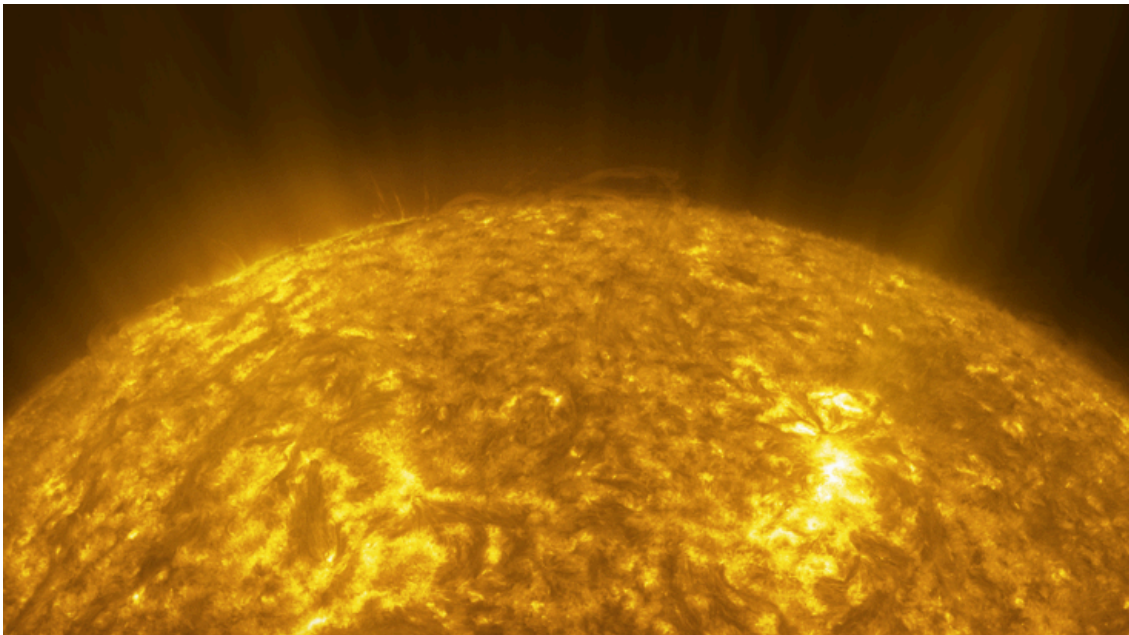


Hiram's Lighthouse



PROVIDING MASONIC *LIGHT* FROM TORONTO EAST DISTRICT

DDGM:

R.W. Bro. Daniel D. Fallows

ddgm@torontoeastdistrict.com

District Secretary:

V.W. Bro. Wayne Lord

secretary@torontoeastdistrict.com

Toronto East District

www.torontoeastdistrict.com

This Week in Toronto

egoodwin@rogers.com

Grand Lodge Website

www.grandlodge.on.ca

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(News & Notices)

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Nature & Science

Nullius in verba

... by the Lighthouse Beam

Administration



Brethren,

As we stand on the cusp of March, we are reminded of the timeless cycle of change that nature so gracefully exhibits. March, a month that ushers us from the cold embrace of winter into the blossoming promise of spring, serves as a powerful metaphor for our own lives and the changes we encounter.

Winter, with its stark landscapes and frosty air, teaches us resilience and patience. It is a season that strips away the superficial, revealing the essence of life beneath. But as March arrives, we begin to witness a transformation—a gentle thawing, a whisper of warmth, and the first signs of new life. The earth begins to soften, and tiny buds bravely push through the once-frozen ground, reminding us that change, while often challenging, leads to growth and renewal.

In much the same way, we too are often faced with transitions in our masonic lives. Whether it's a new EA who has joined the lodge, taking on a new officer role, a loss of a Brother, or, as we are facing, the end of an era and the start of a new chapter. Change is an inevitable and constant companion to us all. But just as nature doesn't resist the shift from winter to spring, we too should embrace the changes that come our way.

March encourages us to welcome change with open hearts and minds. It teaches us that while change can be daunting, it is also filled with opportunities. It is in these moments of transition that we find our strength, our creativity, and our resilience. We discover new facets of ourselves, adapt to new circumstances, and often, emerge stronger and more enlightened.

As many of you are aware, it has recently been confirmed that our beloved Toronto East District will soon undergo significant changes. Our district, which has been a source of camaraderie and shared experiences, will no longer exist as of July 2025.

In light of these developments, each of our lodges (which will not change) will be reassigned to different districts within our Grand Lodge jurisdiction based on which Temple your lodge meets in. While this transition may bring about mixed emotions, it also presents new opportunities for growth, connection, and cooperation within our broader community. We will all still have our old Masonic friendships, but now we will be able to broaden our horizons to meet new brethren whom we may otherwise not have had the opportunity to meet.

I understand that change can be challenging, but it is important to remember that our commitment to our values and each other remains steadfast. Let us embrace this new chapter with optimism and determination, as we continue to uphold the traditions and spirit that make our lodges special.

Let us not fear change, but rather, see it as a natural progression, a chance to shed the old and welcome the new. Just as the season's shift brings forth new life and new beginnings, so too can the changes in our Masonic lives bring fresh perspectives, opportunities, and growth for each of us and our lodges.

In March, we have two Official Visits: The Beaches Lodge on March 6th and Acacia Lodge on March 17th, both at York Temple. Additionally, we have an Installation for West Hill Lodge, on March 5th meeting at the Whitby Temple. I encourage you to join me at these events and show your continued support for our brethren.

As we step into March, let's draw inspiration from nature's remarkable ability to transform. It's a time to pause and reflect on the challenges we've faced and the growth we've experienced, both personally and within our Masonic lives. Let's embrace the inevitable changes ahead with confidence and integrity, always upholding the core principles of Freemasonry: Brotherly Love, Relief, and Truth.

May the Great Architect of the Universe protect and support you all

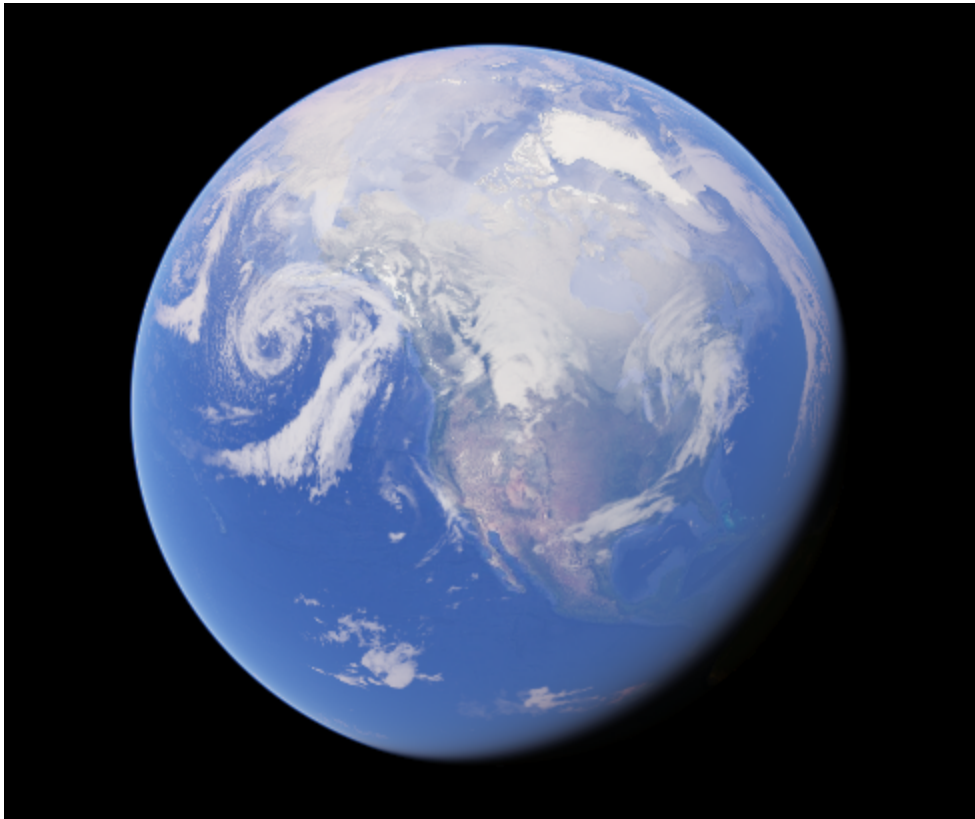
R. W. Bro. Daniel D Fallows

District Deputy Grand Master
Toronto East District
ddgm@torontoeastdistrict.com

...Now here's a Lodge in



**Great Falls Masonic Temple
821 Central Ave
Great Falls MT
59401**



Around and About
(News & Notices)

District Business Meetings
Saturday May 17, 2025 - 10:00 AM
Claremont Masonic Temple

Awards Night Banquet
April 30, 2025 - TBD
The School Fine Dining

**The Toronto & York District
Day of Masonry**
Saturday March 15 - 9:00 AM
York Temple

**The Toronto & York District
Divine Service**
Sunday April 27 - 2:00 PM
Metropolitan United Church



Day Of Masonry

Saturday March the 15th 2025

York Masonic Temple

1100 Millwood Rd,

East York,

ON M4H 1A3

About this event

Welcome to the Toronto & York Districts Day Of Masonry! Join us at the York Masonic Temple for a day filled with Masonic fellowship, education, and fun. This in-person event is a great opportunity to connect with fellow Masons from the Toronto and York districts. Whether you're a seasoned Mason or new to the craft, this event has something for everyone. Don't miss out on this special day dedicated to celebrating the values of Freemasonry. We look forward to seeing you there!

Agenda

Registration

9:00 AM - 10:00 AM

Welcome, 1st Address & Invocation

10:00 AM - 10:20 AM

1st Lecture - Masonic Symbolism

10:20 AM - 11:05 AM

Break

11:05 AM

2nd Lecture - Traditional Observant Lodges

11:20 AM - 12:05 PM

Lunch

12:05 PM - 1:05 PM

3rd Lecture - Ritual, Education & Mentoring

1:05 PM - 1:50 PM

Break

1:50 PM

Town Hall With The Grand Master

2:05 PM

General Admission \$30.00 CAD - [Tickets Eventbrite HERE](#)

NOTE: *There is a competition between the 5 Districts (York, Toronto East, Toronto Don Valley, Toronto West & Toronto Humber) and we are looking to capture the Traveling Gavel!!!!*

St. John's Masonic lodge in Peru installs officers

St. John's is one of the oldest continuously operating organizations in La Salle County



[What you need to know](#)

[FAQs](#)

[COVID-19](#)

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Your donor portal



2025 pledge details

Organization: Scarborough Masonic Lodge #653

Pledge: 5

Depending on what goal your team hopes to achieve for patients in 2025, you can easily adjust your pledge at any time by logging in to the champion portal or the **GiveBlood app** and updating your pledge goal on your dashboard.

Greetings and Happy New Year, My Brethren All!

As Chairman of the Blood Donors Committee, I have set our 2025 goal

at a modest 5 donations. I can fulfill that goal myself but if every Brother would donate just once this year we can far surpass it. I ask you all to consider it, it is the most worthwhile charitable act you can ever do.

If you need any further information, please don't hesitate to contact me.

S&F,
Frank MacKay
SW



Scarboro Lodge officially announces, the lodge will be relocated to

Scarboro Lodge #653
Thornhill Temple
30 Elgin Street,
Toronto.
L3T1W4

Scarboro Lodge Brethren look forward to hosting all Brothers in
our new home.

WEXFORD LODGE

INDOOR

GOLF

TOURNAMENT



\$50 PER PLAYER

PIZZA AND REFRESHMENTS

CASH PRIZE FOR CLOSEST TO THE PIN

E-TRANSFER RNARINESINCH@ROCERS.COM OR

DAVID.NOORHOFF@GMAIL.COM TO GUARANTEE YOUR SPOT!

MARCH 22ND
2025

11:00AM TO 3:00PM
NEXT GOLF SCARBOROUGH
1333 KENNEDY RD,
SCARBOROUGH, ON
M1P 2L6



Unveiling the Mystery: The Impact of Freemasonry in Great Falls

Trestle Board

**Grand Lodge of
A.F. & A.M. of Canada
In The Province of Ontario
TORONTO EAST DISTRICT**



GRAND MASTER
M.W. BRO. JAMIE R. IRELAND

DEPUTY GRAND MASTER
R.W. BRO. ART M. DI CECCO

GRAND SECRETARY
R. W. BRO. LOUIS M. DOMJAN
363 King Street West
Hamilton, ON. L8P 1B4
E-mail: office@grandlodge.on.ca
Work Office: (905) 528-8644
Home Office: (519) 471-9501

**DISTRICT DEPUTY
GRAND MASTER**
R. W. BRO. DANIEL T FALLOWS
Cellular: (416) 910-2770
E-mail: dgmd@torontoeastdistrict.com

DISTRICT SECRETARY
V. W. BRO. WAYNE LORD
(905) 619-4968
E-mail: secretary@torontoeastdistrict.com

Website www.torontoeastdistrict.com
Facebook: Toronto East District

TORONTO EAST DISTRICT

PAST GRAND MASTERS
M.W. Bro. Ronald E. Groshaw
M.W. Bro. Terence Shand
M.W. Bro. Donald A. Campbell

BOARD OF GENERAL PURPOSES
R.W. Bro. Peter J. Sialis

GRAND SENIOR WARDEN
R. W. Bro. Prince Dilipkumar Selvaraj

GRAND STEWARD
V. W. Bro. John Holmes

GRAND REGISTRAR
R.W. Bro. Robert M Culbertson

GRAND PURSUANT
V. W. Bro. Fred L. Killian

PAST DISTRICT DEPUTY GRAND MASTERS

1903-04 R.W. Bro. W. H. Martin	1989-90 R.W. Bro. Gerald McMillan
1907-08 R.W. Bro. Ross Roberts	1993-94 R.W. Bro. Murray MacLellan
1911-12 R.W. Bro. Arthur T. Young	1997-98 R.W. Bro. Gordon C. McLaughlin
1915-16 R.W. Bro. Leslie G. Farnes	1999-00 R.W. Bro. Donald A. Campbell
1919-20 R.W. Bro. Charles W. Nees	2001-02 R.W. Bro. Robert A. Kilgus
1923-24 R.W. Bro. Lighter L. Milne	2003-04 R.W. Bro. William L. Lachard
1927-28 R.W. Bro. J. Kenneth Jones	2005-06 R.W. Bro. Kenneth C. Holmes
1931-32 R.W. Bro. E. P. Lowery	1987-88 R.W. Bro. Gerald King
1935-36 R.W. Bro. Bruce T. Goff	1989-90 R.W. Bro. Barry J. Mullin
1939-40 R.W. Bro. Bruce S. Lehman	1991-92 R.W. Bro. David A. Darnall
1943-44 R.W. Bro. Charles M. H.	1993-94 R.W. Bro. Thomas P. Cook
1947-48 R.W. Bro. John M. Mahon	1995-96 R.W. Bro. Joseph Chisholm
1951-52 R.W. Bro. David C. Chisholm	1997-98 R.W. Bro. George D. Wilson
1955-56 R.W. Bro. Albert S. Williams	1999-00 R.W. Bro. Alexander G. Garside
1959-60 R.W. Bro. Kenneth J. Carson	2001-02 R.W. Bro. David M. M.
1963-64 R.W. Bro. L. W. W.	2003-04 R.W. Bro. Allan C. Darnall
1967-68 R.W. Bro. Nelson A. Houston	2005-06 R.W. Bro. Allan J. F. Brown
1971-72 R.W. Bro. Oliver Rankin	2007-08 R.W. Bro. Bruce M. G. Lumbard
1975-76 R.W. Bro. Alan W. Sheehy	2009-10 R.W. Bro. Donald M. T.
1979-80 R.W. Bro. Robert A. Johnston	2011-12 R.W. Bro. Bruce M. G. Lumbard
1983-84 R.W. Bro. Donald C. Ayer	2013-14 R.W. Bro. J. Gregory Scott
1987-88 R.W. Bro. Leonard M. Wilfong	2015-16 R.W. Bro. Robert W. McIlwain
1991-92 R.W. Bro. James J. Hughes	2017-18 R.W. Bro. Steve J. MacDermott
1995-96 R.W. Bro. Dan Perry	2019-20 R.W. Bro. Duane S.
1999-00 R.W. Bro. John C. D.	2021-22 R.W. Bro. Thomas A. H.
2003-04 R.W. Bro. Kenneth L. Whiting	2023-24 R.W. Bro. Layard A. M.
2007-08 R.W. Bro. G. T. G.	2025-26 R.W. Bro. Keith J.
2011-12 R.W. Bro. William M. H.	2027-28 R.W. Bro. Bruce P.
2015-16 R.W. Bro. John C. M.	2029-30 R.W. Bro. David J. S.
2019-20 R.W. Bro. Harold G. S.	2031-32 R.W. Bro. Peter J. S.
2023-24 R.W. Bro. Charles J. B.	2033-34 R.W. Bro. David M. S.
2025-26 R.W. Bro. Robert M. Y.	2035-36 R.W. Bro. Gerald N.
2027-28 R.W. Bro. Andrew M. S.	2037-38 R.W. Bro. W. S. S.
2029-30 R.W. Bro. Terence S.	2039-40 R.W. Bro. M. S.
2031-32 R.W. Bro. J. C.	2041-42 R.W. Bro. G. S.
2033-34 R.W. Bro. R. S.	2043-44 R.W. Bro. S. S.
2035-36 R.W. Bro. G. S.	2045-46 R.W. Bro. S. S.
2037-38 R.W. Bro. S. S.	2047-48 R.W. Bro. S. S.
2039-40 R.W. Bro. S. S.	2049-50 R.W. Bro. S. S.
2041-42 R.W. Bro. S. S.	2051-52 R.W. Bro. S. S.
2043-44 R.W. Bro. S. S.	2053-54 R.W. Bro. S. S.
2045-46 R.W. Bro. S. S.	2055-56 R.W. Bro. S. S.
2047-48 R.W. Bro. S. S.	2057-58 R.W. Bro. S. S.
2049-50 R.W. Bro. S. S.	2059-60 R.W. Bro. S. S.
2051-52 R.W. Bro. S. S.	2061-62 R.W. Bro. S. S.
2053-54 R.W. Bro. S. S.	2063-64 R.W. Bro. S. S.
2055-56 R.W. Bro. S. S.	2065-66 R.W. Bro. S. S.
2057-58 R.W. Bro. S. S.	2067-68 R.W. Bro. S. S.
2059-60 R.W. Bro. S. S.	2069-70 R.W. Bro. S. S.
2061-62 R.W. Bro. S. S.	2071-72 R.W. Bro. S. S.
2063-64 R.W. Bro. S. S.	2073-74 R.W. Bro. S. S.
2065-66 R.W. Bro. S. S.	2075-76 R.W. Bro. S. S.
2067-68 R.W. Bro. S. S.	2077-78 R.W. Bro. S. S.
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2075-76 R.W. Bro. S. S.	2085-86 R.W. Bro. S. S.
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2089-90 R.W. Bro. S. S.	2099-00 R.W. Bro. S. S.
2091-92 R.W. Bro. S. S.	2101-02 R.W. Bro. S. S.
2093-94 R.W. Bro. S. S.	2103-04 R.W. Bro. S. S.
2095-96 R.W. Bro. S. S.	2105-06 R.W. Bro. S. S.
2097-98 R.W. Bro. S. S.	2107-08 R.W. Bro. S. S.
2099-00 R.W. Bro. S. S.	2109-10 R.W. Bro. S. S.
2101-02 R.W. Bro. S. S.	2111-12 R.W. Bro. S. S.
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2105-06 R.W. Bro. S. S.	2115-16 R.W. Bro. S. S.
2107-08 R.W. Bro. S. S.	2117-18 R.W. Bro. S. S.
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2149-50 R.W. Bro. S. S.	2159-60 R.W. Bro. S. S.
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2153-54 R.W. Bro. S. S.	2163-64 R.W. Bro. S. S.
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2197-98 R.W. Bro. S. S.	2207-08 R.W. Bro. S. S.
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2241-42 R.W. Bro. S. S.	2251-52 R.W. Bro. S. S.
2243-44 R.W. Bro. S. S.	2253-54 R.W. Bro. S. S.
2245-46 R.W. Bro. S. S.	2255-56 R.W. Bro. S. S.
2247-48 R.W. Bro. S. S.	2257-58 R.W. Bro. S. S.
2249-50 R.W. Bro. S. S.	2259-60 R.W. Bro. S. S.
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2287-88 R.W. Bro. S. S.	2297-98 R.W. Bro. S. S.
2289-90 R.W. Bro. S. S.	2299-00 R.W. Bro. S. S.
2291-92 R.W. Bro. S. S.	2301-02 R.W. Bro. S. S.
2293-94 R.W. Bro. S. S.	2303-04 R.W. Bro. S. S.
2295-96 R.W. Bro. S. S.	2305-06 R.W. Bro. S. S.
2297-98 R.W. Bro. S. S.	2307-08 R.W. Bro. S. S.
2299-00 R.W. Bro. S. S.	2309-10 R.W. Bro. S. S.
2301-02 R.W. Bro. S. S.	2311-12 R.W. Bro. S. S.
2303-04 R.W. Bro. S. S.	2313-14 R.W. Bro. S. S.
2305-06 R.W. Bro. S. S.	2315-16 R.W. Bro. S. S.
2307-08 R.W. Bro. S. S.	2317-18 R.W. Bro. S. S.
2309-10 R.W. Bro. S. S.	2319-20 R.W. Bro. S. S.
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COMMITTEE CHAIRS

ADVISORS TO THE DDGM Past District Deputy Grand Masters

AUDITORS
R.W. Bro. Gerald J. Newall - 905-391-0044
gernewall683@gmail.com
R.W. Bro. Robert Kiaman - 416-727-0829
rkiaman@ccso-ca.com

BENEVOLENCE
W. Bro. William N Houston - 416-992-8306
yukon_born@yahoo.ca

BLOOD DONORS & VOLUNTEERS
W. Bro. Rod Rego - 416-566-1811
rodrego@hotmail.com

BROTHER TO BROTHER & FRIEND TO FRIEND
W. Bro. Hector Medina Avila - 647-464-6768
hmedina@hotmail.com

CHAPLAIN
W. Bro. Alek Lemajic - 416-754-0101
alek@lemajic.com

MASONIC CLIP PROGRAM
W. Bro. Rod Rego - 416-566-1811
rod_rego@hotmail.com

CORNERSTONE
V.W. Bro. John Houghton - 905-686-1116
houghton1@sympatico.ca

DISTRICT AWARDS
W. Bro. Angelo & Chris Phillips - 365-886-1021
csphillips@gmail.com

DISTRICT CHARITY
W. Bro. Isatis Franco - 416-519-0286
imfranco67@gmail.com

The DDGM's charity of choice is:
Alzheimer Society of Ontario

LONG RANGE PLANNING / LODGE RESOURCES
V. W. Bro. Mark Ingram - 416-420-0291
ingram75@gmail.com

MASONIC EDUCATION
W. Bro. Peter Zarucki - 905-449-7958
info@atacocontracting.ca

HISTORIAN
V.W. Bro. Gregory McKinnon - 416-686-0107
gregmckinnonmm@gmail.com

LODGE OF INSTRUCTION
W. Bro. Allister Toullias - 416-575-3149
allister.toullias@gmail.com

DISTRICT PHOTOGRAPHER
Bro. Donato Ricci - 647-466-7225
donyricci@live.com

MENTOR PROGRAMME
W. Bro. Ryan McClelland - 416-522-3845
ryspatagonie@gmail.com

PROTOCOL & ETIQUETTE
R.W. Bro. William Utton - 905-831-6256
theutons@rogens.com
R.W. Dean Bergerson - 905-420-1773
dmberson@sympatico.ca

DAY OF MASONRY
W. Bro. Michael Cipollone - 647-417-2993
Michaelcipollone@protonmail.com

TORONTO EAST DISTRICT WEBSITE
V.W. Bro. Chito Faminial - 647-678-5058
acacia430@live.ca
W. Bro. David Jamieson
davidjamieson@gmail.com

COMMUNICATIONS
V.W. Bro. H. Earle Goodwin - 416-431-7557
egoodwin@gmail.com

HIRAM'S LIGHTHOUSE
Bro. Chris Zmoyzinski - 416-432-3428
hiramslighthouse@gmail.com

EVENTS & COMMUNITY ENGAGEMENT
All Lodge Masters of the District

Lodge Name	Number	Secretary's Contact Information	Meeting Night & Location
Markham Union Lodge	87	R.W. Bro. Bruce Grimbleby (905) 472-8124 grimbleb@sympatico.ca	2 nd Wednesday Cheroot Temple
Brougham Union Lodge	269	V.W. Bro. Wayne Lond (905) 619-4968 lundwayne@gmail.com	1 st Wednesday Cheroot Temple
Alpha-Tuscan Lodge	384	V.W. Bro. Richie Murray (416) 454-8837 richie.murray@gmail.com	1 st Thursday R.C.L. - B345
Doric Lodge	424	V.W. Bro. John Houghton (905) 668-1116 houghton1@sympatico.ca	3 rd Thursday Quaker Meeting H.
Acacia Lodge	430	V.W. Bro. Chito Faminial (647) 678-5058 acacia430@live.ca	3 rd Monday York Temple
The Beaches Lodge	473	W. Bro. Joseph Curry (647) 893-6298 jbeachestolodge473@gmail.com	1 st Thursday York Temple
Coronati Lodge	520	W. Bro. Boghos Mandrossian (647) 829-7268 secreney520@gmail.com	2 nd Thursday Whitby Temple
Canada Friendship Lodge	532	V.W. Bro. Jeff Scott (416) 475-5145 canfd532sec@gmail.com	2 nd Wednesday Whitby Temple
Imperial East Gate Lodge	543	W. Bro. Jim Arnold (905) 721-1729 (P) 416 409-4014 (C) ie543secretary@gmail.com	2 nd Wednesday R.C.L. - B345
Mimosa Lodge	576	W. Bro. James B. McMurray (905) 953-8875 jbm576@gmail.com	1 st Monday Aurora
Birch Cliff Lodge	612	W. Bro. Ryan D. Johnson (647) 783-9536 birchcliffsecretary@gmail.com	2 nd Friday R.C.L. - B345
Caledonia Lodge	637	V.W. Bro. Alex Wilson (647) 222-0694 secretary@caledoniadodge637.com	3 rd Monday York Temple
Scarboro Lodge	653	Bro. Thane Simpson (416) 629-1243 Scarboro653@gmail.com	2 nd Monday R.C.L. - B345
West Hill Lodge	670	V.W. Bro. Moffat L. Kiloh (416) 889-8181 secretarywesthill700@gmail.com	1 st Wednesday R.C.L. - B345
Wexford Lodge	683	R.W. Bro. Gerald Newall (905) 391-9044 secretarywexford@gmail.com	1 st Friday Whitby Temple
Universe Lodge	705	Bro. Douglas Gough (416) 284-7859 secretaryu705@gmail.com	1 st Wednesday York Temple

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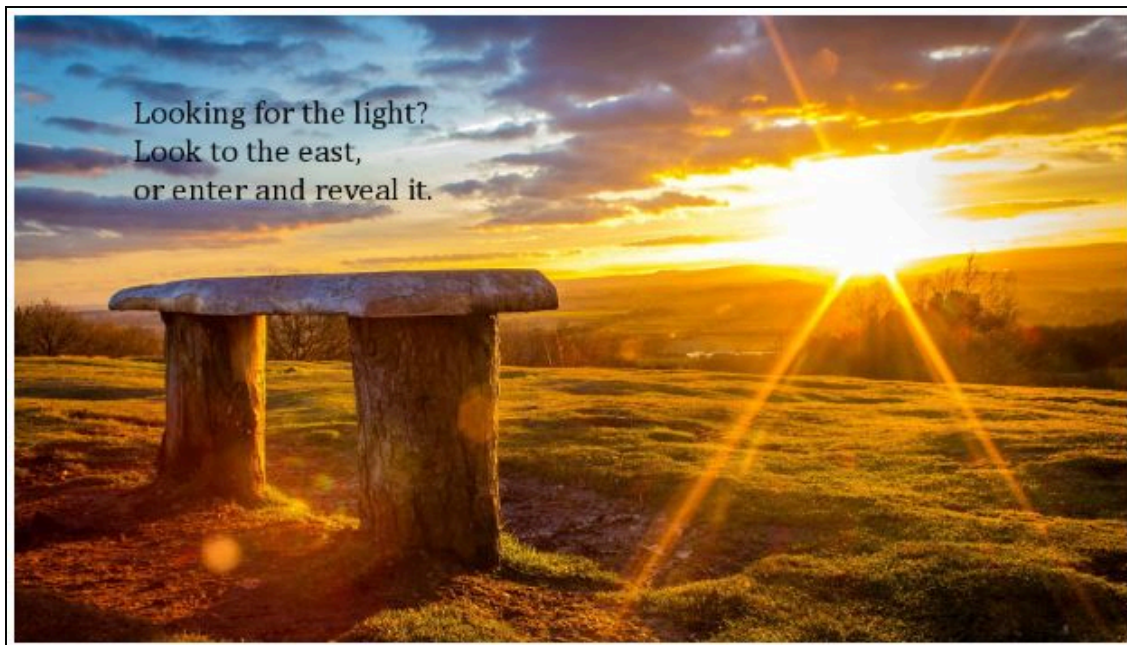
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This Month in History

March 6, 1836 - Fort Alamo fell to Mexican troops led by General Santa Anna. The Mexicans had begun the siege of the Texas fort on February 23rd, ending it with the killing of the last defender. "Remember the Alamo" became a rallying cry for Texans who went on to defeat Santa Anna in the Battle of San Jacinto in April.

March 5, 1946 - The "[Iron Curtain](#)" speech was delivered by Winston Churchill at Westminster College in Fulton, Missouri. Churchill used the term to describe the boundary in Europe between free countries of the West and nations of Eastern Europe under Soviet Russia's control.

March 6, Birthday - Renaissance genius Michelangelo (1475-1564) was born in Caprese, Italy. He was a painter, sculptor, architect, poet and visionary best known for his fresco on the ceiling of the Sistine Chapel and his sculptures *David* and *The Pieta*.



Please take the time to log in and review the new Grand Lodge website.
www.grandlodge.on.ca

**Merton's House of Scholars
School of Pythagoras**



A History of Philosophy.

by

Frederick Copleston, S. J.

Part I: Pre-Socratic Philosophy Chapter IV The Pythagorean Society



Pythagoreans celebrate sunrise. (1869) By Fyodor Bronnikov.

It is important to realise that the Pythagoreans were not merely a crowd of disciples of Pythagoras, more or less independent and isolated from one another: they were members of a religious society or community, which was founded by Pythagoras, a Samian, at Kroton in South Italy in the second half of the sixth century B.C. Pythagoras himself was an Ionian, and the earlier members of the School spoke the Ionic dialect. The origins of the Pythagorean Society, like the life of the founder, are shrouded in obscurity. Iamblichus, in his *Life of Pythagoras*, calls him "leader and father of divine philosophy," "a god, a 'demon' (i.e. a superhuman being) or a divine man." But the *Lives of Pythagoras* by Iamblichus, Porphyry and Diogenes Laërtius, can hardly be said to afford us reliable testimony, and it is doubtless right to call them romances.¹

To found a school was probably not new in the Greek world. Although it cannot be proved definitely, it is highly probable that the early Milesian philosophers had what amounted pretty well to Schools about them. But the Pythagorean School had a distinguishing characteristic, namely, its ascetic and religious character. Towards the end of the Ionian civilisation there took place a religious revival, attempting to supply genuine religious elements, which were catered for neither by the Olympian mythology nor by the Milesian cosmology. Just as in the Roman Empire, a society verging towards its decline, its pristine vigour and freshness lost, we see a movement to scepticism on the one hand and to "mystery religions" on the other hand, so at the close of the rich and commercial Ionian civilisation we find the same tendencies. The Pythagorean Society represents the spirit of this religious revival, which it combined with a strongly marked scientific spirit, this latter of course being the factor which justifies the inclusion of the Pythagoreans in a history of philosophy. There is certainly common ground between Orphicism and Pythagoreanism, though it is not altogether easy to determine the precise relations of the one to the other, and the degree of influence that the teaching of the Orphic sect may have had on the Pythagoreans. In Orphicism we certainly find an organisation in communities bound together by initiation and fidelity to a common way of life as also the doctrine of the transmigration of souls — a doctrine conspicuous in Pythagorean teaching — and it is hard to think that Pythagoras was uninfluenced by the Orphic beliefs and practices, even if it is with Delos that Pythagoras is to be connected, rather than with the Thracian Dionysian religion.²...

The view has been held that the Pythagorean communities were *political* communities, a view, however, that cannot be maintained, at least in the sense that they were essentially political communities — which

they certainly were not. Pythagoras, it is true, had to leave Kroton for Metapontum on the instance of Cylon; but it seems that this can be explained without having to suppose any specifically political activities on the part of Pythagoras in favour of any particular party. The Pythagoreans did, however, obtain political control in Kroton and other cities of Magna Graecia, and Polybius tells us that their "lodges" were burnt down and they themselves subjected to persecution — perhaps about 440-430 B.C.,³ though this fact does not necessarily mean that they were an essentially political rather than a religious society. Calvin ruled at Geneva, but he was not primarily a politician.^a Professor Stace remarks: "When the plain citizen of Crotona was told not to eat beans, and that under no circumstances could he eat his own dog, this was too much"⁴ (though indeed it is not certain that Pythagoras prohibited beans or even all flesh as articles of food. Aristoxenus affirms the very opposite as regards the beans.⁵ Burnet, who is inclined to accept the prohibitions as Pythagorean, nevertheless admits the possibility of Aristoxenus being right about the taboo on beans).⁶ The Society revived after some years and continued its activities in Italy, notably at Tarentum, where in the first half of the fourth century B.C. Archytas won for himself a reputation. Philolaus and Eurytus also worked in that city.

As to the religious-ascetic ideas and practices of the Pythagoreans, these centred round the idea of purity and purification, the doctrine of the transmigration of souls naturally leading to the promotion of soul-culture. The practice of silence, the influence p31 of music and the study of mathematics were all looked on as valuable aids in tending the soul.

...Full Writing Here



Sphere Sovereignty: The Role of Family, Church, and State

← Post



Don Keith
@RealDonKeith



This may be the coolest thing I've ever seen or heard...wow!



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Do you know what one of your most absolute rights is in the Constitution? It's one that cannot be challenged in court—in fact, it's a guarantee.

The Founding Fathers were not champions of democracy. It's true that they were eager to shed a monarchical system that dated back hundreds of years, but they weren't so comfortable with democracy—or what they saw as “mob rule”—either. So a republic it was. But how did we get to this place, a middle ground between absolutism and popular sovereignty? Learn more about this right enshrined in the Constitution...

The United States is a republic, as stated by article 4, section 2 of the U.S. Constitution:

The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) against domestic Violence.

This article is called the “guarantee clause” because it promises that the government of this country will always be a republic, elected by popular sovereignty and maintained by majority control. The core of popular sovereignty is free and fair elections, and the peaceful transition of power; this was begun by George Washington when he stepped down from the presidency after two terms in 1796, establishing an unwritten precedent that has been honored to this day.

During the Constitutional Convention in Philadelphia between May and September 1787, the delegates argued long and hard about what form of government the new nation should take. The Articles of Confederation that had governed the United States after the Revolutionary War ended had created a very weak central government that had no power to manage trade, print a single currency, or pass or enforce laws that all the states would universally agree to. The result was a nation on the verge of collapse.

Despite our thoughts of them as stalwart champions of democracy, the Founding Fathers were an elite

class—they feared mob rule and debated vigorously about how the new government should be structured. Most of them were utterly opposed to a direct democracy, in which the electorate determines policy themselves instead of having representatives (presumably wiser and better informed than they) do it for them. Our Founding Fathers, decidedly did not trust the masses to make the decisions that would steer the ship of state.



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Roman Citizenship

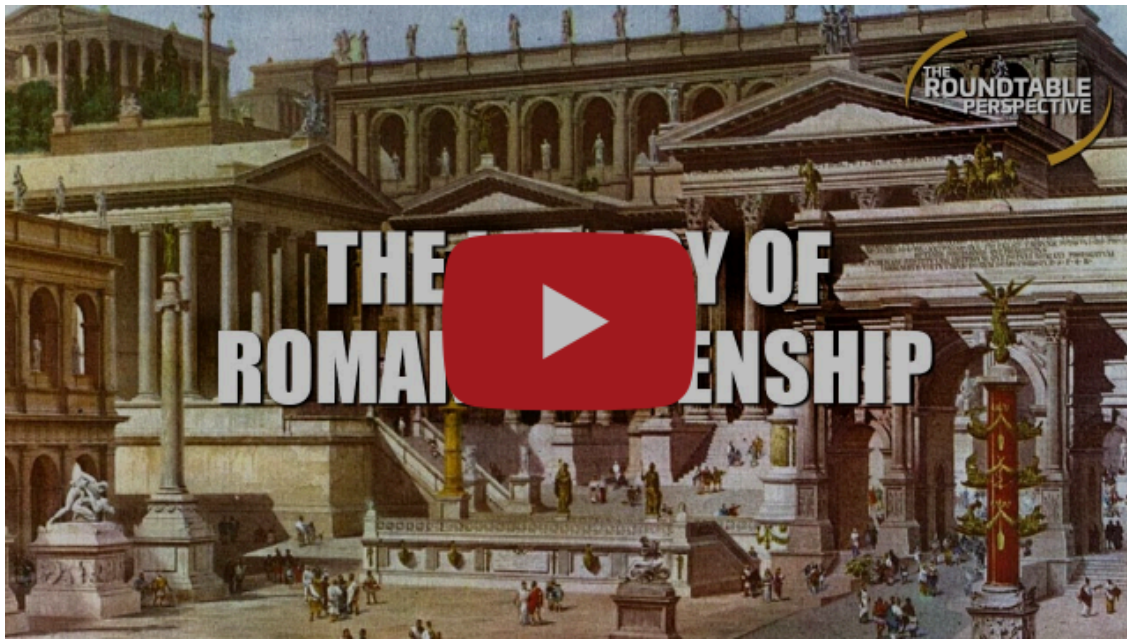
SPQR or *Senatus Populus Que Romanus*

The notion of Roman citizenship can best be represented in the logo - seen on documents, monuments and even the standards of the Roman legion - SPQR or *Senatus Populus Que Romanus*, the Senate and Roman People. The historian Tom Holland, in his book *Rubicon*, wrote that the right to vote was a sign of a person's success. To be a Roman citizen an individual was educated to “temper” his “competitive instincts” for the good of the people. For the typical Roman, the concept of “*civitas*” meant that he had to not only share in the joys of self-government but also suffer along in its sorrows and fears. Even the poorest of Roman citizens, the *proletarii*, were still represented (albeit with little effect) in the *comitia centuriata*.

Empire: Expanding Citizenship

With the growth of Rome and its desire to extend its boundaries beyond the city walls, the concept of Roman citizenship changed. This growth begged the question: how were these newly conquered people to be treated? Were they to become Roman citizens? Were they to be considered equals? Despite the fact that Rome had always been a city of immigrants, the acquisition of citizenship for a resident of Rome was different for the person outside of Rome. As one historian stated, there was a difference between granting citizenship to an individual than to an entire people. After the conquest of the Latins and the Samnites, the questions of “rights” and “privileges” came into play.

Full Article [HERE](#)



The Legacy of Roman Citizenship - The Roundtable Perspective 604

Leadership & Mentoring



Lent Wednesday March 5, 2025 - Thursday April 17, 2025



"A man is never as big as when
he is on his knees to help a
child"

-Pythagoras

... by the Lighthouse Beam





The poet that made 4,000 people cry Joshua Luke Smith

Administration

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Hiram's Lighthouse
hramslighthouse@gmail.com
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