

# The Brock Broadcaster



***A newsletter for the Brethren of Brock Daylight Lodge No. 745,  
Niagara "A" District and all members of the Grand Lodge of Canada in  
the Province of Ontario***

November 2019

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*GL photo*

**MW Bro. David J. Cameron, GM**

*July 18, 2019*

*Address at the  
Annual Communication*

Brethren,

Thank you for electing me as your Grand Master. It is a great honour and I feel a great responsibility to deliver

on what I have been preaching for the last few years.

My motto for my term is going to be "Freemasonry: the once and future thing", or in Latin, as all good mottos should be "Res quondam resque futurus". I have adapted this from Sir Thomas Mallory's book about King Arthur, published in 1485. I just changed a couple letters, in each language.

I thought about using "Back to the Future" but that is copyrighted and evokes visions of DeLoreans and flying skateboards. And it is not what I mean. While we should, indeed must, embrace it, technology alone will not save us. We must look back to what our forefathers did when Freemasonry was smaller but growing.

In 1905 we had but 35,000 Masons in 386 lodges. We had 22 districts, a Board of 20, and nine Grand Lodge committees. We now have less than 33,000 Masons but we still have a superstructure built for over 100,000.

During this cold winter of disillusionment, we must prune before we can grow strong again. We need to prune Grand Lodge, Districts, Lodges, even our individual activities. We can't continue to burn ourselves out trying to be all things to all people. We must concentrate on the quintessence of Freemasonry.

We have a template for achieving this. It's called the Strategic Plan. It surprises me that it is so relevant because it was first written almost a decade ago, or maybe I shouldn't be surprised. The four themes still apply: we want to ensure the timeless vitality of Freemasonry; we need to reaffirm the Lodge room as the dynamic centre of Masonry; we will rebuild our Craft one man at a time; and we must align Freemasonry's timeless value to today's modern culture.

One of my favourite quotations is from Antoine de Saint-Exupery, the aviator, philosopher, and yes, children's author: "When you want to build a boat, don't start by collecting wood, cutting planks and assigning tasks, but instead awaken in the hearts of men a desire for the great and vast sea".

In my speeches, including this one, I hope to achieve this. But we also have to continue the actions started by my predecessors.

Dr. Albert Schweitzer, the famous organist who became a physician and then went to Africa as a

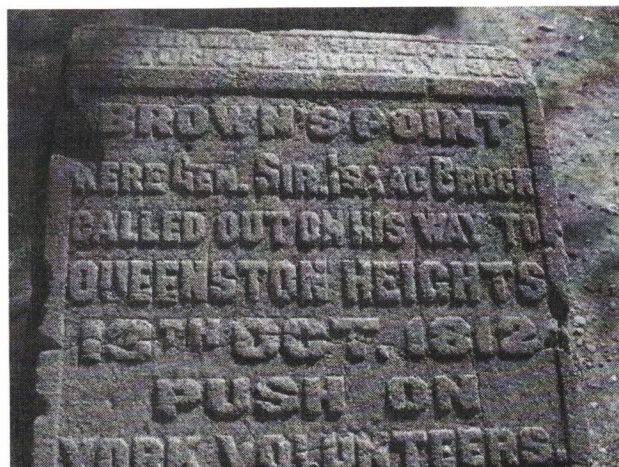
medical missionary, once said: "Example is not the best way to influence others; it's the only way".

This year we will further reduce the number of committees. The core pillar committees will be chaired by members of the Management Committee and made up predominately of the members of the Board of General Purposes. They will, using the Strategic Plan, decide what activities and programs we will use, share them with Management, and only then start to recruit the brethren with the skills needed to implement them. So, if you have been on a committee, or wish to be, don't despair if you're not called this week. We're going to put the horse in front of the cart.

Those are my goals for Grand Lodge-the practical and the inspirational-to lead by example, and to awaken in your hearts a desire for the great thing that Freemasonry was, and can be again-the once and future thing.

Let's make it happen.

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## UPCOMING EVENTS OF INTEREST

*Saturday, November 9, 2019*

The regular meeting of BDL will commence at 10:00 am sharp. The work for the morning will be the Installation of the Worshipful Master and Investiture of the Officers for the 2019 – 2020 Masonic year.

*Saturday, November 23, 2019*

Garden City Lodge No. 616 will host their annual Children's Christmas Party and Celebration in the banquet room at 23 Centre Street. Santa will be making numerous visits throughout the afternoon. The festivities start at 1:00 pm and wrap up around 5:00 pm. This event is open to all Masons, their families and their friends.

*Thursday, November 28, 2019*

Royal City Daylight Lodge No. 742, Guelph ON, Wellington District, will welcome RW Bro. B. Ray Clarke on the occasion of his Official Visit. A delegation of brethren from Niagara "A" are planning to attend. The Guelph Masonic Centre is located at 21 Chapel Lane, Guelph. Lodge tyles at 10:30 am.

*Saturday, December 14, 2019*

Dufferin Lodge No. 338, Wellandport, will be hosting their annual Community Christmas Dinner. Wellandport Community Hall, Canborough Road. This is open to Masons, their families and friends. Dinner is served at 6:00pm with Santa arriving sometime later. Again, all Masons are invited to attend as are their families and friends. There is no charge for the dinner but a good will offering will be accepted.

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## NIAGARA GIVES BACK WINTER COAT CAMPAIGN

As part of our community involvement, BDL chose to take an active role in the collection of winter coats and other related items. To date the committee has received and delivered nine large bags of coats, boots, gloves etc. The committee thanks those who were able to donate to this worthy cause.

RW Bro. Floyd Brooks

VW Bro. Wesley Booth

W. Bro. Robert Dixon

VW Bro. David McGilvray

RW Bro. Ted Dunsmore

We received this thank you note;

***Thanks to the generosity of Brock Masonic Lodge No. 745, Ladies Niagara Shiner Club and Smile for Me Photography, we reached our goal of surpassing 1000 winter coats and brought in dozens of gloves, scarves, toques and boots. And more will be added at the end of the month from Mother Teresa Elementary School. Thanks again.***

***Darryl Forten***

***Program Director***





EFD photo

On Monday, September 23, 2019, RW Bros. Tom Wills and Ted Dunsmore, VW Bros. Glenn Dean and Archie Mclay and Bro. Sheldon Kofsky attended a banquet and subsequent meeting at Spry Lodge No. 385, Beeton, ON, Georgian South District. That evening the members of Spry Lodge paid tribute to Bro. Kofsky on his receiving the William Mercer Wilson Medal.

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## THE HIDDEN HISTORY OF THE POPPY

By Danelle Cloutier – April 5, 2015

Amid the blasting bombs, lifeless bodies and muddy trenches of the Great War, bright red poppies flourished in Flanders Fields, Belgium. This sight inspired a poem that moved the British Empire. Now, each Remembrance Day, many people wear the blood-red flower (albeit artificial ones) to honour those who died at war. Here's how the poppy became an enduring symbol.

Lieutenant-Colonel John McCrae was serving as medical officer in Belgium when he wrote "In Flanders Fields". A friend had just died from wounds sustained on the battlefield, and, in May 1915, as he awaited the wounded from nearby Ypres, he drew inspiration from the blood-red poppies that grew in the region.

London magazine *Punch* published McCrae's work in December 1915 and it quickly became one of the most popular war poems.

Two days before the Armistice, American humanitarian Moina Michael read McCrae's poem while on duty at the YMCA Overseas War Secretaries headquarters in New York. Servicemen would go there to say goodbye to family and friends before heading overseas.

Inspired by McCrae's poem, Michael wrote her own called, "We Shall Keep the Faith", in which she vows to wear the poppy to remember the war dead: "And now the torch and poppy red, we wear in honour of our dead".

In 1920, Anna Guerin, a French woman, was inspired by Michael's idea to make poppies a memorial flower. Soon after, Guerin made red silk poppies and sold them in Britain to raise money for the Earl Haig Fund in support of former soldiers and the families of those who died during the war.

The newly formed British Legion sold nine million of the poppies on November 11 of that year, raising more than 106,000 British pounds.

Guerin convinced the Great War Veterans Association of Canada to use the poppy as a symbol of remembrance while fundraising, which it did on July 5, 1921.

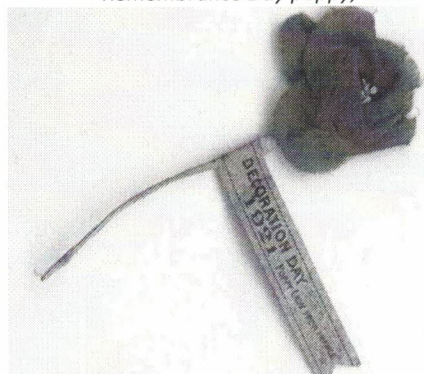
By 1922, poppies distributed in Canada were made by disabled veterans, via the Department of Soldiers' Civil Re-establishment.

On Remembrance Day in 1933, the Co-operative Women's Guild – an organization in Great Britain that encourages and educates women – distributed the first white poppies to challenge the continuing push for war.

A year later, The Peace Pledge Union (PPU) started distributing the white poppies and still does today. Although the PPU says the white

poppies aren't meant to insult the war dead, many viewed them as disrespectful.

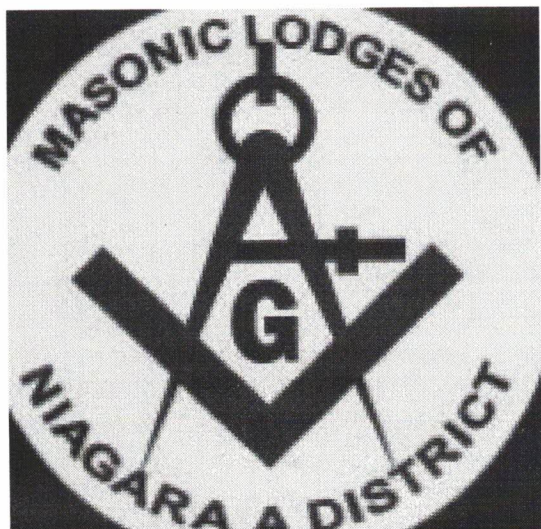
*The first  
Remembrance Day poppy, 1921*



From 1980 to 2002, poppy centres were green. The colour reverted to black to better represent the colour of the poppies in Flanders. Over the year's poppies have been made from different materials.

In the United Kingdom, early poppies were made from silk but now are made from paper, whereas in the United States wearing fake flowers on Remembrance Day never took off. In Canada, our weather makes plastic a better medium.

[www.canadashistory.ca](http://www.canadashistory.ca)



*EFD photo*

VW Bro. Glenn Dean, Installing Master, W. Bro. Colin Smagata, Worshipful Master Elect and RW Bro. Thomas A. Wills, Worshipful Master, BDL No. 745.

## THE MASTER ELECT

W. Bro. Colin Smagata was initiated into Craft Masonry at Dufferin Lodge No. 338 on February 21, 2012. He received his Fellowcraft and Master Mason degrees there and went on to serve as Worshipful Master in June 2017.

Bro. Smagata affiliated with BDL in 2013 and is also a member of the Royal Arch Masons.

He has served for seven years on various committees for the Dunnville chapter of Ducks Unlimited. He is a member of the amateur Trap Shooters Association and has shot at the Canadian Championships in 2008.

Bro. Smagata received his black belt in Tas Kwon Do in 1997.

He has been a faithful employee at Claire's Transport for the past seven years where he toils in the shipping and receiving department.

Brock Daylight Lodge No. 745 looks forward to the 2019-2020 Masonic year under his direction.

## BDL WELCOMES TWO NEW MEMBERS



David Patterson photo

On September 14<sup>th</sup>, Aidan Hibma and Jesse Clewes were initiated into the mysteries and privileges of Ancient Freemasonry. Upon completion of their initiation, Bro. Daniel Gerard, an EA from Garden City Lodge No. 616, presented them with the Niagara "A" District "Traveling Trowel". It is to be delivered by a recently made Mason to another Lodge within the district that is conducting an initiation. Seen here are W. Bro. John Branderhorst, WM Garden City Lodge No. 616, Bro. Daniel Gerard, Bro. Aidan Hibma, Bro. Jesse Clewes, RW Bro. Tom Wills, WM Brock Daylight Lodge and RW Bro. Carl V. Smith, DDGM Niagara "A" District.

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***Ed Note: In order to assist our new members in better understanding the symbolisms of Masonry, this edition's educational section is devoted to the Entered Apprentice Degree. Please share with your officers and members and especially a newly made Mason in your Lodge. Thanks, and take care.***

### WHY DO WE REMOVE OUR SHOES?

The removal of the shoes symbolizes humility (NOT humiliation). It symbolizes that meekness we all should display before a greater or supreme power. It proves to us that we are about to enter upon something that has not been defiled by anything unworthy. It tells us

that we are tread upon "holy ground". It sets the tone, not only for initiation, but for advancement in the degrees to follow.

The Rite of Disalceation, taken from the Latin, *disalceatus*, meaning "unshod", comes to Freemasonry from many sources, not only from the Bible. The custom was found in Ethiopia, Peru and among the Druid's. Pythagoras, of whom we will learn more later, told his followers to "offer sacrifices with thy shoes off".

In Freemasonry, we find this rite becomes two separate actions. By taking off both shoes we are signaling humility before God. It also symbolizes our faith in those with whom we are about to associate. It teaches us the need for cleanliness. Shoes protect the feet from injury as well as the filth in the outer world. We who walk "neither barefoot nor shod" are offering testimony that we have faith in the protection we will receive at the hands of our friends, that we are willing to humble ourselves before God and man and, to tread on hallowed ground, we must be clean.

The removal of one shoe becomes our second action. This is a symbol of our sincerity in the vow we take, an obligation to fulfill our duty to God and man. When we "pluck off our shoe" we are pledging upon our honour to be fair in our dealings. This can be compared to the swearing of our signature to a document before a Notary Public.

Your preparation to become an Entered Apprentice has taught you that you are to be reborn. This rebirth is spiritual and mental. Through Freemasonry's universal forms and ceremonies, you are united with millions of men. These men trod the same path as you and all others throughout many centuries. They have been judged, as will you, not by worldly wealth and honours, but by humility, faith and sincerity. *The Craft and Its Symbols-Roberts, pages 16 and 17*

## THE FOUR TASSELS

*A Presentation by RW Bro. Leyland A. Muss  
Universe Lodge, February 9, 2010*

Tonight, we witnessed the first degree and at the end of the Junior Warden's lecture he said, "Pendent to the four corners of the lodge are four tassels, which represent the four cardinal virtues, namely: Temperance, Fortitude, Prudence and Justice".

There was no explanation of the cardinal virtues, and when I was a Junior Warden, I was told never to indicate which of the tassels were **temperance, fortitude, prudence and justice**. This has always left me with an enquiring mind so I decided to do some research to see if I could find which corners were identified as the four cardinal virtues and reached back to the operative masons to see if I could find an answer. Thus, tonight I will speak on **THE FOUR TASSELS**.

In operative times the four tassels that were suspended to the four corners of the lodge room represented guides which were used by the master mason to set out the four corners of the building and to assist a mason to maintain a just and upright life, whence was derives the four cardinal virtues that are traditionally **temperance, fortitude, prudence and justice**.

Before considering in which four corners the tassels would have been suspended in an operative lodge room, let us review what the four cardinal virtues signify. The Thesaurus defines **temperance** as self-control or moderation, **fortitude** implies courage in endurance, **prudence** conveys an impression of cautiousness and **justice** implies fairness or rewarding what is due.

Operative lodges were oriented in the same direction as King Solomon's Temple at Jerusalem which is the reverse of speculative lodges; the entrance to the lodge was in the east and the master sat in the west. Operative lodges not only had a Master, but also a Senior and Junior Warden who were seated similarly to those in a speculative lodge. In an operative lodge there was a fourth officer, a

Superintendent of Work who was seated on the opposite side of the Junior Warden.

The explanation of the location and symbolism of the four tassels pendent from the four corners was explained in this way. The tassel in the corner of the Master's right should represent **justice**, and that on his left side should represent **temperance**. The reason is that when ruling his lodge and managing his workmen the Master should rule with **justice** but **tempered with mercy** so as to endure that he will provide good service and his workmen will receive their just wages.

The tassel in the corner of the Superintendent of Work's right-hand side should represent **prudence** and that on his left-hand side should represent **justice**. Like his Master who he represents, the Superintendent of Works must not only be **prudent** in the use of his workforce and the materials they use, but he must also ensure the workmen are treated with **justice** and that they receive the wages that they are entitled.

The tassels in the right-hand side of the Senior Warden should represent **fortitude** and that on the left-hand side should represent **prudence**. The reason for this is that as the officer who exercises direct control over the workmen while they are at labour, he is responsible for overcoming the many difficulties while working and will therefore exercise **fortitude** over his workmen to protect their welfare. He must also exercise control over his men's employment and the use of materials with the utmost **prudence**.

The Junior Warden, whose duty is to assist the Senior Warden, is responsible for the men's welfare especially when they are at rest and refreshment. The tassel on the right-hand side of the Junior Warden should represent **temperance**. The tassel on the left-hand side of the Junior Warden should represent **fortitude** because he is supposed to represent Hiram Abif whose **fortitude** should always be emulated by every Freemason.

From the foregoing, it can be seen that the four tassels representing **temperance, fortitude, prudence and justice**, in that sequence

should commence in the south-east corner which is on the Master's left side and then proceed clockwise around the Lodge room.  
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## **BROTHERLY LOVE, RELIEF AND TRUTH**

**\*\*\*The following presentations were made at the Official Visit and Homecoming of RW Bro. Ronel J. Manabat, DDGM Toronto Don Valley District, May 10, 2019\*\*\***

*Brotherly Love*

*By RW Bro. Charles A Woods, FCF*

What is the Brotherly Love/Brotherhood that we speak of in Freemasonry? That ethereal feeling that attracted us to the Fraternity in the first place?

Peter Trezick says this about Brotherhood:

What is brotherhood? It is the wisdom of Lincoln and the warmth of Gandhi. It is the humility of Jesus, the humbleness of Mohammed, and the humanitarianism of Confucius. It is Catholic and Protestant and Jew and Muslim living together in peaceful harmony. It is Italian and Dane and Filipino and Irishman working side by side on the job and sitting shoulder to shoulder in the union hall searching for ways to advance the common good. It is the Ten Commandments and the Sermon on the Mount. It is the Bible, the Talmud, and the Koran. It is the essence of all the wisdom of all the ages distilled into a single word. But equally it is the understanding of neighbors and friends who sorrow at your misfortunes and rejoice at your triumph. You can not really see brotherhood; neither can you hear it nor taste it. But you can feel it a hundred times a day. It is the smile of encouragement when the way seems hard. It is the helping hand when the burden becomes unbearable.

And Shakespeare, in Henry V's Feast of Crispian, "We few, we happy few, we band of brothers. For he today that sheds his blood with me shall be my brother".



Brotherly Love, my brethren, is the very mortar that binds us to each other in honesty, respect, trust and the simple human joy of each other's company. Yes, that ethereal feeling that made us Masons!

Now, show your Brotherly Love and give each other a hug!!

### *Relief*

*By RW Bro. Edward F Dunsmore*

Allow me to begin by quoting the final sentence of the JW's lecture given to the candidate at his initiation:

***"It is but a summing up of what has been intimated in this explanation, to say that the tenets or fundamental principles of Ancient Free Masonry are Brotherly Love, Relief and Truth".***

So, I beg to ask of you, "What is a tenet"? Well, the Webster's Dictionary defines a "tenet" as a noun, a principle belief, or doctrine generally held to be true. Masonically speaking, I consider a "tenet" to be a theory of teaching so universally accepted that no one questions that it is true.

Relief is thought of most commonly as a form of charity, but Masonic relief has yet another meaning. A person may be distressed in many ways other than financial. He may have a business or a family problem that is discouraging to him, and a helpful suggestion may give him the relief he needs. He may be lonely because he lacks proper associations; then a cheerful word may give him the relief he seeks. We claim there are many ways of giving relief, and to relieve the distressed is a duty incumbent on all men. To sympathize with their misfortunes, to console them in their sorrows and to restore to their troubled minds, these are the great aims we have in view. We as Masons must be alert to recognize these opportunities and offer our services in the way that will best bring relief. On this basis we form our friendships and establish our connections.

MW Bro. Robert E Davies stated in his address at the 1974 Annual Communications of our Grand Lodge;

***"In this confused and busy world in which we live we must recognize that each of us has a personal responsibility to those around us that can not be discharged by cash donations. Much can be done with our hands to make life more livable for those less fortunate but there is far more we can do with our hearts to relieve the deeper pain of loneliness and despair of many elderly people in every community."***

Thank you, Worshipful Master for the opportunity to speak so openly and thank you Brethren for your time and attention this evening. Take care.

### *Truth*

*By RW Bro. Michael J Locke, FCF*

Good evening Brethren. Thank you for inviting me to speak and as you have figured out by now, my presentation is on the third tenet of freemasonry, Truth!

What is truth? Well it depends on the circumstances in life there are Truths and there are Truths (and of course if you are a certain unnamed President of an unnamed country, then there is yet another set of Truths).

A witness called to testify takes an oath on the bible to tell the truth, the whole truth and nothing but the truth. His truth may however be incorrect and in law enforcement an "eye witness" is one of the least forms of credible evidence as the brain does not interpret outside stimuli accurately due to stress or other factors. Does that mean the witness is not telling the truth? No, the witness is simply reporting their truth.

In Freemasonry, in the Entered Apprentice's lecture we learn of Truth as "The foundation of every virtue. To be good men and true is the first lesson", etc. But these teachings regarding the third Principal Tenet are of Truth in its narrower and more restricted sense – that use of the word as a synonym for sincerity, right dealing, absence of deceit, straight forwardness.

We meet a brother on the level, and as a consequence we accept his word as his bond. The Truth.

Thus, the Entered Apprentice Lecture teaches truth as opposed to deceit, truth as a foundation of character, truth in the moral sense. In this sense Truth really is the foundation of every virtue. There is no justice without truth; there is no philanthropy without truth; there can be no self-sacrifice, no bravery, no rectitude – no virtue of any kind – without a foundation in that which is sincere and honest, as opposed to that which is lying and deceitful.

This aspect of truth is only part of the Third Principal Tenet. It is vitally important. It must be learned, pondered and observed, but it compares with the absolute Masonic Truth as the moon compares to the sun. To grasp the idea of Absolute Truth is not given to many, all abstract ideas require real mental labor to formulate. The thought of fundamental, unchangeable, inescapable verities behind the form, substance and phenomena of life, is not easy. Yet difficulty makes the idea precious when it does become a part of a Freemason's mental concepts.

Freemasonry teaches that the True Word was lost. She offers a substitute. To search for That Which Was Lost is the reason for Masonic life. While we know that the search must be as fruitless as it must be endless, we find joy and usefulness in the effort, not in the results. Important to the Freemason is not the comprehension of the idea of the Absolute, but that he seeks it in his own conception of the Most High.

The great Freemason, Lessing, said: "Pure Truth is for God alone" – telling us in six words both the impossibility of mortals ever finding it, and the reason we should seek it!

Cicero, too, knew why we must seek. When he said; "our minds possess by nature an insatiable desire to know the truth", he uttered a truism, no matter what aspect of Truth is considered.

Chesterfield capped them both with his famous "Every man seeks for truth – God, only, knows who finds it".

"Our ancient friend and brother, the great Pythagoras" was poet, philosopher and scientist when he stated, "Truth is so great a perfection that if God would render himself visible to man, he would choose light for his body and truth for his soul".

Concrete truths are relative; Absolute Truth is unchanging. We think of men as good or bad, moral or unethical, wise or ignorant only as compared to others. Absolute goodness, morality and wisdom we cannot know here; we cannot know the Absolute Truth of anything. "But we may search for it". We may so order our lives, so read the Great Light, so follow the teachings of the ancient Craft that our quest of "That Which Was Lost" brings us one step nearer to the barrier which forever separates mortal eyes from Immortal Truth. That he who quests earnestly and seeks sincerely will, at long last, pass that barrier and with his own eyes see that the Absolute is the magnificent Truth of Freemasonry.

We as Masons hold the concept of Truth dearly and thus a true Mason accepts that another may hold a differing view on any subject matter. But each embrace the other's view – not necessarily agreeing to the differing view, but agreeing that the other has a right to a differing view. Agreeing that the other has his own Truth. That is how we achieve harmony in our individual search for truth. I pose to you this thought to ponder. When a particularly contentious issue is brought before the brethren for a vote and you find that you oppose the motion. Take a moment and ask yourself why you oppose the motion. If after reflection you find that your truth is different but genuine and sincere then by all means vote 'nay'. But if after reflection you find that there is an ulterior motive for your opposition, the cubic stone is sweating blood and water owing to remissness, then your conscience is telling you that your own "Truth" is false and you should therefore support the motion for the good of the craft – for Truth. To be "Good Men and True", and therefore "to thine own self be true" is thus an essential Tenet of Freemasonry.

Thank you, my Brethren.



*Spry Lodge No. 385 photo*

Thank you, W. Bro. Anthony Russo, officers and members of Spry Lodge No. 385, Georgian South District, for inviting Brock Daylight Lodge No. 745 to join with you in celebrating the achievements of Bro. Sheldon Kofsky, William Mercer Wilson medal recipient.



*Mark Kapitan photo*

On Friday, October 11<sup>th</sup>, a delegation of brethren from Brock Daylight Lodge No. 745 traveled to Cannington for the occasion of attending the regular meeting of Brock Lodge No. 354 and witness Bro. David Fleury on his being passed to the degree of a Fellowcraft. Bro. Fleury has been a life long friend of our own Bro. Jason Oram. This meeting was also the Official Visit of RW Bro. Steven Burgomaster, DDGM, Victoria District. Many thanks to VW Bro. Stephen Sisson WM, for the warm welcome and hospitality shown to us and all visitors that evening.



*Chuck Cossette photos*

Another successful performance by the members of BDL. "If a Man Die", a Masonic Fantasy in One Act by Carl H. Claudy and directed by our own Bro. Sheldon Kofsky, FCF, WMWM. Many thanks to the cast and visitors. To view more photos, please visit our district website, [www.niagaramasons.com](http://www.niagaramasons.com).

