

St. Catharines, Ontario
October 2020

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.

Good day Brethren and welcome to this, the October 2020 issue of *The Brock Broadcaster*. While we have not had an opportunity to meet en masse, Masons across the jurisdiction have managed to keep active in the Craft. Updates from both Grand Master and Grand Lodge office have been updated and distributed on a regular and timely basis. We should be thankful our Grand Master, in his former life, was a medical practitioner who understands the current health crisis along with the cautionary measures one must take during these trying times.

GRAND MASTER'S BLOG

October 2020



Summer is usually a quiet time for Masonry, but this year it was quieter than most. However, it

was not empty. Although there were no in-person meetings, things moved to the virtual world. This blog has been about the places I have visited, but now I will translate to events I have participated in on-line.

First of course, was a meeting of the Board to cover off necessary items for the AGM. There were many videoconferences leading up to planning it, and the Deputy, Grand Secretary and Chief Operating Officer have continued to have almost weekly conferences. Board of General Purposes and Management Committee meetings have also continued to occur at their regular intervals.

Several lodges, districts and Grand Lodges have had educational videoconferences which I have joined. I even gave presentations at some of them:

I spoke on Universal Tolerance/Respect to Niagara A District, Toronto Humber Valley District and Acacia Lodge No. 561 in Ottawa. And a town hall with the Past Master's Association of the Hamilton Districts.

I welcomed several "visitors" to Zoom meetings put on by the brethren: W Bro. George-Boys-Stones, the Prestonian lecturer; MW Bro. Marc David, the Grand Master of Quebec; and RW Bro. Junn Manalang, the DGM of Manitoba.

I virtually attended the Grand Lodge of Manitoba Installation, and the AGM's of the Allied Masonic Degrees and the Masonic Library and Museum Association.

I even visited with the brethren of United Lodge No.29 and Quinte Lodge No.69 (now Quinte Lodge No.29) on the evening that we had planned to hold their amalgamation ceremony. So, you see much can be done virtually. And with no fossil fuel burned!

MW Bro. David J Cameron
Grand Master



QUESTIONS AND ANSWERS

What is the peculiar characteristic of the colour Blue in Craft lodges?

The question seems to imply a quest for the symbolism of the two shades of Blue used in our (English) Craft regalia, and I answer in that vein. The MM apron in use today, was first prescribed in the Book of Constitution, 1815, by the new United Grand lodge. It was then 'plain white lambskin...with sky-blue lining and an edging 1 ½ inches deep,' virtually identical with today's apron which is fully described as with 'light blue lining and an edging not more than 2 inches in width...' Before that time there seems to have been total freedom of choice, both as to the colour of lining or edging, and of the various decorations, printed, painted, or embroidered with which they were frequently adorned.

On June 24, 1727, the Grand Lodge prescribed that Masters' and Wardens of private lodges should 'wear the Jewels of Masonry hanging to a White Ribbon'; there was no mention of aprons, which were presumably of white skin. On March 17, 1731, Grand Officers were ordered to wear 'blue Silk Ribbons' (i.e. Collars) and 'Aprons lined with blue Silk'. A note in the Rawlinson Ms. c.136, dated 1734, makes the earliest mention of 'Garter Blue Silk' for the Grand Masters' Apron and from this time onwards Grand Officers' Collars and Aprons are always linked with Garter Blue just as they are today.

It is important to observe, however, that until 1745 at least, the blue Robes of the Garter Knights were of 'a light sky-blue' and there is useful confirmatory evidence that this was the original shade of Grand Officers' regalia, sky-blue! In 1745, the light sky=blue was altered by King George II to the present Garter blue, to distinguish his Garter Knights from those who received that honour from the pretender. Our present use of the 'garter blue' so prescribed in the modern Constitutions dates back to c. 1745. Finally, it must be emphasized, that in all the scanty evidence on the choice of colours of English regalia, there is never any hint 'that the colours of Freemasonry were selected with a view to symbolism'.

Also see Section 389 of the Book of Constitution, in which the colour of the Master Mason apron is given as 'sky-blue'.
Reflections Newsletter-Volume 4, Number 3, page 17

THE BALTIMORE CONVENTION

*An article by VW Bro. Barry D Thom
Lodge McLeod 27
Grand Lodge of Newfoundland and Labrador*

The convention was held in Baltimore, Maryland from May 8 until May 17, 1843. (10day total) Of the 23 Grand Lodges in the United States at that time, 16 were present (70%). The topics were the standardizing of the ritual among all Grand Lodges, a supreme Grand Lodge, a solution to the problem of imposters gaining entrance into a lodge, and a plan for the various Grand lodges to solve mutual problems through future conventions.

Today, twenty-six American Grand Lodges continue to **deny** Entered Apprentices and Fellow Crafts participation in lodge business. Twenty-four Grand Lodge jurisdictions have, (since 1988), rejected the Baltimore Convention idea and **allow** their lodges to open and conduct business on the Entered Apprentice Degree with certain restrictions on voting, holding office, etc. (94% of jurisdictions around the world transact business in the 1st degree).

Prior to the Convention of 1843, the anti-Masonic sentiments in the U.S. were already well rooted. The William Morgan Affair only added fuel to the fire. In 1826 William Morgan was kidnapped by Masons in Batavia, New York. Five years of legal investigation and prosecution on the matter of Morgan's disappearance left a trail of 20 grand juries and 15 trials; 54 Freemasons indicted, 39 brought to trial; and, 10 convictions, but none on the charge of murder. Each of the defendants confessed to abducting Morgan and holding him against his will for days, but no one confessed to killing him. No body was ever found, he simply disappeared off the face of the earth!

At that time, the anti-Masonic hysteria went into high gear. The anti-Masons published rituals, with passwords, and so on for all three degrees, thus making it exceedingly difficult to tell who a Mason was and who was not. Many lodges turned away visitors because they could not prove themselves according to the work used in that particular lodge. Lodges lost many members due to resignation and death following the Morgan Affair.

By the late 1830's, there were not enough members who remembered the work in order to carry out degrees. Men were no longer eager to join

or even to be known as Freemasons. The number of Masons in the United States during the acknowledged hay-day of the anti-Masonry period, dropped from 100,000 to 40,000. Six of every ten Freemasons left their lodges. New York State alone went from 20,000 members to 3,000 and from 480 lodges to 82. The Grand Lodge of Pennsylvania surrendered its charter in 1834, conveying its property to trustees, and did not reincorporate until 1859.

So, then what came out of the Convention? Masons are human beings, and it did have its ups and downs. The agreed upon items were only **non-binding recommendations**. Of course, many Grand Lodges did accept them and put the recommendations into place.

1. Dues cards or Certificates to be issued. (This verified the validity of a Brother when he visited another lodge).
2. All lodge business to be conducted in the 3rd degree.
3. E. A's and F. C's only allowed in lodge to receive their degrees.
4. Initiation fees to be paid in cash, prior to taking the degree.
5. Suspension of a Brother for non-payment of dues.
6. One uniform ritual of the three degrees including all openings and closings of a degree. (10 days is not a reasonable time to produce a uniform Ritual agreeable to all. It took England three years to produce Emulation). My guess is that they were trying to make the Webb Form Ritual uniform. While they did finish the EA degree, plus opening and closing a lodge, they did not complete the other two degrees due to dissention among the Brethren, so a one unified Ritual was considered a failure.
7. The Master is an integral part of its government, unable to sit in judgement on himself, and yet without whom the lodge could not act. The Committee offered the following, with which the Convention concurred..." a subordinate lodge has not the right to try its Master, but that he is amenable to the Grand Lodge alone".
8. The Committee considered sojourning Masons as "freeloaders". It believed all Masons living in the vicinity of a lodge, and not a member of it, should be required to

contribute "a sum equal in value to the annual dues per capita of the subordinate lodge in whose jurisdiction they reside".

9. In an attempt to bring unity "Throughout the world in all things pertaining to Masonry", the Convention approved a recommendation to send "a Delegate from the Masonic Fraternity of the United States to their Brethren in Europe". (I am not sure if that was successful or not.)
10. "That the several Grand Lodges of the United States enter into and form a National Masonic Convention". (This was tried several times, but it failed each time due to lack of a quorum or dates listed but they never came to fruition.)
11. Dedication, Consecration and Installation of Lodges: After comparing various authors and systems, the "Monitor" under the authorship of MW Bro. Thomas Smith Webb republished in 1812 possess the least faults, and had a high claim to antiquity, having been in general use as a standard of work for nearly half a century. It possesses no errors of material as to require alteration except six minor points which were recommended, three of which were in the Installation Ceremony.
12. One General Grand Lodge over all other U.S. Grand Lodges. Although it was discussed, it was **not recommended**.

RETRACTION – In a recent PMF issue on Bro. Thomas Webb, it was stated that 50 U.S. states use the Webb Form Ritual. This must be incorrect. At first, I was a bit skeptical but when W Bro. Charles Smith of Hay Market Lodge, GL of Virginia (now affiliated with Lodge McLeod 27, GL of NL) told me that he visited a lodge under the GL of Washington DC, and viewed an EA degree, he couldn't believe the differences. This led me to do more research, I was not successful, other than a paper dated 1946. RW Bro. Harry Carr said to be careful of any Masonic information prior to 1940. I did find some errors in other parts of the paper which left me a bit dubious.

The following is part of a paper given by MW Bro. RV Harris, Grand Lodge of Nova Scotia, in 1946. He states – "Today in the United States there are at least twenty-four different rituals. Each of the 49 jurisdictions has an undisputed and sovereign right to adopt any changes it may

wish to make in its standard work". These different Rituals fall into groups.

The first group comprises the Rituals of New England and many Atlantic Coast States, some based on the ritual of the "Moderns" as in New England and Georgia; others on that of the "Antients" as in New York and Pennsylvania, and others combining both elements. (Barry's note: Bro. Carr says that there was little to no difference in the Rituals of the Antients and the Moderns.)

The second Ritual group comprises Ohio, North Carolina, Michigan, Maine, Tennessee and other states.

The third Ritual group is Missouri.

The fourth ritual group is California and other Pacific coast states.

So, what is meant by "groups"? MW Bro. Paul Revere belonged to a Scottish Lodge, St. Andrews located in Boston, Mass. Was their ritual different? Most likely.

My opinion, without any proof, is that the Ritual of the Antients/Moderns was changed due to loss of memory and/or innovations. As the Ritual(s) came from the United Kingdom it is wrong, in my opinion, to call it the American Rite.

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"ONE NIGHT A MONTH" LECTURE SERIES

The "One Night a Month" lecture series was created as a format for brethren to remain involved in Masonic learning through these trying times. To date we have produced and presented five lectures with speakers from within our Grand jurisdiction and beyond. On average there are fifty-five to sixty who log in on the last Monday evening of the month to view these presentations. The meet and greet time prior to the presentations has proven to be a popular time. Just like meeting in the ante room or a corner of the lodge room prior to the call of the gavel. The committee wishes to thank the Grand Master and Deputy Grand Master for their continual support with this venture and also the Grand Secretary for sending invitations to those speakers outside of our jurisdiction.

On behalf of the committee, RW Bros. Michael Locke FCF, Bruce McLennan and Tom Wills, we thank you for your patronizing and positive comments.



RW Bro. Richard Kaufman, May 2020. Time to turn "ON" the Porch Light.

WHY?
Turn "ON" the Porch Light

- 81% - Some level of "awareness" of Freemasonry
- <30% are aware of the Values of Freemasonry
- 57% of men would be interested in joining Freemasonry - IF presented with the right message



MW Bro. David J Cameron, GM. June 2020. "Universal Tolerance and Respect".





MW Bro. Marc C David, GM, Grand Lodge of Quebec. July 2020. "History of Freemasonry in the Province of Quebec".



RW Bro. Jesus "Junn" Manalang, DGM, Grand Lodge of Manitoba. September 2020. "Protocols and Procedures".



VW Bro. Richard Slee. August 2020. "The William Morgan Affair".

If you wish to view these presentations along with the numerous photographs taken, simply visit the Niagara "A" District website (www.niagaramasons.com) and click on the "One Night a Month" link. Pictures are posted in the photo section. No passwords are required.



Not on the mailing list to receive notifications of upcoming presentations. Email me at efdunsmore1955@gmail.com. Please include your Masonic rank, Lodge name and number.

WHY IS THE MASTER CALLED “WORSHIPFUL”?

“Worshipful” is an old English word signifying “worthy of respect”. Masonically, it is a title of respect for the office of the presiding officer, the Master, who the brethren believe possessed of sufficient knowledge, wisdom and integrity to preside over them in a proper manner. We use the word in its ancient sense – not in its modern sense of denoting awe and humility before a Supreme Being. Indeed, English and Canadian mayors are still addressed as “Your Worship”.

What do the following Masonic titles have in common?

- Grand **MASTER**
- Past Grand **MASTER**
- Deputy Grand **MASTER**
- District Deputy Grand **MASTER**
- Installing **MASTER**
- Past **MASTER**
- Past **MASTER**
- Immediate Past **MASTER**
- Worshipful **MASTER**

Hopefully, this will help you to remember the official title of the presiding Officer of a Lodge is “Worshipful **Master**”. He should always be addressed as “Worshipful **Master**”, (unless otherwise specified in the Ritual).

The titles of “Sitting Master” and “Ruling Master” are superfluous and improper.

Protocol and Etiquette Essentials – Issue 11

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A leader’s success comes from bringing others across the finish line with him.

Leadership is more disposition than position - influence others from wherever you are in the organization!

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THIS MONTH WE REMEMBER OUR LODGE’S NAMESAKE



MAJOR GENERAL SIR ISAAC BROCK

Born...

October 6, 1769

Killed in Battle

Defending Upper Canada...

October 13, 1812

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Happy to Meet...

Sorry to Part...

Happy to Meet Again!

Thanks. Take care and stay safe.

Ted

