

Hiram's Lighthouse



PROVIDING MASONIC *LIGHT* FROM ONTARIO DISTRICT

DDGM:

R.W. Bro. Michael Stephenson

District Secretary:

V.W. Ian McKenzie

Ontario District

www.ontariodistrictmasons.com

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Nullius in verba

Leadership & Mentoring

... by the Lighthouse Beam

Administration

Hiram's Lighthouse - August 1, 2025
Grand Lodge Merit Award Winner for District Newsletter 2008



Summer Edition.

"A good rule of thumb is that the space between them is about the width of one eye, almost as if a *third* eye could fit between them"

...Now here's a Lodge in



GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO

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

Grand Master

February 11, 2025

To: All Lodges in the Toronto and York Districts
Members of the Toronto and York Districts Review Committee
DDGMs of the Toronto and York Districts
DDGM of the Ontario District

Subject: Recommendations of the Toronto and York Districts Review Committee

I am pleased to announce that your Grand Master approved the recommendations of the Toronto and York Districts Review Committee.

Future Districts – Effective July 17, 2025

Toronto Don Valley District buildings

Thornhill Masonic Temple, 30 Elgin Street, Thornhill
York Masonic Temple, 1100 Millwood Road, Toronto

Toronto East District buildings

none

Toronto Humber Valley District buildings

Annette Street Temple, 151 Annette Street, Toronto (a.k.a Toronto West Temple)
Connaught Masonic Temple, 23 Superior Avenue, Etobicoke
Mississauga Masonic Temple, 45 Port Street, West, Mississauga
Weston Masonic Temple, 2040 Weston Road, Toronto
84 Old Burnhamthorpe Road, Etobicoke (future temple)

Toronto West District buildings

Caledon Masonic Temple, 6028 Old Church Road, Caledon East
Ronald E. Groshaw Masonic Temple, 955 Clark Blvd, Brampton
Streetsville Masonic Temple, 11 Thomas Street, Mississauga (Streetsville)

York District buildings

Aurora - 57 Mosley Street	Queensville - 20366 Leslie St. (future temple)
Bradford - 1 Barrie Street	Richmond Hill - 112 Crosby Avenue
Bolton - 16 Nancy Street	Schomberg - 107 Main Street
Maple - 2142 Major Mackenzie Dr. W.	Stouffville - 279 Second Street
Mount Albert - 70 Main Street	Sutton - 68 High Street
Newmarket - 441 Millard Avenue	Uxbridge - 26 Spruce Street

Ontario District buildings (in addition to existing)

Claremont Masonic Temple, 4953 Old Brock Road, Claremont
Quaker Meeting House, 457 Kingston Road West, Ajax
Whitby Masonic Centre, 203 Cochrane Street, Whitby

Please see the Lodge Locations schedule attached.

To exit full screen, press Esc

Lodges that move to the future temple located at 84 Old Burnhamthorpe Road, Etobicoke shall be assigned to the Toronto Humber Valley District effective the relocation date.

Lodges relocating after July 17, 2025 will be assigned to the District serving such building location effective the relocation date.

Section 51 of the Constitution requires all District Deputy Grand Masters to be **elected**. Grand Lodge will provide a template outlining what is required in each District to ensure District Deputy Grand Masters are elected in compliance with the Constitution.

Lodges presently in the Toronto and York Districts will vote for the 2025-2026 DDGM in their current District, except Toronto East District which will cease to exist effective July 17, 2025. Lodges in the Toronto East District will not have a DDGM to vote for in June 2025, however they will be able to vote for Grand Lodge Officers and Members of the Board of General Purposes in July 2025. All lodges should register during the DDGM voting registration period.

The District Deputy Grand Masters of the Toronto Districts and the York District shall call a special meeting with all lodges in their respective District as soon as practical to allow the District Representatives of the Review Committee to present the future Districts and to answer any questions.

I thank everyone for all the hard work and deliberations over the past several years resulting in recommendations to determine the future that will benefit our great fraternity.

Sincerely and fraternally,

Grand Master
Jamie R. Ireland

Lodge Locations

Thornhill Masonic Temple, 30 Elgin Street, Thornhill

Patterson Grey Lodge No. 265
Doric Lodge No. 316
Mount Sinai - Pillars Lodge No. 522
High Park Melita Lodge No. 531
Mosaic Lodge No. 559
Dufferin Daylight Lodge No. 570
Remembrance Lodge No. 586
Quinte St. Alban's Lodge No. 620
Grenville Lodge No. 629
Scarboro Lodge No. 653
Kroy Lodge No. 676

York Masonic Temple, 1100 Millwood Road, Toronto

St. Andrew's No. 16 perpetuating St. John's No. 75
Ionic Lodge No. 25
Zetland Wilson Lodge No. 86
York Lodge No. 156
St. George Lodge No. 367
Alpha Tuscan Lodge No. 384
Acacia Lodge No. 430
The Beaches Lodge No. 473
Harcourt Lodge No. 581
Fairbank Lodge No. 592
Caledonia Lodge No. 637
Simcoe Lodge No. 644
Universe Lodge No. 705

Annette Street Temple, 151 Annette Street, Toronto (a.k.a Toronto West Temple)

Victoria Lodge No. 474
University Lodge No. 496
General Mercer Lodge No. 548
Kilwinning Lodge No. 565

Connaught Masonic Temple, 23 Superior Avenue, Etobicoke

Superior Lodge No. 501
Anthony Sayer Lodge No. 640

Mississauga Masonic Temple, 45 Port Street. West, Mississauga

Georgina Lodge No. 343
The Sunnylea Lodge No. 510
Mississauga Lodge No. 524
Trillium Lodge No. 575
Maple Leaf Lodge No. 600
Kingsway Lodge No. 655
Bridgewood Lodge No. 713
Anniversary Lodge No. 733

Weston Masonic Temple, 2040 Weston Road, Toronto

Humber Lodge No. 305
Orient Lodge No. 339
Zeta-Shamrock Lodge No. 410
Antiquity Lodge No. 571
Astra - Mt Dennis Lodge No. 599
Heredom Lodge No. 749

84 Old Burnhamthorpe Road, Etobicoke (future temple)
future temple

Caledon Masonic Temple, 6028 Old Church Road, Caledon East
Peel Lodge No. 468

Ronald E. Groshaw Masonic Temple, 955 Clark Blvd, Brampton

Ionic Lodge No. 229
Flower City Lodge No. 689
Unity Lodge No. 710
Chinguacousy Lodge No. 738
Ibroy Lodge No. 740

Streetsville Masonic Temple, 11 Thomas Street, Mississauga (Streetsville)

River Park Lodge No. 356
South Gate Lodge No. 674
Joseph A. Hearn Lodge No. 685
West Gate Lodge No. 734

Aurora - 57 Mosley Street, Aurora

The Rising Sun Lodge No. 129
Robertson Lodge No. 292
Mimosa Lodge No. 576

Bradford - 1 Barrie Street, Bradford

Simcoe Lodge No. 79

Bolton - 16 Nancy Street, Bolton

True Blue Lodge No. 98

Maple - 2142 Major Mackenzie Dr. W., Maple

Maple Lodge No. 54
Blackwood Lodge No. 311
Wellington Lodge No. 635

Mount Albert - 70 Main Street, Mount Albert

Sharon Lodge No. 97
Rowland Lodge No. 646

Newmarket - 441 Millard Avenue, Newmarket

Tuscan Lodge No. 99
Corinthian Lodge No. 481

Queensville - 20366 Leslie St., Queensville (future temple)

future temple

Richmond Hill - 112 Crosby Avenue, Richmond Hill

King Solomon's Lodge No. 22
Richmond Lodge No. 23
Imperial East Gate Lodge No. 543
The Lodge of Fellowship No. 702

Schomberg - 107 Main Street, Schomberg

Union Lodge No. 118

Stouffville - 279 Second Street, Stouffville

Richardson Lodge No. 136

Sutton - 68 High Street, Sutton

Malone Lodge No. 512

Uxbridge - 26 Spruce Street, Uxbridge

Zeredatha Lodge No. 220

Claremont Masonic Temple, 4953 Old Brock Road, Claremont

Markham Union Lodge No. 87
Brougham Union Lodge No. 269

Quaker Meeting House, 457 Kingston Road West, Ajax

Doric Lodge No. 424

Whitby Masonic Centre, 203 Cochrane Street, Whitby

Coronati Lodge No. 520
Canada Friendship Lodge No. 532
Birch Cliff Lodge No. 612
West Hill Lodge No. 670
Wexford Lodge No. 683

**Grand Lodge of AF & AM of Canada
in the Province of Ontario**

363 King Street West
Hamilton, Ontario
Canada
L8P 1B4

A poster for a BBQ & Corn Roast event. The background is a close-up of food cooking on a grill with flames. A yellow circle on the left contains the text "\$15 per person" and "\$30 Family". The main title "BBQ & CORN ROAST" is in large, bold, white and yellow letters. Below it, "WINDREACH FARMS" is in yellow. The date "AUG 16th" is in white. The time "BEGINS 11 AM" is in white. The address "312 Townline rd, Ashburn" is in white. Below the address, it says "Please see a Warden for Tickets" and "All proceeds go towards Windreach farms and District Charity".

\$15 per person
\$30 Family

**BBQ
&
CORN
ROAST**

BEGINS
11 AM

AUG
16th

WINDREACH FARMS

312 Townline rd, Ashburn
Please see a Warden for Tickets
All proceeds go towards Windreach farms and District Charity

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HANDS-ON

**Hands-On: Markwell Memento Mori
Watch With Masonic Guild
Freemason Dial**

aBlogtoWATCH Article [Here](#)

Trestle Board

ONTARIO DISTRICT EVENTS CALENDAR

Today

< >

August 2025

Month

SUN 27	MON 28	TUE 29	WED 30	THU 31	FRI Aug 1	SAT 2
• 9am Whitby ma					• 8am Eric's Brea	
3	4	5	6 • 7:30pm District	7	8 • 10am 19th Annu	9 • 11am Annual Fai
10 • 9am Whitby ma	11	12	13	14	15	16 • 11am BBQ & Coi
17	18	19	20 • 4pm Corn Roas	21	22	23
24	25	26	27	28	29	30
31	Sep 1	2 • 7:29pm Canada • 7:30pm Mount 2	3 • 7:30pm Durhan • 7:30pm West Hi • 7:30pm Victoria	4 • 7:30pm F2F Dor	5 • 8am Eric's Brea • 7:30pm Wexfor	6 • 9am Emergent

Ontario District Events Calendar

Events shown in time zone: (GMT-04:00) Eastern Time - Toronto

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Google Calendar

Ontario District Trestleboard Link [Here](#)



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This Month in History

August 1, 1838 - Slavery was abolished in Jamaica. It had been introduced by Spanish settlers 300 years earlier in 1509.

August 1, 1944 - Anne Frank penned her last entry into her diary. "[I] keep on trying to find a way of becoming what I would like to be, and what I could be, if...there weren't any other people living in the world." Three days later, Anne and her family were arrested and sent to Nazi concentration camps. Anne died at Bergen-Belsen concentration camp on March 15, 1945, at age 15.

August 1, 1944 - The Warsaw Uprising began as the Polish Home Army, numbering about 40,000 Polish patriots, began shooting at German troops in the streets. The Nazis then sent eight divisions to battle the Poles, who had hoped for, but did not receive, assistance from the Allies. Two months later, the rebellion was quashed.

Birthday - Star-Spangled Banner author Francis Scott Key (Freemason 1779-1843) was born in Frederick County, Maryland. After witnessing the British bombardment of Fort McHenry on the night of September 13-14, 1814, he was enthralled to see the American flag

still flying over the fort at daybreak. He then wrote the poem originally entitled Defense of Fort McHenry which became the U.S. National Anthem in 1931.



(True Statement) Star Spangled Banner = National Anthem



Looking for the light?
Look to the east,
or enter and reveal it.

Grand Lodge Website
www.grandlodge.on.ca

Nature & Science

CLASSICAL MUSIC

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MAGAZINE

Why did Mozart join the Freemasons?

excerpt from BBC music magazine

...Connections matter. But a much stronger reason for Mozart's attraction to Freemasonry was the philosophy that it promoted. For the German writer Gotthold Lessing, this involved a 'brotherly love' (all Masons in Mozart's time were men) which viewed all human beings 'high and low, rich and poor' as a single family, 'created by one Almighty being for the aid, support and protection of each other'. These values broadly aligned with those of the Enlightenment period, and appealed to many of its leading artistic figures including Voltaire, [Haydn](#), and Goethe, all of whom were Masons.

But Mozart was a Catholic...

But how, scholars have often wondered, did Mozart square his Freemasonry with the Catholic faith which he continued to practise? As recently as 1738, Pope Clement XII had banned Catholics from becoming Freemasons, whose free-thinking approach to social issues and morality was seen as dangerously challenging to the church's authority. For Mozart, no such clash of interests existed. 'Beneficence' was for him, as scholar Nicholas Till puts it, 'not a substitute for religion but an expression of it'.

Religion and politics were, in fact, taboo subjects at Masonic meetings, where the aim was to avoid the ideological wranglings and disputations of daily living, and point members towards more unifying, practically useful conversations. Mozart thrived in this environment. He was, by all accounts, a regular attendee at lodge meetings, and within months had ascended to the third and highest degree of 'Master Mason'.

Mozart's best-known Masonic work

Before long, he was also writing music for a variety of Masonic functions. For the opening of a new temple building, for instance, he gifted the sunny [cantata](#) *Laut verkünde unsre Freude* ('Loudly may our joy be sounded'), while for the funeral of two lodge-brothers he wrote the masterly *Maurerische Trauermusik* ('Masonic Funeral Music').

But the crowning glory of Masonic influence in Mozart's music was undoubtedly his opera *Die Zauberflöte* ('[The Magic Flute](#)'), premiered two months before he died in 1791 in Vienna. His friend

and fellow Mason Emanuel Schikaneder wrote the libretto, whose tale of ritual trials on the path to enlightenment closely mirrors Masonic practice. Scholars have also traced Masonic symbolism in the music, not least in the solemnly resounding, three-chord wind and brass fanfare at the heart of the overture.

'His excellent heart'... how the Freemasons remembered Mozart

Yet for all his musical achievements, when Mozart died it was his qualities as a human being that his fellow Masons remembered most. 'His excellent heart', the oration given at his lodge stated, should not be forgotten. 'Brotherly love, a peaceable disposition, advocacy of a good cause, beneficence, a true, sincere sense of pleasure whenever he could help one of his Brethren with his talents: these were the chief characteristics of his nature.'



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[Revolution Around the World](#)

Canada and the American Revolution | Revolution Around the World

What was happening in Canada in 1776?

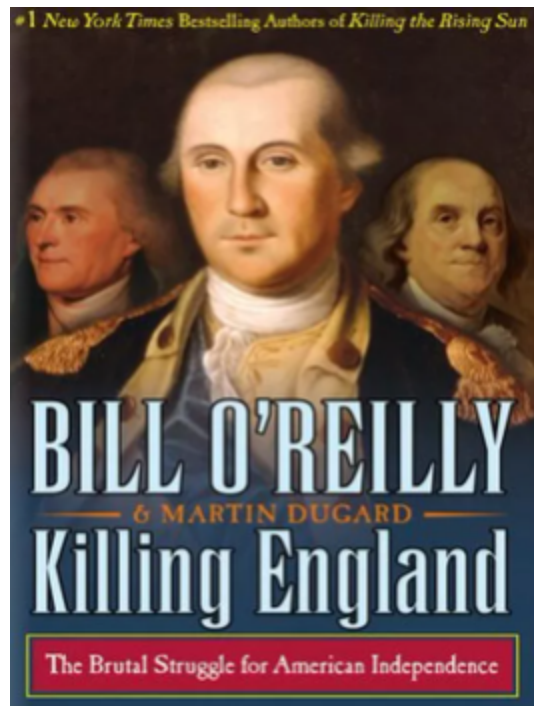
In 1776, Canada was a massive region, divided into different zones with different governments, all nominally controlled by the British Empire. Most of Canada was inhabited by Native Americans of various nations who farmed, hunted, and traded with Europeans. The winter pelts of animals were the key commodity in the fur trade, driven by the demand for felt hats and fashion accessories in Europe and around the world. This global trade connected Canadians — Native American, European, and Métis (people with mixed ancestry) — with people in regions further south and across the Atlantic in Europe. France had long dominated the region, but when the Seven Years' War ended in 1763, France ceded its Canadian territory to Great Britain. Native Americans exerted substantial control regardless of colonial claims, as demonstrated in events like Pontiac's Uprising in 1763-1765 and the subsequent influence of Native groups. Though the population of newly arrived British Protestant settlers was rising, even after 1763, most Euro-Canadians were of French heritage and Catholic. In 1775, in an effort to integrate these colonists into the Empire, the British issued the Quebec Act, which restored elements of the old French property and law systems and guaranteed freedom of worship to

Catholics. In New England and further south, British Americans — offended by the Act's toleration of a former enemy and generally subscribing to widespread anti-Catholic sentiments that were enforced by British law in many parts of the Empire — included the Quebec Act as one of a series of British policies they dubbed the "Intolerable Acts," driving them closer to open rebellion.

When did Canada become involved in the American Revolution?

Canada was part of the American Revolution from the very beginning. Its landmass and lucrative trade made it particularly important to the British as well as to the aspiring Revolutionaries. When the First Continental Congress met in Philadelphia in 1774, among their first orders of business was composing an address to the inhabitants of Quebec advocating for a shared cause of American liberty and the defense of traditional British rights. In 1775, while Washington's new Continental Army besieged British troops in Boston, other soldiers under Revolutionary commanders Richard Montgomery and Benedict Arnold marched north to Quebec City. Their campaign failed, and the army retreated the following spring. A few smaller incursions in Nova Scotia 1776 — including one that inspired the raising of the Continental Marines — produced similar results.





**Audio e-Book Available for FREE through the
Toronto Public Library Libby app.**

The Revolutionary War as never told before.

The breathtaking latest installment in Bill O'Reilly and Martin Dugard's mega-bestselling Killing series transports listeners to the most important era in our nation's history, the Revolutionary War. Told through the eyes of George Washington, Benjamin Franklin, Thomas Jefferson, and Great Britain's King George III, *Killing England* chronicles the path to independence in gripping detail, taking the listener from the battlefields of America to the royal courts of Europe. What started as protest and unrest in the colonies soon escalated to a world war with devastating casualties.

O'Reilly and Dugard recreate the war's landmark battles, including Bunker Hill, Long Island, Saratoga, and Yorktown, revealing the savagery of hand-to-hand combat and the often brutal conditions under which these brave American soldiers lived and fought. Also here is the reckless treachery of Benedict Arnold and the daring guerilla tactics of the "Swamp Fox" Frances Marion.

A must listen, *Killing England* reminds one and all how the course of history can be changed through the courage and determination of those intent on doing the impossible.

**Everything You Need to Know About the Thinker, Rodin's
Best-Known Monumental Work**



Left: A. Rodin – The Thinker, 1880, via Creative Commons / Right: A. Rodin by George Charles Beresford, 1902, via Creative Commons

When French artist Auguste Rodin made a bronze figure of a thinking man for his famous composition, *The Gates of Hell*, he could not have possibly imagined the level of popularity the piece would have in the following years and decades. Measuring around 70 cm and destined to crown a tympanum of the bronze composition, *The Thinker*, originally titled *The Poet*, depicts a naked, seated man with tensed muscles and engrossed in thoughts.

First exhibited as an individual sculpture in 1888, *The Thinker* proved to be so popular that it was soon cast again and even enlarged, with many versions present worldwide today, from the Musée Rodin to Rodin's house in Meudon, and the Cleveland Museum of Art, among others.

The history of the piece proves the power of art in engaging public imagination and creating an affective rapport with audiences. But how did this fascinating piece come to be? *And what can it tell us about the social and cultural ideas of its times and the present moment?*

Auguste Rodin and Dante

Rodin's *The Thinker* (Le Penseur) or *The Poet* sculpture was part of a large composition, *The Gates of Hell*, that was never finished. Inspired by the Italian poet Dante Alighieri (Freemason? 1265–1324) and his celebrated *Divine Comedy*, the composition was conceived as a representation of the main characters from the poem and the eight circles of Hell, with Dante himself perched on the top, contemplating the scene below. While working on the piece, Rodin changed the concept several times and re-worked several of the main sculptural groups, removing some of them altogether from the composition.

The Thinker statue was commissioned for the Museum of Decorative Arts in Paris in 1880 that was eventually never built, but nonetheless, Auguste Rodin worked on this project intermittently until his death in 1917. Imagined adorning the museum doors, the piece comprised around 180 figures and groups, among which The Thinker and The Kiss (Le Baiser) stood out as individual sculptures and were later exhibited as such. Interestingly enough, The Thinker was removed from the original composition when it was displayed in 1900.

10 things to know about Rodin [here](#).

Rodin was fascinated with Dante's Divine Comedy, particularly Inferno, and was also inspired by other artworks, such as Lorenzo Ghiberti's Gates of Paradise, a 15th-century bronze doors at the Baptistery of St. John in Florence, and Michelangelo's sculptures and The Last Judgement fresco in creating The Gates. However, Dante's influence is felt the strongest, as thematically Rodin's work shows the circles of Hell as Dante described them.

The last decades of the 19th century were marked by nationalist movements around Europe. They reinvigorated interest in Dante, *not just as an important figure for Italian unification but also as a symbolic one that would support people striving for self-rule*, based on his documented criticism of the papacy. Although Rodin's direct choice of Dante may be explained through art historical references, the general climate in Europe and the changing social and political context of the period also spotlighted Dante and his oeuvre.

The Thinker

The figure of The Thinker, reflecting directly Carpeaux's Ugolino, 1861, and Lorenzo de Medici's sculpture carved by Michelangelo in 1526-31, corresponds with the chaotic scenes in the lower zones of The Gates, with figures twisted in emotive gestures. Instead of showing a poised figure, the sculpture participates fully in the struggles and tensions presented below and shows mental effort in physical terms.

It was initially assumed that the figure represents Dante, contemplating the scene below, but it later acquired a more universal meaning. Rodin himself best described The Thinker – *“what makes my Thinker think is that he thinks not only with his brain, with his knitted brow, his distended nostrils and compressed lips, but with every muscle of his arms, back, and legs, with his clenched fist and gripping toes.”*

Although envisioned as part of a larger sculptural work, The Thinker statue became a public monument in 1904, when the city of Paris installed a larger version of The Thinker outside of the Pantheon. The sculpture stayed there until 1922, when it was moved to the Musée Rodin.

The Thinkers Today

Today many casts of The Thinker exist, of which less than ten were cast and painted during Rodin's lifetime. Two of the early examples can be found in Paris, one over the grave of Rodin and his wife, while one of the last casts supervised by Rodin can be found in front of the Cleveland Museum of Art. The cast was acquired in 1916 and, in 1917 gifted to the museum. Others are scattered around the world including Stanford Museum and Philadelphia Museum of Art. The majority of the castings were done posthumously, although seven or eight of these were enlargements that Rodin started before his death. One of the castings is unauthorized and is currently located at the Kunsthalle Richard Kaselowsky-Haus in Bielefeld, Germany.

The process of the enlargement of The Thinker was not difficult, thanks to the assistance of Henri Lebosse and the use of a Collas machine for enlarging purposes. Lebosse developed an enlarging mechanism that would trace the original model onto another block of clay, allowing for its enlargement or reduction in size.

A fascination with the work started soon after it was first exhibited. A public petition was circulated to have the sculpture purchased and donated to the people of France. The petition succeeded, and the sculpture was placed outside the Pantheon. With the public interest came a shift in the bronze sculpture's symbolism as well. *Once seen as Dante, the sculpture now stood for "the ordinary workman, anonymous, unknown," and "the egalitarian society and the total republic,"* as one newspaper wrote.

Changing its meaning with times, one may wonder what interpretation the present moment would incur. A universal depiction of mental duress and contemplation, and one of the most recognizable sculptures of all times, *The Thinker embodies both "dream and action" and stands for individual struggles that may gain a collective significance.*



To Propagandize The West, Lenin Recruited A Corps Of “Useful Idiots”

Contrary to what you might have heard, there really was a world communist conspiracy. Its purpose was not just agitation but propaganda. To bring it about, V.I. Lenin (Not a Freemason) recruited a special corps of propagandists for what was to become the Communist International.

For a fanatic like Lenin, it wasn't enough merely to have a communist revolution in Russia. He wanted communism to take over the world, the fulfillment of Marx's exhortation "Workers of the world, unite!" according to Stephane Courtois and Jean-Louis Panne, authors of "The Black Book of Communism: Crimes, Terror, Repression," published in 1999.

Lenin also feared that unless other countries went communist, his own revolution would be doomed to collapse under economic failure.

This drove him to try something new at the time: a special corps of "useful idiots." (The term is actually not Lenin's, but that of economist Ludwig von Mises.) These foot soldiers would push his revolution in every country — co-opting and subverting democratic processes, fomenting strikes, installing secret armies and, above all, propagandizing according to Moscow's dictates.

From its inception, the corps "became a cover and a tool of the Russian Communist Party's activities in the international arena," wrote Russian historian Dmitri Volkogonov in his "Lenin: Life and Legacy" (1994).

Also known as the Comintern, Communist International was convened as the Third International in March 1918 with all the known communist parties of Europe and Asia.

The first meeting drew only 30 attendees, with only Germany prominently represented from abroad, and just 17 signing the manifesto.

But within a couple of years, the low participation reversed as the Bolsheviks' ruthless success in Russia took hold, stirring the minds of leftists not only with its "prestige, experience and political power," as Courtois and Panne noted, but also because of a seemingly bottomless pit of money, according to Volkogonov, shoveled out right from the start.

"Moscow was handing out money to all kinds of people, millions of gold rubles, dollars, pounds, marks, lire, crowns and so on, all raised by selling off the tsarist gold reserves, the valuables looted from the churches and confiscated from the bourgeoisie," Volkogonov said.

The cash spent for this purpose exceeded the money Lenin directed to relieve famine, which by 1921 had killed 6 million Russians.

The communist parties of Italy, France, Germany, Korea, Hungary, Bulgaria and Persia were among the recipients of Lenin's largesse. But one of the largest was the Communist Party U.S.A.

In Volkogonov's "The Rise and Fall of the Soviet Empire" (1998), cash was shipped to U.S. parties through individuals named Kotlyarov (209,000 rubles), Khavkin (500,000 rubles), Anderson (1,011,000 rubles) and the journalist John Reed (1,008,000 rubles).

"Dozens of groups in other countries received similar cash injections over the years to start revolutionary movements and found parties, and the practice continued until 1991," Volkogonov wrote.

The cash didn't come without strings. As Lenin's vision of the Comintern gelled in the summer of 1920, some 21 conditions for membership were laid down, to be met with unquestioning obedience by all socialists who wished to be associated with the organization.

Among these, noted Courtois and Panne, were Mafia-like vows of loyalty, a willingness to carry out propaganda to prepare for civil war and a promise to do anything legal or illegal on Moscow's orders.

Above all, members had to follow the Kremlin's dictates to the letter.

"The Communist Party will only be able to fulfill its role if it is organized in a totally centralized fashion, if its iron discipline is as rigorous as that of any army, and if its central organization has sweeping powers, is allowed to exert uncontested authority, and enjoys the unanimous confidence of its members," Lenin said.

And so, in founding the Comintern, Lenin realized he had an echo chamber in the West to rationalize any of the Kremlin's actions. Hence,

the moniker "useful idiots."

At that same congress in 1920, Lenin told his new corps of foreign communists they should not be "doctrinaire but flexible" and should not "spurn the opportunities that the capitalist world affords through its rotten freedoms."

"Thus," according to historian Adam Ulam in "The Bolsheviks" (1965), "communists ought not to reject the chance to use parliaments, and to work through trade unions; if an occasion warrants, they should join in a bloc or even enter the opportunistic socialist parties."

A good communist, Ulam said, "struggled through legal and illegal means, and so the American or Swedish communist, though he lives in a society so different from the Russia of 1895, is told his party must have an illegal as well as legal apparatus."

It didn't take long for such a conspiratorial organization to start gathering dossiers on its own members to keep out infiltrators. These dossiers proved useful to the secret police of Lenin and later Joseph Stalin, especially the overseas predecessor to the KGB known as the GPU.

As dossiers were collected, and purges did away with suspected traitors to the revolution — via international roving secret police hit teams straight out of James Bond movies — the Comintern became dominated by secret police agencies such as GPU and later the NKVD and KGB, Volkogonov noted.

Conspiracies are good only as long as very few know of them. With the secret police dominating the organizations and most of the West catching on to their plans for world revolution, Stalin dissolved the Comintern in 1940.

But it amounted to only a name change: Secret police continued to funnel cash, agitation and propaganda to foreign communist parties at least through 1991, the year the Soviet Union collapsed.



Communist Party of China (CPC) has outlawed
Freemasonry within its borders

What are the 45 Goals of Communism Anyway? [HERE](#)

13. Do away with all loyalty oaths.

16. Use technical decisions of the courts to weaken basic American institutions by claiming their activities violate civil rights.

17. Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.

19. Use student riots to foment public protests against programs or organizations which are under Communist attack.

22. Continue discrediting American culture by degrading all forms of artistic expression. An American Communist cell was told to "eliminate all good sculpture from parks and buildings, substitute shapeless, awkward and meaningless forms."

25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV.

26. Present homosexuality, degeneracy and promiscuity as "normal, natural, healthy."

27. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a "religious crutch."

38. Transfer some of the powers of arrest from the police to social agencies.

40. Discredit the family as an institution. Encourage promiscuity and easy divorce.

41. Emphasize the need to raise children away from the negative influence of parents.

Nullius in verba

TRUE (is not equal to) UNTRUE (FALSE)

if Useful Idiots push dumb ideas?



What Wikipedia Teaches Us About Balancing Truth and Beliefs | Katherine Maher | TED

"That perhaps for our most tricky disagreements, seeking the truth and seeking to convince others of the truth might not be the right place to start. In fact, our reverence for the truth might be a distraction that's

getting in the way of finding common ground and getting things done. Now, that is not to say that the truth doesn't exist, nor is it to say that the truth isn't important. Clearly, the search for the truth has led us to do great things, to learn great things.

We all have different truths

But... I think if I were to really ask you to think about this, one of the things that we could all acknowledge is that part of the reason we have such glorious chronicles to the human experience and all forms of culture is because we acknowledge there are many different truths. And so in the spirit of that, I'm certain that the truth exists for you and probably for the person sitting next to you. But this may not be the same truth. This is because the truth of the matter is very often, for many people, what happens when we merge facts about the world with our beliefs about the world. So we all have different truths."

if Useful Idiots push dumb ideas?

Where do they come from?

THE HISTORY OF PHILOSOPHY

ANCIENT PHILOSOPHY

From Eastern & Western Greece
6th Century BCE – 529 CE*

PRESOCRATICS

FOCUS Physics, Mathematics,
Astronomy, Biology

LEGEND

STEMMING FROM AGREEMENT

STEMMING FROM REJECTION



*Before Common Era & Common Era

IONIAN PHILOSOPHERS

(640 – 475 BCE)



Thales of Miletus



Anaximander of Miletus



Anaximenes of Ephesus



Heraclitus of Ephesus

FOCUS Sought the principle of things, & the mode of their origin and disappearance.

PYTHAGORREANS

(582 BCE – 5th century BCE)



Pythagoras of Samos



Damon

Gave philosophy its name: "love of wisdom"
FOCUS Mathematics, Mysticism, Science

ELEATIC PHILOSOPHERS

(570 BCE – 5th century BCE)



Xenophanes of Colophon



Parmenides of Elea



Zeno of Elea

FOCUS Metaphysics, Relationship between change & eternal unity



Anaxagoras of Clazomenae (500 BCE)



Empedocles of Agrigento (492 BCE)

ATOMISTS

(5th century BCE)



Leucippus



Democritus

FOCUS Believed in the doctrine of atoms, or small primary bodies infinite in number, indivisible & imperishable

OLDER SOPHISTS

(5th century BCE – 375 BCE)



Protagoras



Gorgias



Hippias



Prodicus

FOCUS Grammar, Relativity, Agnosticism

GOLDEN AGE OF ATHENIAN PHILOSOPHY

PLATONISM

(469 – Present day)



Socrates



Plato

From Central Greece (469 BCE)

FOCUS The theory of forms, as well as a threefold division of philosophy into dialectic, ethics, & physics.



Aristotle

FOCUS Works scientifically from the particular to the universal. Philosophy as science. Ethics.

STOICS

(310 – 180 AD)



Zeno of Citium



Cleanthes of Assos



Chrysippus of Soli

CONTINUES IN ANCIENT ROME

FOCUS Practical application of previous thought. Virtue is good, vice is bad, everything else in the world is indifferent.

EPICUREANISM

(342 – BCE)



Epicurus

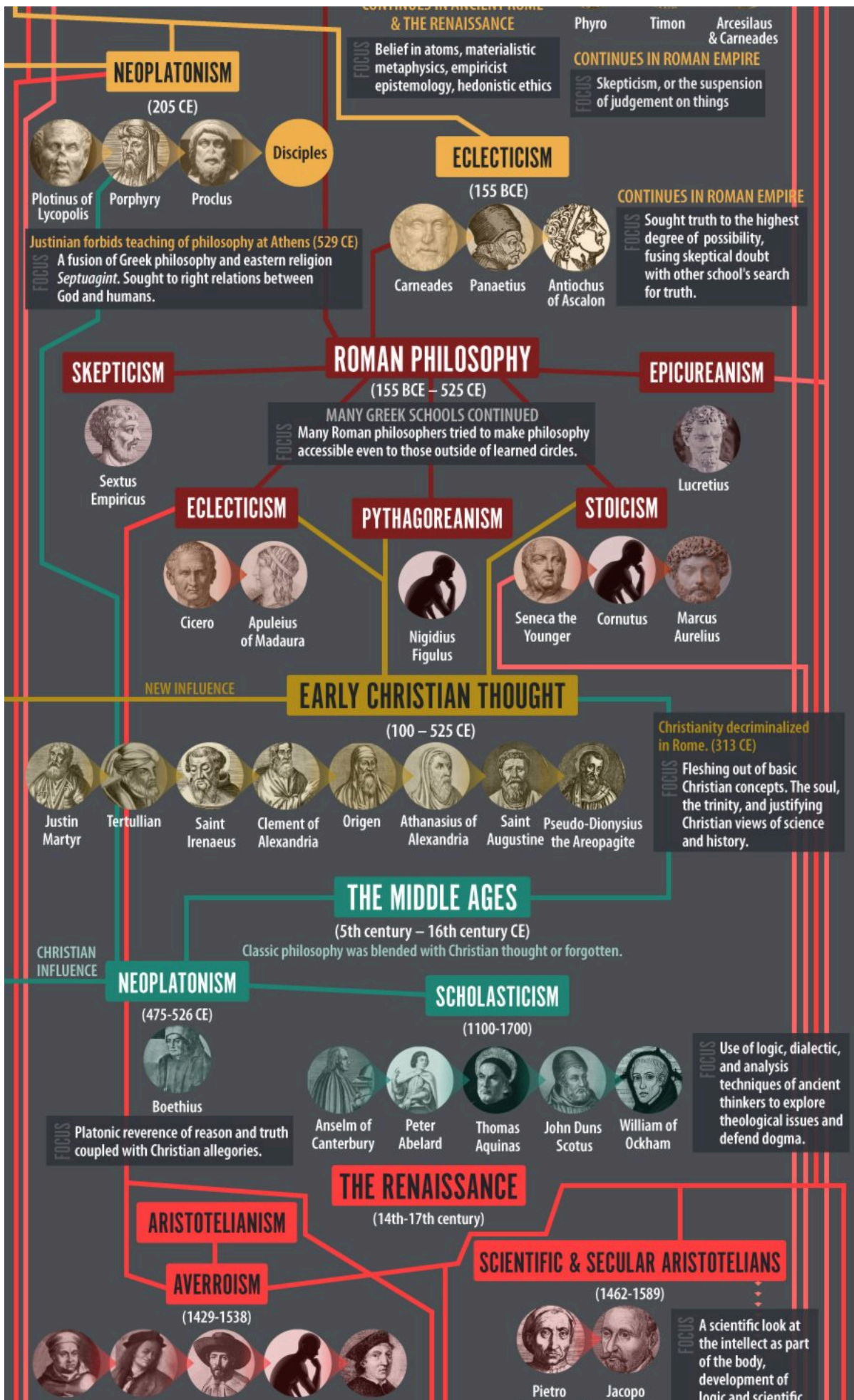
Followers

CONTINUES IN ANCIENT ROME

PYRRHONIAN SKEPTICISM

(365 BCE)





Paul of
Venice

Alessandro
Achillini

Elijah del
Medigo

Nicoletto
Vernia

Agostino
Nifo

Pomponazzi

Zabarella

method.

SOCIETY OF JESUS

(1492-1617)



Francisco
de Vitoria



Pedro
da Fonseca



Francisco
de Toledo



Francisco
Suarez

FOCUS

Immortality of the soul as justified in Aristotelian texts and commentaries.

FOCUS

Apply Aristotle to metaphysics and philosophy of law. Laid foundation for the law of nations and the just war theory.

HUMANISM

(1304-1536)



Francesco
Petrarca



Coluccio
Salutati



Leonardo
Bruni



Poggio
Bracciolini



Lorenzo
Valla



Rudolph
Agricola



Mario
Nizolio



Juan Luis
Vives



Petrus
Ramus



Desiderius
Erasmus



Niccolo
Machiavelli

PLATONISM

(1360-1547)



George
Gemistos
Plethon



Cardinal
Bessarion



Marsilio
Ficino



Giovanni
Pico della
Mirandola



Nicholas
of Cusa



Judah ben
Isaac
Abravanel



Pietro
Bembo

FOCUS

Heightened emphasis on moral philosophy, reform, and the good life instead of purely scholastic Aristotelianism.

FOCUS

Recovered Platonic and neoplatonic texts mixed with humanism to provide a new framework through which philosophy led one closer to God.

HELLENISTIC PHILOSOPHIES

STOICISM

(1304-1606)



Francesco
Petrarca



Justus
Lipsius

FOCUS

Man is responsible for his happiness. The scholarly life and ethical perfection are one, stoicisms ability to work as therapy against distress.

EPICUREANISM

(1417-1481)



Poggio
Bracciolini



Francesco
Filelfo



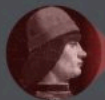
Cosma
Raimondi

FOCUS

Pleasure consists in pleasure of both the body and mind. Christian pleasure can be good and better than pagan good.

SKEPTICISM

(1469-1623)



Giovanni
Pico della
Mirandola



Agrippa von
Nettesheim



Michel de
Montaigne



Francisco
Sanches

FOCUS

The unreliability of the senses and the inability to justify what is knowledge. Used for attacks on paganism, science, and Aristotelianism.

NEW NATURAL PHILOSOPHIES

(1473-1639)



Nicolaus
Copernicus



Bernardino
Telesio



Francesco
Patrizi



Giordano
Bruno



Tommaso
Campanella

FOCUS

Rejection of Aristotelian science and attempts at a more honest scientific inquiry into the natural world.

MODERN PHILOSOPHY

(17th century-20th century)

RATIONALISTS

(1596-1716)



Rene
Descartes



Baruch
Spinoza



Nicolas
Malebranche



Gottlieb
Leibniz

EMPIRICISTS

(1632-1776)



John
Locke



George
Berkeley



David
Hume

FOCUS

Theories of knowledge should be grounded in experience and physical evidence. Sensory perception is

FOCUS A response to scholasticism through skepticism. Ordinary methods of science and reasoning are fallible but not false.

John Locke

George Berkeley

David Hume

involved in the formation of ideas, rather than innate notions.

POLITICAL PHILOSOPHY

(1588-1895)



Thomas Hobbes



John Locke



Jean-Jacques Rousseau



Jeremy Bentham



James Mill



John Stuart Mill



Karl Marx



Friedrich Engels

FOCUS Rethought the need for political structures, discussed what makes a government good, what rights and freedoms we have, and what duties citizens have.

GERMAN IDEALISM

(1724-1924)



Immanuel Kant



Johann Gottlieb Fichte



George W. Friedrich Hegel



Friedrich W. Joseph Schelling



Arthur Schopenhauer



Francis Herbert Bradley

FOCUS Related to skepticism in the assertion that reality is but a construct of our mind, and probably immaterial.

PRAGMATISM

(1839-2007)



Charles Sanders Peirce



William James



John Dewey



Richard Rorty

FOCUS The function of thought is not to describe, represent or mirror reality, instead thought is a tool for prediction, action, and problem solving.

ANALYTIC PHILOSOPHY

(1848-1970)



Gottlob Frege



Bertrand Russell



George Edward Moore



Moritz Schlick



Rudolf Carnap



Ludwig Wittgenstein

FOCUS Emphasis on clarity, formal logic, analysis of language, and the natural sciences.

ORDINARY LANGUAGE PHILOSOPHY

(1889-1976)



Ludwig Wittgenstein



J.L. Austin



Gilbert Ryle

FOCUS Push to eschew traditional philosophical theories. Belief that traditional philosophical programs are rooted in linguistic mistakes committed by philosophers. Remedied by the way words are used in everyday use.

EXISTENTIALISTS

(1813-1980)



Soren Kierkegaard



Friedrich Wilhelm Nietzsche



Karl Jaspers



Gabriel Marcel



Martin Heidegger



Jean-Paul Sartre

FOCUS Experiences of the individual are central. Moral and scientific thinking are not enough, a further set of categories based on authenticity is necessary.

PHENOMENOLOGY

(1859-1961)



Edmund Husserl



Martin Heidegger

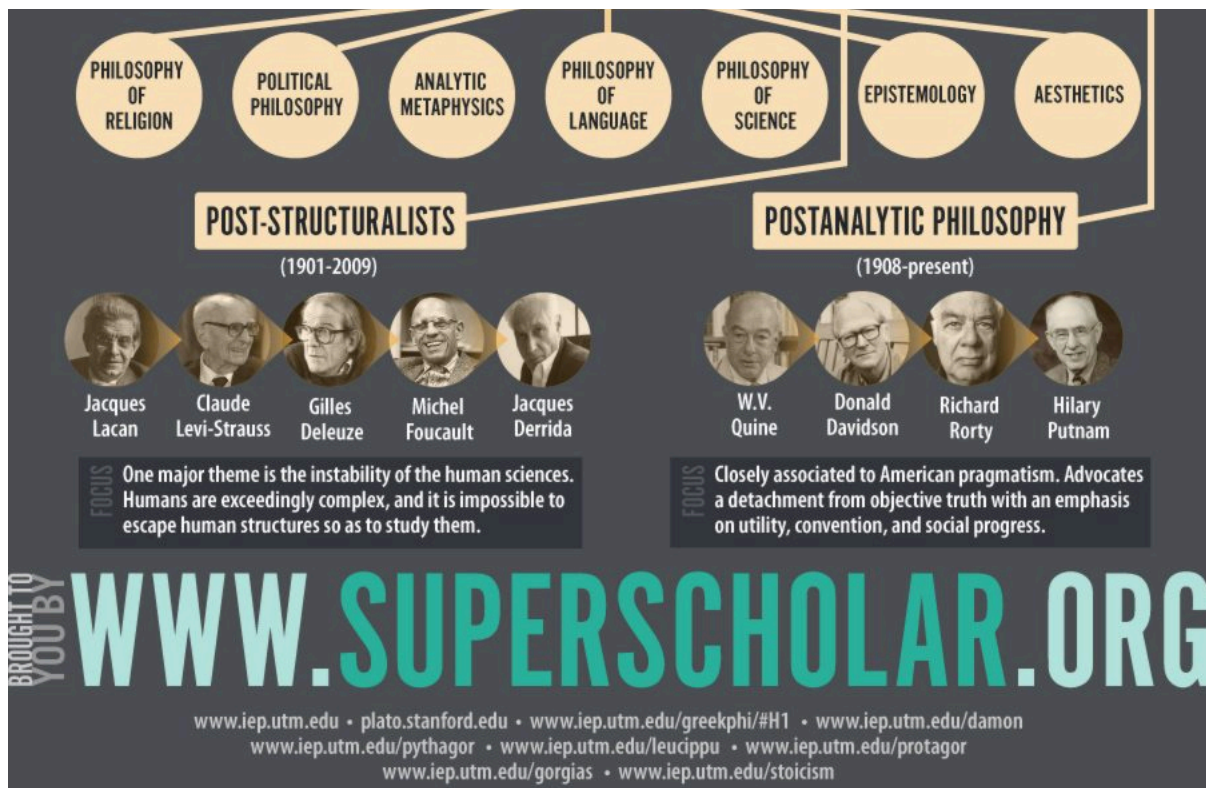


Maurice Merleau-Ponty

FOCUS Creating a scientific and objective-centered method for looking at topics normally regarded as subjective. Namely, our experiences and consciousness.

CONTEMPORARY PHILOSOPHY

MYRIAD TYPES



Source: SuperScholar.org/

Non-Comprehensive Chronology of to Extremist Left Ideologies (2000-2010's)

Contemporary Movements: Active globally, particularly in the U.S., Europe (e.g., Spain, Greece), and Latin America (e.g., Mexico, Chile). Key groups like Antifa and autonomous collectives draw on Kropotkin's mutual aid and Bakunin's anti-statism, often intersecting with anti-capitalist and environmentalist causes.

Environmentalism

- **Description:** Anti-human ecological movements advocate reducing human impact, sometimes prioritizing nature over human welfare, rooted in Marxist anti-capitalism (critiquing industrial exploitation) and critical theory's systemic critiques.
- **Where:** Prominent in the U.S. (e.g., Earth First!, Extinction Rebellion), Europe (e.g., Germany's green radicalism), and Australia.
- **When:** Gained traction in the 2000s, peaking with climate activism in the 2010s (e.g., Extinction Rebellion founded 2018).
- **Key Figures/Events:** Influenced by Bookchin's social ecology; radicalized through 2000s climate protests and 2010s direct actions

(e.g., pipeline protests).

Gender Ideology

- Description: Non-binary and performative gender frameworks challenge binary norms, drawing from de Beauvoir's social construction of gender, Foucault's power dynamics, Butler's performativity, and Crenshaw's intersectionality.
- Where: Strongest in the U.S. (academic and cultural hubs), Canada, and Western Europe (e.g., UK, Germany).
- When: Emerged in the 1990s with Butler, gained extremism in the 2010s via social media and academic spread (e.g., trans rights activism).
- Key Figures/Events: Butler's Gender Trouble (1990), 2010s rise of trans and non-binary advocacy in universities and policy (e.g., U.S. Title IX debates).

Immigration

- Description: Advocacy for unchecked borders and migrant rights, rooted in Marxist equity (redistributing resources) and critical race theory (framing borders as racist structures).
- Where: Prominent in the U.S. (e.g., sanctuary city movements), Europe (e.g., open-border activism in Germany, Greece), and Latin America.
- When: Intensified in the 2010s with global migration crises (e.g., Syrian refugee crisis, 2015; U.S. border debates, 2016–2019).
- Key Figures/Events: Influenced by critical race theorists like Bell and Crenshaw; activist groups like No Border Network (Europe) and U.S. abolitionist movements.

Present-Day Anarchism (~1990s–2025)

- Originating Theorists and Active Periods:
- Murray Bookchin (~1950s–2006): U.S.-based, developed social ecology and libertarian municipalism, blending anarchism with environmentalism, influential in decentralized movements.
- David Graeber (~2000s–2020): U.S. anthropologist, active in global Occupy movements, wrote Debt: The First 5,000 Years (2011), shaping anarcho-activism and anti-capitalist thought.
- Noam Chomsky (~1950s–present): U.S.-based, advocates anarcho-syndicalism, critiques capitalism and state power, influential in

academic and activist circles.

Chronology of Influential Western Thinkers:

- Pre-Socratic Philosophers (~600–450 BCE): Heraclitus (flux and change), Parmenides (being and permanence) shaped metaphysical foundations for Plato and Aristotle.
- Socrates (~450 BCE): Socratic method and ethics influenced Plato's idealism and Aristotle's logic.
- Plato (~400 BCE): Theory of forms and social hierarchy informed Aristotle's philosophy.
- Aristotle (~350 BCE): Logic, ethics, and metaphysics influenced Aquinas' rational theology.
- Augustine of Hippo (~400 CE): Merged Neoplatonism with Christianity, shaping Aquinas' faith-reason synthesis.
- Avicenna (Ibn Sina) (~980–1037): Islamic Aristotelianism influenced Aquinas' metaphysical framework.
- Maimonides (~1135–1204): Rationalist Jewish philosophy inspired Spinoza's critique of authority.
- Thomas Aquinas (~1225–1274): Synthesized Aristotle with Christian theology, influencing Spinoza and rationalism.
- René Descartes (~1596–1650): Rationalism and mechanistic worldview laid groundwork for Enlightenment thinkers and Spinoza.
- Thomas Hobbes (~1588–1679): Social contract and state of nature shaped Rousseau's political theories.
- John Locke (~1632–1704): Natural rights and social contract influenced Enlightenment and Rousseau's ideas.
- Baruch Spinoza (~1632–1677): Rationalist critique of religious and political authority inspired Enlightenment and Rousseau.
- Enlightenment Rationalism (~1700–1800): Emphasized universal reason and equality, setting the stage for Marxist and social justice ideologies.
- Jean-Jacques Rousseau (~1712–1778): Critiqued inequality with the "noble savage" concept, influencing anti-capitalist and romanticist thought.
- Georg Wilhelm Friedrich Hegel (~1770–1831): Dialectical philosophy of history as conflict influenced Marx's class struggle.
- William Godwin (~1793): Early anarchist theorist, advocated for abolition of government and property in *Enquiry Concerning Political*

Justice, influencing later anarchism.

- Pierre-Joseph Proudhon (~1840–1865): First self-proclaimed anarchist, active in France, developed mutualism and critiqued property (What Is Property?, 1840), influencing Marxist and anarchist thought.
- Mikhail Bakunin (~1848–1876): Russian anarchist, active in Europe, advocated collectivist anarchism and opposed Marx's statism, shaping revolutionary anarchism.
- Peter Kropotkin (~1870–1921): Russian anarchist, active in Europe, developed anarcho-communism, emphasizing mutual aid (Mutual Aid, 1902), influential in modern anarchism.
- Karl Marx (~1818–1883): Class struggle and systemic oppression (Communist Manifesto, 1848) foundational to Marxism and later woke ideologies.
- Emma Goldman (~1890–1940): Russian-American anarchist, active in the U.S. and Europe, advocated anarcho-feminism and free speech, influencing 20th-century anarchism.
- Antonio Gramsci (~1920–1937): Cultural hegemony theory inspired strategies for cultural transformation in Marxist and leftist movements.
- Max Horkheimer, Theodor Adorno, Herbert Marcuse (~1930–1970): Frankfurt School's critical theory applied Marxism to culture, shaping systemic critiques in the West, particularly Germany and the U.S.
- Simone de Beauvoir (~1949): The Second Sex framed gender as socially constructed, influencing feminist and gender ideologies, primarily in France and the West.
- Michel Foucault (~1960s–1980s): Postmodern theories of power and discourse, developed in France, shaped identity politics and cultural critiques.
- Jacques Derrida (~1967–1990s): Deconstructionism, originating in France, reinforced postmodern skepticism and influenced academic leftist thought.
- Edward Said (~1978): Orientalism framed cultural narratives as oppressive, shaping anti-colonial critiques, primarily in the U.S. and Middle East studies.
- Derrick Bell (~1970s–1990s): Critical race theory, developed in the U.S., argued systemic racism, influencing woke frameworks.
- Kimberlé Crenshaw (~1989): Intersectionality, coined in the U.S., linked race, gender, and class, central to gender and racial justice ideologies.
- Judith Butler (~1990): Gender Trouble introduced performative gender theory in the U.S., fueling non-binary and gender ideology movements.

- Robin DiAngelo (~2010s): *White Fragility* (2018) popularized anti-racism narratives in the U.S., influencing corporate and academic spheres.



Porn, Population and Politics (Repressive Sublimation)?

How Does Porn Impact the Brain?

- Cognitive Function: *Individuals who suffer from porn addiction often struggle with cognitive function, exhibiting impaired decision-making.* Most notably, this is demonstrated by preferring short-term small gains over long-term large gains. [2] Porn addicts can also have a hard time accurately perceiving the negative consequences of their behavior, which creates a disconnect between their internal moral compass and society's moral code.

The Neurological Impacts of Porn Addiction

How does pornography alter brain function? Answers to this question are found within the field of neuropsychology, which explores how the brain and nervous system shape behavior and cognition.

MRI imaging has revealed that porn addiction leads to changes in the brain, citing a direct correlation between more time spent consuming porn and a reduction in grey matter. [3]

...Ask AI

Repressive desublimation, according to [Herbert Marcuse](#) (Not a Freemason), is a concept describing how advanced industrial societies, particularly under capitalism, utilize mass culture to suppress social and political dissent. This is achieved by channeling desires and frustrations, often through consumerism and immediate gratification, which then reinforces the existing power structures and prevents genuine social change.

Here's a more detailed breakdown:

Desublimation:

In this context, "desublimation" refers to the process where previously taboo or repressed aspects of human experience, particularly sexuality, are brought into the open and commercialized.

Repressive:

However, this "liberation" of previously repressed desires is not truly liberating. Instead, it's "repressive" because it serves to pacify and control individuals by diverting their attention and energy away from critical thought and social critique.

How it works:

By offering readily available, albeit superficial, forms of pleasure and gratification, society prevents individuals from recognizing and challenging the underlying structures of domination and exploitation.

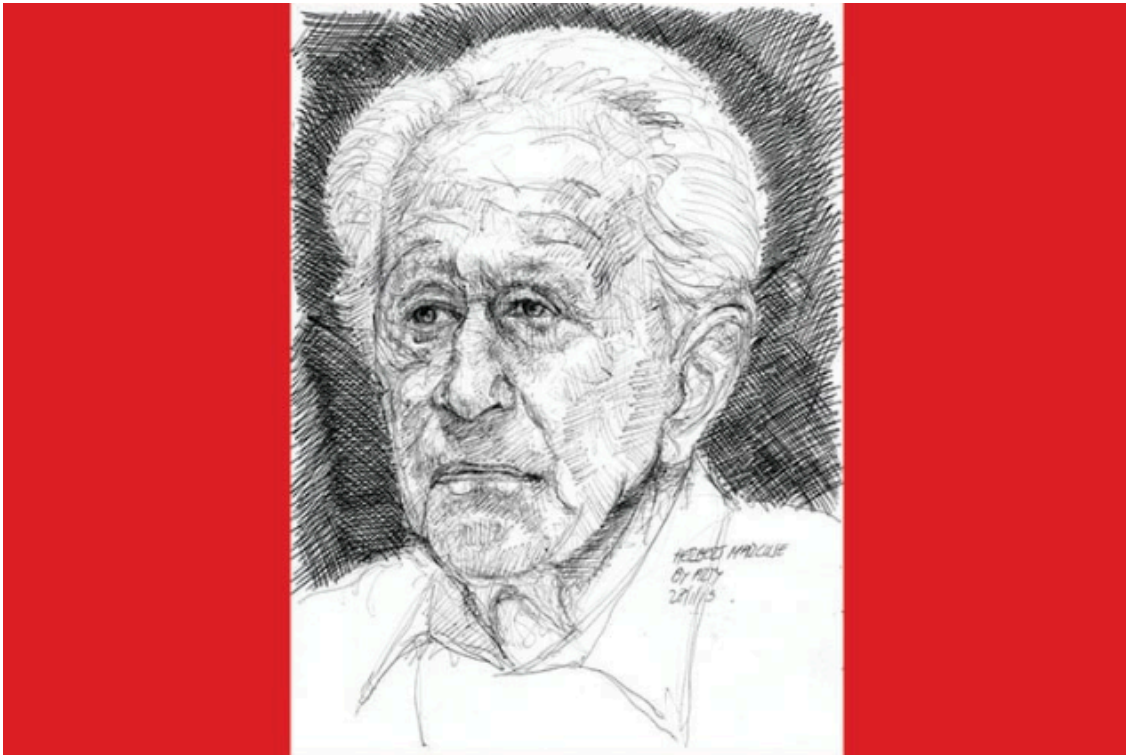
Examples:

Examples of repressive desublimation include the use of sexuality in advertising, the promotion of consumerism as a means of self-expression, and the trivialization of higher culture by incorporating it into commercial products.

Impact:

Repressive desublimation can lead to a "one-dimensional" society where critical thinking and opposition are minimized, and individuals become passive consumers of both goods and ideologies.

In essence, repressive desublimation is a mechanism by which capitalism maintains its power by exploiting and channeling desires, rather than genuinely satisfying them or addressing social inequalities.



Roger D. McGrath (Roger D. McGrath)

Chronicles corresponding editor Roger D. McGrath is the author of *Gunfighters, Highwaymen, and Vigilantes*. A U.S. Marine veteran and former history professor at UCLA, he has appeared on numerous documentaries, including *The Real West*, *Biography*, *Tales of the Gun*, *Cowboys & Outlaws*, and *Wild West Tech*.

I first became aware of cultural Marxism as an undergraduate student at UCLA during the 1960s. There were several professors and teaching assistants with whom I came into contact who were fans of **Herbert Marcuse** and his two most recent books, One-Dimensional Man and A Critique of Pure Tolerance. Marcuse had once been an orthodox, revolutionary, class-struggle Marxist but during the post-World War II era had moved towards achieving the same communist goals through transforming the culture—education, art, literature, language, religion, family, even one's own consciousness... (full article [here](#))



"The correspondence theory of Truth takes the position that there is a reality in the law, we discover that reality and make statements about it, and **Truth** emerges from how well those statements correspond to reality."



Truth Tables, Tautologies, and Logical Equivalences

Mathematicians normally use a two-valued logic: Every statement is either True or False. This is called the Law of the Excluded Middle.

A statement in sentential logic is built from simple statements using the logical connectives $\neg$, $\wedge$, $\vee$, $\rightarrow$, and $\leftrightarrow$. The truth or falsity of a statement built with these connective depends on the truth or falsity of its components.

For example, the compound statement $P \rightarrow (Q \vee \neg R)$ is built using the logical connectives $\rightarrow$, $\vee$, and $\neg$. The truth or falsity of $P \rightarrow (Q \vee \neg R)$ depends on the truth or falsity of P, Q, and R.

A truth table shows how the truth or falsity of a compound statement depends on the truth or falsity of the simple statements from which it's

constructed. So we'll start by looking at truth tables

Example. Suppose

" $x > y$ " is true.

" $\int f(x) dx = g(x) + C$ " is false.

"Calvin Butterball has purple socks" is true.

Determine the truth value of the statement

$$(x > y \rightarrow \int f(x) dx = g(x) + C) \rightarrow \neg(\text{Calvin Butterball has purple socks})$$

For simplicity, let

$P = "x > y"$.

$Q = "\int f(x) dx = g(x) + C"$.

$R = \text{"Calvin Butterball has purple socks"}$.

I want to determine the truth value of $(P \rightarrow Q) \rightarrow \neg R$. Since I was given specific truth values for P, Q, and R, I set up a truth table with a single row using the given values for P, Q, and R:

P	Q	R	$P \rightarrow Q$	$\neg R$	$(P \rightarrow Q) \rightarrow \neg R$
T	F	T	F	F	T

Therefore, the statement is true.

...musical resource (re-listen to old favorites)



Amos Lee - Truth



**Amos Lee - Street Corner Preacher
Live from Bonnaroo 2011**

Leadership & Mentoring



**The Book of Proverbs • What It Teaches About Being
Good at Life**

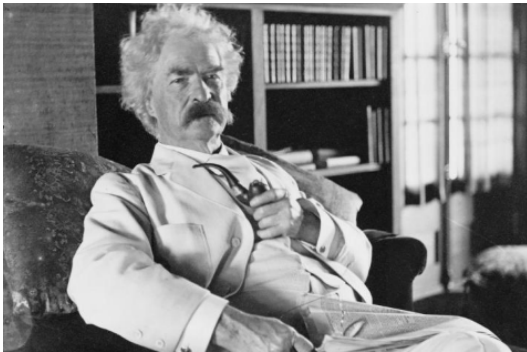
The apparent contradiction:

Proverbs 26:4 advises against answering a fool according to their folly,

lest you become like them, while Proverbs 26:5 seems to contradict this by suggesting that one should answer a fool according to their folly to prevent them from thinking they are wise.

Resolution:

The key is to understand that these are two different scenarios. Proverbs 26:4 is a caution against getting dragged into pointless arguments or responding in a similarly foolish manner. However, Proverbs 26:5 addresses situations where a fool's foolishness needs to be exposed for their own benefit, and potentially for the benefit of others, to prevent them from continuing to believe they are wise.



"Never argue with a fool;
onlookers may not be able to tell
the difference"

-Mark Twain
Samuel Langhorne Clemens
Polar Star Lodge No. 79

...by the Lighthouse Beam



"Square Plumb and True" by Dustin Ruth

*"I am the way and the **TRUTH** and the life"*

*"Brotherly Love, Relief, and **TRUTH**"*

*"We hold these **TRUTHS** to be self-evident that all men are created equal, that they are endowed by their Creator with certain unalienable*

Rights, that among these are Life, Liberty and the pursuit of Happiness"

Administration

NOTICE: Hiram's Lighthouse is currently looking to expand its Editorial Board, should you or someone you know be a good candidate, please contact the editor at hramslighthouse@gmail.com with a brief bio.

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