities to practice the virtues we claim to uphold and to prepare both Brethren and candidates for thoughtful, respectful engagement with the

deeper questions of life.

This is not an argument for debate or division, but for formation and understanding.

Freemasonry requires belief in a Supreme Being. More importantly, it assumes that this belief is oriented toward moral good rather than malevolence.

Whatever name a man gives to the Divine, it must be consistent with:

- truth,
- justice,
- charity,
- and the betterment of humankind.

*This is not denominational preference.
It is moral coherence.*

A fraternity founded upon virtue cannot be neutral about whether virtue itself exists. Respectful conversation during the pre-petition phase allows this understanding to surface naturally, rather than being reduced to a single checkbox on a petition form.

A Shared Responsibility

Strengthening Freemasonry requires effort from both sides.

The responsibility of the petitioner is:

- to be honest and forthcoming,
- to seek understanding rather than shortcuts,

Brotherhood Before Title



-to demonstrate sincerity and consistency,

-and to accept that Freemasonry has standards and expectations.

The responsibility of the lodge and investigation committee is:

-to be thorough rather than rushed,

-to be transparent about financial, moral, and social obligations,

-to observe character over time, and to act as mentors rather than mere interviewers.

This transforms investigation from a procedural step into a period of mutual discernment.

A Practical Reflection for Lodges

Perhaps each lodge might ask itself a simple question:

Have we given this man enough time to understand who we are — and have we taken enough time to know who he is?

This need not require formal programs or complex policies. It may begin with longer periods of acquaintance, more informal gatherings, and more open conversations about values and expectations before a petition is ever signed.

Small changes can yield lasting results.

Retention Through Formation

Some will understandably worry that taking more time will result in fewer petitions. Yet experience suggests the opposite: fewer men may join quickly, but more will remain faithfully.

Men remain where they feel:

-known,

-aligned with shared values, prepared,

-and genuinely welcomed.

Formation creates identity. Identity creates loyalty.

Retention is not solved by speed. It is strengthened by meaning.

Discernment as an Act of Care

The desire to grow often comes from a sincere fear for the future of our lodges. That fear is understandable. But growth without discernment risks weakening what we hope to preserve.

Delaying a petition is not rejection. It is an act of respect — for the man, for the lodge, and for the Craft itself.

Freemasonry has endured because it has always

Brotherhood Before Title

balanced openness with responsibility. In times of challenge, that balance becomes even more important.

If we desire not merely more members, but better formed Brothers, then we must be willing to invest time, conversation, and care before obligation is taken.

Conclusion: Brotherhood Before Title

A stone placed too quickly into a wall may appear to fit, but time will reveal its weakness. A stone shaped with care endures. So too with the men we welcome into the Craft.

The strength of Freemasonry has never rested solely in its numbers, but in the character of its members. A lodge filled quickly with men who do not yet understand its purpose will struggle to endure. A lodge that takes time to form men in its values will build something lasting.

Discernment is not delay for its own sake. It is an expression of care — care for the man who seeks to join, care for the Brethren who will call him Brother, and care for the Craft we have inherited.

Each lodge might ask itself:

Are we forming men for the Craft, or merely processing petitions?

When we call a man “Brother,” it should not merely be a title.

It should be a truth earned through time, trust, and shared purpose.



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Learning Centre
for Hamilton

R.W. Bro. Michael Kirk



Initiated into Century Lodge No457 November 1979. Passed and in that Lodge and Master in 1985.

**Affiliated with Dundurn No 475 in 2006.
Currently a member of Century 457, Beach 475 and Flamborough 357.
DDGM Hamilton District A 2013-2014.**

College of Freemasonry Mentor since 2015 and served as both Assistant Administrator and Administrator.

Member of Murton Lodge of Perfection, Hamilton Sovereign Chapter Rose Croix and Moore Sovereign Consistory, Valley of Hamilton.

I had the pleasure of sharing some of my thoughts on successful aging at the March meeting of the PMA and wanted to share some of those thoughts in written form.

There are any number of excellent, good, and sometimes not so good sources of advice and guidance available for each of us to plan out our life course.

Some deal with optimum health, others will provide career guidance while still others will help us plan our finances. All have varying degrees of value and potential success.

So why do some people age well while others do not? It is complicated.

The generation before mine really did not get the idea of retirement and so did not have any framework as to how to prepare. They simply continued to work until they dropped.

My father, when faced with mandatory retirement in 1974 at the age of 70 simply dropped dead.

We would like to think that we have a grand plan for how our lives will unfold and everything will go as scheduled. It often does not work like that, and we often take detours for one reason or another. Those detours and changes in direction can sometimes look as if we have been knocked off our game but they can be enriching and valuable side trips that give us knowledge and skills we may not get around to using for many years, but we will use it eventually.

To my way of thinking one of the most crucial of life skills is the ability to reinvent yourself as needed. This necessitates an ongoing personal assessment and course corrections as warranted. Often the challenge is to decide what we are continuing to do well and what things we no longer do well, centres on acquiring new skills and knowledge and then applying it to work through career advancement. During our working careers, the reinvention process should also include those facets of our lives that are not work related, after all we are a total package of both work and the rest of life. Where personal reinvention becomes crucial to successful aging is when we are confronted with the need to plan significant course corrections.

When I worked as a Staffing Officer in Human Resources with the OPP I saw firsthand the need to reinvent oneself. I worked with officers with health and injury issues that precluded them from continuing in their current roles. I meant transitioning to WSIB or Long-Term Disability while others needed to transition to modified work assignments. Those officers who bought into the process as equal partners were much more successful because they had a meaningful role in this reinvention on their terms.

Retirement is not an event but rather a process and those who age successfully treat it as such. As late as the early 1990's officers who were retiring from the OPP survived on average 19 months. Not because they were ill but because they had not planned their exit well. For an entire career, their self-definition was based on authority and its trappings by way of a uniform, badge, and gun. If they had not planned on how to develop a positive self-image in retirement without those trappings.

Personal reinvention is simply taking stock of what needs to change and why. What can we still do -what do we still want to do and what things do we need to give away. This does not in any way mean our lives or the social footprint we make shrinks. Successful reinvention takes you in diverse and rewarding directions as it lets you reach back into life's experiences, knowledge, and skills, accumulated over a lifetime and allows for new directions and adventures.

My working life was spent in the public service, particularly policing, my post-retirement life has been a mix of volunteering and new part time work experiences. My interest in history led me to rewarding volunteer opportunities on the Hamilton Heritage Committee and Future Fund. My 12 years of part-time teaching with Everest College gave both meaningful work but also a great deal of exposure to the challenges of adult learning. I have come to appreciate the benefit of lived experience in the education of those entering

healthcare careers. I have also come to understand the importance of lived experience in informing and guiding healthcare research and policy.

The emergence of what is known as intelligent co-design in research has led to the meaningful involvement of people with lived experience in all stages and facets of research. For me, this has allowed me to be not just a subject of research but also part of the process at all stages. The emergence of intelligent co-design in part grows out of the growing imperative that the consumers of healthcare must have a greater input into research and public policy.

My experiences are not everyone's and each of us travelling the road of aging have navigated the process differently. The one common denominator to most of us doing it successfully is that we try and plan and reinvent ourselves every so often. That reinvention needs to involve an honest self-assessment. A good plan will not focus on what we have lost or are about to give up but rather on what new or expanded adventures we want the reinvented self to take on. A prudent plan will also make certain that we are not attempting to overstay our welcome or usefulness in any activity or position.

“Try and do at least one thing every day that scares you” -Eleanor Roosevelt



A Masonic Moment



W. Bro. Bill Hodwitz

A Masonic Moment is a monthly email distribution from W. Bro. Bill Hodwitz
Past Master of King Edward VII Lodge No. 471,
Niagara B District in Chippewa.

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 honor; 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.

The men go to the lodge room by 7:25.

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.



Pets, the Bible, and Masonry: Lessons in Brotherly Love, Relief, and Truth

W. Bro. Jason Grier
is the IPM of St. John's Lodge
No.40, Hamilton North District



Pets, the Bible, and Masonry: Lessons in Brotherly Love, Relief, and Truth

Our pets and the Bible may seem like humble teachers; yet together they reveal much of what Masonry is trying to form in us: men of character who live out brotherly love, relief, and truth in the small, daily moments of life; Gifts that point beyond themselves.

Many people of faith have reflected that pets are gifts from God— signs of His kindness, meant to draw our hearts back to the Giver. They share our homes and routines, and when they are gone, the empty space they leave reminds us of the depth of attachment and the reality of loss. That very attachment becomes a lesson: if something as simple as a dog or cat can anchor us in love and loyalty, how much more should the Great Architect and the Brethren He has placed around us command our devotion. The Bible teaches that; the righteous care for the needs of their animals, making kind treatment of animals a mark of a good and upright person. Caring for a pet requires patience, consistency, and responsibility—virtues every Mason is urged to cultivate, not only in his lodge but at home, at work, and in the wider community.

Lessons at our feet: Brotherly Love

Consider what we see in our animals every day. Pets offer reflection without demanding that we must prove our worth; they greet us the same whether we have triumphed or failed. Their loyalty is not transactional; they

do not love us because we are important, but simply because we are theirs. This is brotherly love in miniature—a picture of the welcoming spirit that should prevail among Masons, who are taught to accept men of every rank and condition, and to meet upon the level. A Brother once remarked that pet ownership is; one of the most Masonic pursuits, because it trains us to put aside our own comfort for the sake of another living being and to show up day after day with food, shelter, and affection. That steady, often unseen devotion mirrors the quiet labours of the Craft: visiting a Brother in distress, checking on a widow, mentoring a new initiate—acts rarely applauded, yet deeply Masonic.

Scripture and the inner work of Relief:

The Bible speaks often of kindness and compassion, urging believers to be tender-hearted, forgiving one another, and bearing with one another in love. Masonry, in turn, encourages Relief—not only as financial charity but as sympathy, presence, and practical help extended to any who suffer, with special care for our Brethren. Here our animals become living parables. A dog that simply sits by us when we grieve, or a cat that settles quietly on our lap after a hard day, offers model of presence without many words. Likewise, one of the most powerful acts of Relief a Mason can perform is to listen patiently, to share another's burden without trying to solve everything or to hurry him through his sorrow. In doing so, we act out the Bibles' call to comfort those in any trouble with the comfort we ourselves receive from God, letting ourselves become instruments of a higher compassion. Walking the Masters' path at home In the lodge, we speak of building a spiritual temple. At home, we live among the raw

materials. Your Bible on the table, your pet at your feet, your family by your side—these are not distractions from Masonic work, but the primary field where that work is tested. If you can govern your tongue with your loved ones, show patience to the creature that depends on you, and keep your heart lifted in gratitude to the Giver of every good gift, you are practicing in private what you profess in public.

Our pets teach us to love simply; the Bible teaches us to love rightly; Masonry calls us to love consistently.

When those three tutors are heard together, the result—if we are faithful craftsmen—is a man whose life quietly reflects Brotherly Love, Relief, and Truth, from the lodge room to the living room, from the altar to the hearth.



PHOTOS



PAST MASTERS' ASSOCIATION OF THE HAMILTON DISTRICTS DIRECTORY



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LOGIC & ARITHMETIC

ARTS & SCIENCES OF THE TRIVIUM AND QUADRIVIUM

$$\text{2 books} \times \text{2 books} + \text{2 books} = 6$$

$$\text{3 books} / \text{1 candle} + \text{1 candle} = 7$$

$$\text{2 chests} + \text{2 chests} - \text{1 chest} = 8$$

$$\text{2 chests} + \text{2 candles} - \text{1 chest} / \left(\text{1 candle} / \text{1 candle} \right) = ?$$

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PMA VISION STATEMENT

To be an organization that attracts and 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

Masonic

D K B M I A Y G V W R H Y U L S D
M W I J N L E V E L M Y S M G Y W
B R N N I U T D Z P E V T R C T O
C S N H V G W T T E I L Z U K L R
P Q E V K M O G O Z U N C H E A E
L U R D E K N I W D O O H T P N L
U A G K E O T L H L C G D O D E Y
M R U N E D R A W R R E N O K P T
B E A P X H D E X I A O H T W R M
R E R T F I Y D P C R S T F T A L
U R D C P W B L O P P G O G S Z P
L D U D B M N N A I B M B T X A R
E U T M I N U P L N W D E L T W X
S Q C P J B C S X T Q R Q F U Y D
E C I T N E R P P A D E R E T N E
P R F K R R D R O W S S A P F Q X
X C O M P A S S U N A L U N Q U Z

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Plumrule
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Ontario Masons



ORDER OF THE
EASTERN STAR
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HAMILTON DISTRICT MASONS 3RD ANNUAL CORN ROAST

Hosted by St. John's Lodge No. 40 and
Binbrook Chapter No. 117 OES

Saturday August 8, 2026
5pm-9pm

Royal Canadian Legion Branch 163
435 Limeridge Rd. E, Hamilton
Symposium 5pm, Corn served at 5:30
Dinner 6:00 pm. ALL WELCOME!

\$35 ADULT/\$20 CHILD

TICKET INCLUDES: 2 COBS OF CORN
BEEF OR CHICKEN ON A BUN,
2 SIDES AND DESSERT
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