

PM eh!

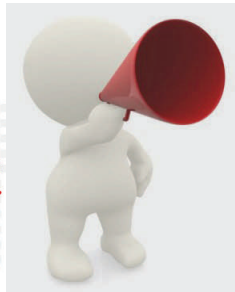
“The Regius Manuscript”

“The Four Tassels”

“Who was the
'Widow's Son'?”

VOLUME FIVE
ISSUE ONE
OCTOBER 2024





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VOLUME FIVE
ISSUE ONE



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



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THE EDITOR'S TEN CENTS

EDITOR: James P. John

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Welcome to a new Masonic year and the premiere issue of a new volume of the PM eh! periodical!

Brethren, I bid you glad tidings!



Another Masonic season is upon us, and we must return to work and resume our labours!

As I have now taken on the responsibility of producing the quarterly newsletter for the Past Masters' Association, I would like it to continue to be a worthwhile enterprise that will inform and entertain the members of the goings on in our Masonic districts. To that end, I am calling upon all of you to reach out to your respective Lodges, collect any news, highlights, and pictures of the

happenings there and share them with us (through me) and we can put them all in this newsletter.

As our Districts (and some of our Lodges) become more consolidated, it is incumbent upon us to keep ourselves informed with what is going on in our sister Lodges so that we can support them as much as possible.

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

I hope you have all had an enjoyable and safe summer with your family and friends. As the sun rises later and sets earlier we look forward to the fall and all its beautiful colours.

As we all prepare to get back to lodge activities, please remember to include the Past Masters Association on your calendar. The regular meeting dates are included in this newsletter.

Like many lodges, the PMA is struggling to get members to come out in person. We continue to have hybrid meetings allowing people to connect in person, giving them that human connection experience while also giving individuals who cannot attend in person the flexibility to engage virtually. I would like to encourage our younger members to come out in person. Your input is invaluable.

Please remind the Immediate Past Masters of your lodges that we offer free membership for the first year and invite them to the next meeting to see the kind of speakers we invite.

Talking of speakers, our guest at the October meeting is a young man who has participated on the Canadian Olympic Team, Pan American Games and many other events but I will leave the rest for him to talk about.



I look forward to greeting you all personally.

2024-2025 Regular Meeting Dates

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

- Saturday October 26th, 2024
- Saturday January 18th, 2025
- 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.

THE REGIUS MANUSCRIPT

SOURCE: W. Bro. Gary Magwood

The Regius Poem, or Halliwell Manuscript, is believed to be the oldest surviving version of English Masonic regulations yet to be discovered.

It has been suggested that the poem was written between 1390 and 1450 however there are some who believe it may have been written much earlier. The existence of the manuscript had been known for a long time but its contents were mistaken until James Halliwell, a non mason, rediscovered the significance of the poem in 1838. He drew attention to the manuscript in a paper "On the introduction of Freemasonry into England" read before the Society of Antiquaries in 1838. The text of the document suggests the Freemasonry was brought to England during the reign of King Athelstan who was the first King of England from 924 to 939.

In 1840 and again in 1844 Halliwell published books with the transcription of it into modern alphabet but retaining Middle English words. A slightly corrected version was edited and published by George William Speth. It should be noted that only 19 words changed between the Halliwell and Speth versions. The first modern translation was done in 1874 by Richard Sims of the Department of Manuscripts of the British Museum while working with Masonic scholar Rev. A.F.A. Woodford.

The structure of the poem consists of 794 lines of rhymed couplets plus 34 lines of unnumbered headings, making 828 lines in all written on 64 vellum pages. The articles in general have to do with the Master of the Lodge giving him moral direction on how to properly run his organization, both in the lodge and on the work site. There are things like how to treat the craftsman, who to allow into the lodge and a statement on how to properly teach and educate the entered apprentice. There is some who believe that the individual who wrote this document might have been a literate mason. Halliwell draws attention to line 629 and concluded the writer might have been a priest or monk commissioned by a local Operative Masonic Lodge. Halliwell also draws attention to line 143 which intimates a still older manuscript must have existed when this poem was written.

The origins of the Regis Poem are rather obscure. The manuscript was recorded in various personal inventories as it changed hands until it came into possession of the Royal Library. In 1757 King George II donated the manuscript to the British Museum to form the nucleus of the present British Library. One of the reasons this document was lost to Freemasonry for so long was that when it was first catalogued by librarian David Casley

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it was described as “a Poem of Moral Duties”.

The Regius Poem ends in a blessing:

“Christ then of his high grace
Save you both wit and space
Well this book to know and read
Heaven to have for your reward
Amen! Amen! So mote it be!
So say we all for charity!”

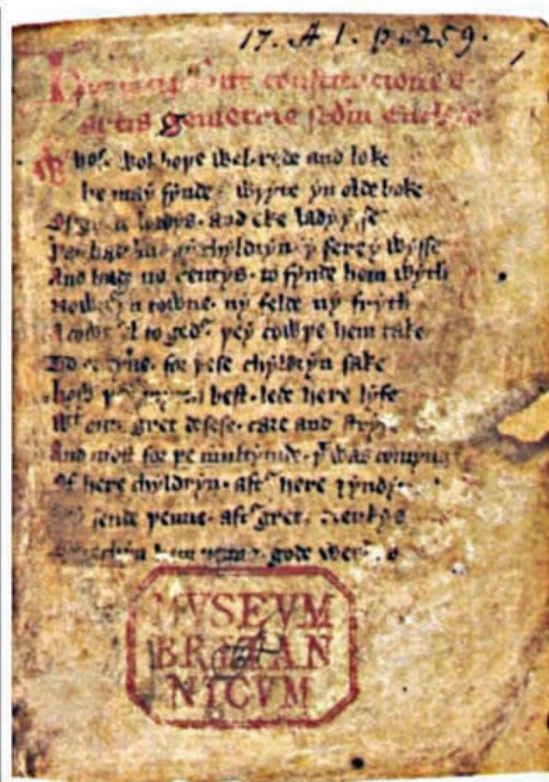
What follows is some of the text from the first page of the manuscript (see opposite page):

“**Here begins the constitutions of the Art of Geometry according to Euclid**’ (from the Latin text in red).

Anyone who will read and look

Can find written in old books

*This story of great Lords and Ladies.
They had many children,
But had no income to support them,
Whether in town or field or woods.
They took council together
To plan for their children.
How they could best live their lives
Without much discomfort, care and strife.
And mostly for the coming multitude
Of their children, for their success,
They sent to great scholars,
To teach them good works.
They asked them, for our Lord’s sake....”*



Hic incipiunt constitutione s-
artis geometrie sedm Euclide.

Bhose wol bove wal-rede and loke
 he may fynde - wythe yn olde boke
 of grete lordys - and eke ladyysse
 that hade mony chyldeyn - yf sere yf wyse
 And hade no centys - to fynde hem wyth
 howe yn rowne - ny felde ny frith
 A counsel to ged - yef colde ye hem take
 To asyue - for yese chyldeyn sake
 howe yef maych best - lede here lyfe
 wthoute grete desese - care and stryfe
 And most for ye multytude - yf was contyngent
 of here chyldeyn - asf here yndy
 sende yenne - asf grete clerkye
 To techyn hem yenne - gode w^{erl} . s

A representation of the first page of the Regius Poem (apologies for the poor quality pic)

HELP WANTED!

Volunteer Tutors Needed

Help Children with Dyslexia to Read!



Children are tutored 2 nights each week
(Monday & Wednesday or Tuesday & Thursday)

All lessons are held at the Learning Centre for
Hamilton (148 George Street, Hamilton)

Free training in the Orton-Gillingham Method is provided

Reception Room Volunteers Needed

To greet children and their parents, and
monitor activity within the building.

All lessons are after school - hours from 3 pm
to 8 pm. Volunteer for a whole shift or half a
shift, one evening or more —whatever works
best for you.

Vulnerable Sector checks are required.

Application forms are available on our website:
Dyslexiacentrehamilton.com

For further information about becoming a tutor, please
reach out to the Scheduling Coordinator - Dale Chapman -
at dale.e.chapman@gmail.com or 647-299-3786 (cell)



THE FOUR TASSELS

SOURCE: Martin P.S. Haywood, The Queensland Freemason, February 2008.

The Four Tassels are seen in the four corners of a Lodge's ceiling and on the indented border of a Lodge carpet and represent the four cardinal virtues; a symbolic meaning formed around the end of the 18th century.

Their origin lies in the medieval methods employed by operative Masons when laying out the ground plan for a new building. The Master Mason, or architect, began by putting a pin into the centre of the ground and extending ropes from it to form the square or rectangle, then peg them down at what would become the corners of the building. Then by the simple use of square and triangle, he would check that they were true. As the walls rose, every so often a piece of wood would be extended inwards from the corner, and a plumb line dropped down to make sure that the walls were perpendicular.

These corner plumb lines lingered on the walls of Lodges into the middle of the 19th century, as actual tassels hanging in the four corners of the Lodge room. It was to these hanging tassels to which the four cardinal virtues were symbolically attached, implying a link with maintaining an upright life.

In the Grand Temple at Great Queen Street, London, the four cardinal virtues,

Prudence, Temperance, Fortitude and Justice, are represented in mosaic on the four corners of the ceiling.¹

Like many other old and interesting customs, these tassels seem to be disappearing, and we are left with only a symbolic representation in the corners of the indented border of the Lodge carpet.

Derived from 'The Four Tassels' Martin P.S. Haywood²

Endnotes:

1. The Four Tassels symbolically represent the four Cardinal Virtues (see pictures on next page):

South East Corner - Temperance; South West Corner - Fortitude; North West Corner - Prudence; North East corner - Justice.

They also refer to the 'Perfect Points of Entrance', originally called the 'Principal Points': - **Temperance** - early Masons called temperance "the guttural point" referring to the throat. **Fortitude** - early Masons called fortitude the 'the pectoral point' from the Latin "Pectus" meaning breast. **Prudence** - early Masons called prudence 'the manual sign' from the Latin 'Manus' meaning hand. **Justice** - early Masons called temperance 'the pedal point, from the Latin 'Pedes", meaning feet, referring to the fact that when the feet are planted on principle, there should be no shifting. Derived from Hunt Charles C (1984) 'Masonic concordance of the Holy Bible' The Masonic Book Club USA.

2. Derived from 'Haywood, Martin P.S. 'The Four Tassels'; an article in The Queensland Freemason, February 2008. (Text Source: Solomon, UGLE)



TEMPERANTIA



FORTITVDO



PRVDENTIA



PM EH!

IVSTITIA

WHO WAS THE WIDOW'S SON?

AUTHOR: Bro. Robert H. Johnson

SOURCE: The Working Tools Magazine November 2013

The answer might seem easily answered, but when one reads of legends, scripture writings, the Apocrypha and other historical documents it becomes apparent that perhaps we cannot answer this question so easily.

In the writings of Masonic scholars we learn of Hiram Abiff, “The Widow’s Son”. There are others referred to as “The Widow’s Son”. It seems this is a title to which more than one can be named. The use of the title is actually traced back to the Grail lore traditions which speak of a descended blood line and specifically reference Ruth.

Ruth, a woman of the Moabite tribe, was married to Boaz, and she was a heroine of the Old Testament. She was also the Great Grandmother of King David. That King David, the father of King Solomon, who built the Temple? Ruth became pregnant, and married Boaz. He was quite a bit older being 80, while Ruth was 40. The book says that Boaz dies the next day. That must have been some wedding night.

From this point on, all the descendants of Ruth, were known simply as “Sons of the Widow”. A genetic title if you will. A genealogy can be traced. Ruth gives birth to the first “Son of the Widow”, Obed, who grows up and bears his son Jesse, who bears his son David who bears his sons Solomon and Nathan.

Using the lineage given in the Gospels of the Christian Bible, Jesus the Nazarene is a descendant of Ruth, making him also, a “Son of the Widow” or “Widow’s Son”.

There are forty-five generations from Ruth to Jesus. This leaves an interesting problem for us as Masons. Nowhere in the lineage mentioned in the Bible does it refer to Hiram Abiff.

Knowing this, it seems the trail grows cold in the search for Hiram Abiff’s title of “The Widow’s Son”. The Grail legends were written in a way that lends itself to allegory and therefore, the story cannot be just assumed to mean that Hiram was literally just a son of woman who lost her husband. These legends early on establish this title and what it means, which is a descendant of Ruth or more aptly a descendant of Boaz, either the 31st or 30th generation from Adam if you rely on Luke’s genealogy.

Could Hiram Abiff be related somehow to the historical Jesus the Nazarene? The Gospels leave either a cold trail or a definitive “no,” since he isn’t mentioned at all in the genealogy given by Luke or Matthew.

Determining that the term “Widow’s Son,” a flip flop of the term “Sons of the Widow,” was not actually meant to refer to a man whose father had passed, but rather the

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epithet given to the offspring and lineage of Ruth, heroine of “The Book of Ruth” or “Scroll of Ruth” presented in the Old Testament.

When Hiram Abiff is referenced as being a “Widow’s Son”, it is implied that he was of the line of Ruth, who was married to Boaz and from them, according to Luke, a continued line to King David, King Solomon and eventually to Jesus the Nazarene. The problem here is that nowhere in the lineages mentioned in Luke or Mathew does Hiram show up. Was he a distant relative or cousin?

King Solomon was also a “Widow’s Son” in the sense of being of the lineage of Ruth. Is this why King Solomon called for a Tyrian which was handpicked to be the architect of the Jewish Temple of the God of Israel? Could Solomon have hired Hiram since they were family?

Doing detective work in genealogy can be taxing enough when researching ancestry just a few generations removed from the researcher, a task made much more difficult using biblical origins as references.

The lineage of Jacob is vital to this story. Twelve generations prior to the time of King Solomon, and eight generations prior to the time of Boaz, the twelve sons of Jacob were the founders of the twelve tribes of Israel. The fourth son of Jacob, Judah, was of the line that included the wise King, and extended through him to Jesus the Nazarene. The sixth son, Naphtali, was the founder of the line that included Hiram Abiff.

It is elementary to suggest that at the time

of Jacob the designation of “Widow’s Son” had not yet been used, however, in his offspring, through time until we reach the time of Ruth, and from then on, it is not so unthinkable that the lineage would have used this epithet when speaking of their heritage or when scholars were recording the history of the time or even the Gospels.

What is it about this lineage which draws the title to it? What was so special? The three largest monotheistic religions, Judaism, Christianity and Islam all regard it [the lineage] with reverence. After all, this lineage contains Adam, Enoch, Noah, Shem, Abraham, David, Solomon, Nathan, Zerubbabel and Jesus the Nazarene.

Perhaps the coincidence which ties this lineage together is the ability to create. According to Luke, the line starts with Elohim (The Great Architect of the Universe) and then to Adam. The Christian Bible does not specifically make any magnificent claims to what Adam had ever built, however several other men in this lineage in fact are great builders.

Enoch was the builder of the mythological underground temple consisting of nine vaults with an altar where on the “Stone of Creation” and the Tetragrammaton were said to have been hidden. These legends are featured in the York and Scottish Rites namely the 7th degree in the York Rite called “The Holy Royal Arch” and the 13th degree of the Scottish Rite Southern Jurisdiction, called the “Royal Arch of Solomon”. In recent years it has even been sug-



The Grand Master, Hiram Abiff, known in some sources as “The Widow’s Son”

gested that Enoch was the builder of the Great Pyramid at Giza. The ancient Egyptians are said to have known the Great Pyramid as "The Pillar of Enoch".

A somewhat obscure reference to that is found in the Bible, "In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt..." Isaiah 19:19.

Noah of course built the mythological Ark to house all of the creations of God that were spared in the legend of the great flood.

Abraham or Abram and his son Ishmael are purported to have built the Kaaba, a cube shaped building in Arabia which is one of the holiest sites for Brothers of the Muslim faith.

King David built a city and his palace and had sons, one of whom was King Solomon, who was responsible for the Temple of Solomon, which we all know is at the center of the teachings of our noble craft. These builders in the original line or "Alpha Lineage" the line that according to Luke starts with God and leads to Jesus the Nazarene go on and on with fantastic accomplishments.

Let us not forget however that there is the allusion to the building of the spiritual temple, a spiritual artificer which Jesus the Nazarene seemed to personify and ages before then the character Freemasonry calls its patron, Hiram Abiff. The hand-picked chief architect of the Temple of God. A man to emulate in his duty and fe-

alty to his brothers, both Hiram of Tyre and King Solomon, this is the man we learn about in our degrees and indeed try to emulate.

The "Alpha Line" is synonymous with "The Widow's Son". It could merely be the separation of the generational gap and a more coded obscure way of saying "of the Tribe of Judah" without being abrasive.

It could be that the Tribe of Judah was the main branch of this line and that The Widow's Sons are an offshoot of the original line but whose closeness to the original line needed to be preserved by means of a title given to these builders.

In the end, we will never know if Adam, Jesus the Nazarene or Hiram were truly related, however it is clear that The Widow's Son is a title given to the offspring of Ruth and her descendants. It is also clear that Freemasonry calls its patron Saint Hiram Abiff a "Widow's Son", who was a builder and that the lessons taught philosophically within our Masonic system have much to do with building as well, the main difference is that we are building our spiritual temples. In the Masonic system we follow in the footsteps of Hiram Abiff but we not only represent him, we physically become him in the degrees and in the end we all end up a "Widow's Son". Becoming a Master Mason we all end up being builders of fantastic edifices of hearts, minds and souls.

So brethren, I ask you, "Who is the Widow's Son?" Look in the mirror brothers and you will surely see him.

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Registrations & Payment done electronically

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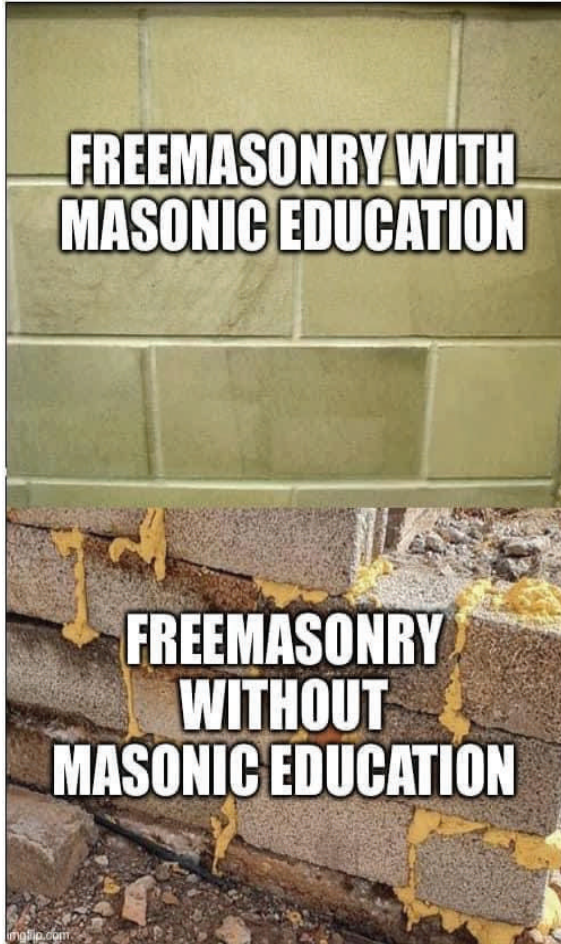
Personal Mentors may be requested

Email us at masonic.college@gmail.com

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GO FORTH TO SERVE

Visit us on the Grand Lodge Website www.grandlodge.on.ca

JOKES, MEMES & ACTIVITIES



What did he say?

">E3E.F.F.E.V ΓV >ΠO 3.E.V> Γ.3.Γ.E.F.>J.O> >NΓ.Γ.Γ
 Γ.Γ. Γ.Γ.C.O. L.E.3.O.V Γ.O>E <V J> 3.Γ.3.O.Γ.Γ.N
 Λ.O.F.< L.L.O.J.O. Γ>,'V Γ.O.F.C.O.L> V.N.O.O. Γ> J.F.-
 F.Γ.Λ.O.V J.Γ.Γ. Γ> Γ.<>V Γ>V.O.Γ.C Γ.Γ. E.<F. Π.N.Γ.V.
 Γ> Π.E.Γ.O.V >N.J> V.O,'Λ.O Γ.O.J.F.Γ.O.O V.E.3.O.>NΓ.Γ.Γ
 C.F.E.3. <O.V>O.F.3.J.<."

U.F.E.>Π.O.F. J.E.N.O. V.J.<O.O



The W.Master's entrance The new Master has made some changes



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
Grand Master	M.:W.:Bro. Jamie R. Ireland	The Barton No. 6 (A)	Hamilton Scottish Rite Building 4 Queen St. S.	2nd Wednesday
Deputy Grand Master	R.:W.:Bro. Arthur M. Di Cecco			
DDGM - Hamilton District A	R.:W.:Bro. Brampton Gushway	Union No. 7 (B)	Grimsby 103 Mountain Street	2nd Thursday
DDGM - Hamilton District B	R.:W.:Bro. Brian J Muir			
DDGM - Hamilton District C	R.:W.:Bro. Steven W. Badger	St. John's No. 40 (A)	Hamilton Scottish Rite Building 4 Queen St. S.	3rd Thursday
Senior Grand Warden	R.:W.:Bro. Prince D. Selvaraj			
Junior Grand Warden	R.:W.:Bro. Shawn W. Hewlett	The Harmony No. 57 (B)	Canfield 9550 York Street	2nd Wednesday
Grand Treasurer	R.:W.:Bro. Sydney Schatzker			
Grand Secretary	M.:W.:Bro. Lou Domjan	Battlefield No. 61 (B)	Hamilton Scottish Rite Building 4 Queen St. S.	4th Monday
Grand Stewards 2024-2025	V.:W.:Bro. Paul A. Ross			
	V.:W.:Bro. Johnathan W. Stewart	The Electric-Valley No. 100 (C)	Hamilton Scottish Rite Building 4 Queen St. S.	2nd Monday
	V.:W.:Bro. Robert G. Gordon			
Assistant Grand Chaplain	V.:W.:Bro. J. Emerson Shannon	St. Clair No. 135 (A)	Milton 6321 Highway 25, Milton	1st Thursday
Grand Librarian	V.:W.:Bro. Ian M. Donald			
District A Secretary	W.:Bro. Dioclecio de Brito	Burlington Reunion No. 165 (A)	Burlington 459 Brant St.	2nd Monday
District B Secretary	W.:Bro. Scott R. Miller			
District C Secretary	W.:Bro. Adrian Haigh	Wentworth No. 166 (B)	Stoney Creek 1 Kings Street W.	3rd Tuesday
PMA DIRECTORS 2024-2025				
President	R.:W.:Bro. Zavar Byramjee	Seymour No. 272 (C)	Ancaster 419 Wilson Street E.	2nd Tuesday
1st Vice-President	V.:W.:Bro. Dale Chapman			
2nd Vice-President	R.:W.:Bro. Robin J. Colville	Dufferin No. 291 (C)	West Flamborough 200 Highway 8	3rd Thursday
Treasurer	W.:Bro. Dioclecio de Brito			
Secretary	R.:W.:Bro. Thomas F. Peddle	Temple No. 324 (C)	Hamilton Scottish Rite Building 4 Queen St. S.	2nd Tuesday
PM eh! Newsletter Editor	V.:W.:Bro. James P. John			
Immediate Past President	R.:W.:Bro. Michael R. Martin	Waterdown No. 357 (A)	Millgrove Waterdown – HWY 6	3rd Tuesday
		Oakville No. 400 (A)	Oakville 125 Thomas St.	1st Tuesday

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

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

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...

Life... explained

(Author unknown)

God created the dog and said, "sit all day by the door of your house and bark at anyone who comes in or walks past. For this, I will give you a life span of 20 years."

The dog said, "that's a long time to be barking. How about only 10 years and I'll give you back the other 10 years?"

God agreed.

Then, God created the monkey and said, "do tricks and make people laugh. For this I will give you a 20 year lifespan."

The monkey said, "tricks for 20 years? How about I give you back 10 like the dog did?"

God agreed.

Thereafter God created the cow and said, "you must go into the field with the farmer everyday. Have calves and give milk to support the farmer's family. For this, I will give you a lifespan of 60 years." The cow said, "that's kind of a tough life for 60 years. How about 20 and I'll give you back the other 40."

And God agreed again.

Then, God created man and said, "eat, sleep, play, marry, and enjoy your life. For this, I will give you a lifespan of 20 years."

But man said, "only 20 years? Could you possibly give me my 20, the 40 the cow gave back, the 10 the monkey gave back and the 10 the dog gave back? That makes 80, okay?"

"Okay", said God. "You asked for it."

So that is why for our first 20 years, we eat, sleep, play, and enjoy ourselves.

For the next 40 years, we slave in the sun to support our families. For the next 10 years, we do monkey tricks to entertain the grandchildren. And for the last 10 years, we sit on the front porch and bark at everyone.

Life has now been explained to you.

“Freemasonry is 'veiled in allegory and illustrated by symbols' because these are the surest way by which moral and ethical truths may be taught. It is not only with the brain and with the mind that the initiate must take Freemasonry but also with the heart.”

C.H. Claudy

www.famousmasons.com



“What we have done for ourselves alone, dies with us; what we have done for others and the world, remains and is immortal”

*Brother
Albert Pike*



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