

St. Catharines, Ontario

The

# Brock Broadcaster



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

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January 2021

## **A CONVENIENT ROOM ADJOINING THE LODGE**

That the candidate is prepared is an assertion made by the Steward at the beginning of the degree. But do we ever consider in what manner he is prepared? We are familiar with the instructions in the Work, but can preparation of the candidate include more than what is stipulated, to embrace such areas as that of mind, comfort, ease and confidence?

Do we converse with the candidate beyond a few non-committal statements? We must impart a feeling of relaxation with the knowledge that he is in good hands and will suffer no embarrassment. Perhaps our preparation should proceed at an earlier time than the convenient room. A Worshipful Master might consider asking a qualified Mason to

remain with the candidate from the time of his arrival at the Lodge building until he enters a convenient room.

During this period of time the candidate could be assured that the ceremony in which he is about to take part is a solemn and dignified rite; and that there will not be hilarity nor any horseplay. That although Masonic teachings are founded on the VOSL, Masonry itself is not a religion, neither does it try to intend to take the place of religion. If the candidate relaxes and concentrates on what he hears, many parts of Masonry will be unfolded to him. And also, he will come to understand that the members talking to him have learnt their parts and he, in his turn, will have to commit to memory portions of the ceremony and the answers to a few questions. He need not feel overawed by this as all Masons before him have done it and survived the event.

Perhaps in these few moments when we practice what we preach we may change a man, who is somewhat apprehensive about Masonry and maybe a little reluctant, into a solid and strong advocate of the virtues of Masonry.

Something to think about!

*Reflections – Volume 1, Issue 4*



*Situated beside the Tyler's register at Seymour Lodge No. 277, Port Dalhousie, Niagara "A" District.*

## SILAS HUNTINGTON: APOSTLE OF THE NORTH AND A MASON

North Grenville has never been short of colourful characters throughout its history, but Silas Huntington must rank as one of the most colorful of them all, which is not something that is often said about a Methodist missionary. Silas had a remarkable background, a full and active career, and a lasting legacy in Huntington University, now a federated university of Laurentian University in Sudbury.



Silas was born in Kemptville on February 19, 1829, son of Dr. Silas and Mary Huntington, and the youngest of their eight children. Dr. Silas was a well-liked physician, originally from Connecticut, and Mary was a descendant of two American Presidents, John Adams and his son, John Quincy Adams. The records state that she was a resident of Kemptville when she met Dr. Silas and they married in 1809; however, that was a decade before the Clothiers arrived in the area and began the settlement that would become Kemptville, and it seems they actually lived south of the village on Lot 28, Concession 4 of the Oxford-on-Rideau Township.

The Huntington side of the family also had impressive roots in the United States. One family biography record that: "Samuel Huntington, who lived from 1737-1794, was one of the signers of the Declaration of Independence. In 1779, he was made President

of the Continental Congress, which position he held for two years. In 1786, he was elected Governor of Connecticut and was re-elected regularly until his death. His portrait hangs in Independence Hall, Philadelphia.

Our Silas, if I can call him that, converted to Methodism as an adolescent during a camp meeting, and this set his course for the rest of his long life. In 1850, he began training for the ministry and followed that path until his death in August, 1905 of typhoid fever. Until 1880, he served in a large number of parishes throughout eastern Ontario, including Smith's Falls, Belleville and Vankleek Hill, as well as on the Quebec side of the Ottawa, at Aylmer. He seems to have retired temporarily in 1880, but in 1882, he began the work for which he was to become famous.

The Methodists decided to appoint a missionary to follow the building of the Canadian Pacific Railway as it pushed up the Ottawa Valley and on to the Great Lakes. Silas Huntington was given the charge of the region around Mattawa at first but continued up the tracks to what was to become North Bay, Sudbury. And on to the north shore of Lake Huron. He had at some point which remains a mystery, become fluent, not only in French, but in two dialects of Anishinabek, and his ministry included indigenous communities as well as the railway camps.

He impressed all those he met with, native and hard-living labourers alike. Standing over six foot in height, and well-built, he had prodigious strength, and one of his exploits was documented in Cobalt. He wrote his name on either the ceiling of a house, or high on a wall, while his little finger of his writing hand was tied to a 56-pound weight. A picture of him in the Toronto Star Weekly of August 3, 1957 in "Ripley's Believe It or Not" section showed him accomplishing that feat. This was a man who was almost 60 at the time.

After building up the congregation in North Bay, Silas moved to Sudbury and, in 1887, was given charge of the entire district between Mattawa and past Schreiber, along the north shore of Lake Huron. He was known to be an expert traveller in the wild, travelling by canoe and snow-shoes throughout the vast reaches, even before the railway, much less any roads, had cut through the land. Many of his meetings were held in railway cars, and more stories are told about his adventures there. On one occasion, some men decided to play a joke on Silas and his congregation by releasing the brakes on the rail car they were in while Silas was preaching. It gradually gathered speed as it rolled downhill before coming to a halt on the flat land further on. Silas never stopped preaching and when the meeting was over, he and his congregation calmly walked back uphill to their camp.

While stationed at Smiths Falls (1858-1861) Silas Huntington was initiated in St. Francis Lodge No. 24, GRC. This Lodge dates back to 1839 but records only from 1858 are extant. His Grand Lodge Certificate was dated February 6, 1861, and his number was 1687. On moving North, he affiliated with Renfrew Lodge No. 122 (member 42) GRC. When Mattawa Lodge No. 405, GRC was being formed in 1884 he was about to move on, so he officially took no active part in the proceedings. In 1887 he helped rally the Masons of North Bay in forming Nipissing Lodge and was chosen as their first Worshipful Master. Nominally Silas Huntington was head of the Lodge but because he was unable to actively fill the office, he never was officially granted past rank by Grand Lodge. The lodge continued to list him as Worshipful Master. He was also a charter member (number 9) on the register of Nickel Lodge No. 427, GRC, Sudbury, which he helped to organize. Although he became a member of several Lodges, he continued to hold membership in Nipissing Lodge to his life's end. He was active also in Royal Arch Masonry, becoming a charter member of St. John's Chapter 105, North Bay, where he served for a short time as Scribe E and as Chaplain. He retired

to North Bay in 1890 but remained active in his ministry by taking over the small charge of Widdifield, now part of the City of North Bay. He died in North Bay in 1905 during an epidemic of typhoid fever and lies buried in the Union Cemetery there.



Reverend Silas Huntington Marker

<https://www.hmdb.org/m.asp?m=107571>

The forward to the booklet 'The Apostle to the North' has this to say: 'Huntington is a name which men of the north may speak with pride, yet Silas Huntington was not a proud man. He was first a man of God, second a pioneer. He brought his beliefs to a primitive land and founded here a tradition of Christian progress upon a sense of responsibility to his church and to his fellow men. Huntington University is founded on that same tradition'. The choice of name was a tribute to the famous pioneer. In 1958, the Northern Ontario University Association was formed with the aim "to found and support in Northern Ontario, an institution of learning on the university level", United Church and/or Protestant in foundation and control or at least a Protestant college in a federated university. It was agreed to found the Laurentian University of Sudbury and for each church group (Roman Catholic, Anglican and United) to have its own federated university within the whole. So, in September 1960, Huntington University opened its doors to thirty-seven students, and it has grown and made a

name for itself throughout that part of Northern Ontario which it serves. The name Huntington will thus be long remembered in education, the United Church and in Masonry.

\*\*\*The Reverend Silas Huntington Memorial Marker is located in North Bay, Ontario at the intersection of Ferguson Street and McIntyre Street East\*\*\*

<https://nqtimes.ca/silas-huntington-apostle-of-the-north>  
Reflections – Volume 7, Number 4

**In the next issue – “An Ontario Township and a Provincial Grand Master”**

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*Ritual...*

*Education...*

*Mentoring*

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MW Bro. Eric W Nancekivell announced in 1977 that he had received the great honour of being elected to serve as Chairman of the Conference of Grand Masters of North America. He spoke wisely about the need for training:

*“The past is secure...but what of the future Joseph Fort Newton, the great Masonic scholar, wrote fifty years ago ‘to go on making men Masons...without giving them an intelligent and authentic knowledge of what Masonry is...is for Masonry to lose, by ignorance or neglect, what has been distinctive in its history and genesis, and invite degeneration, if not disaster.’*

*It is, therefore, important that in our Lodges and in Grand Lodge we stress proper, efficient and knowledgeable Masonic education so that our time is devoted, to a greater extent, to teaching the great moral precepts of Masonry*

*and not just to the usual and sometimes only activity of Initiating, Passing and Raising. Entire meetings could and should be devoted to Masonic teachings.”*

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## **ALLEGORY**

The Concise English Dictionary defines allegory as “a figurative discourse in which the principal subject is described by another subject resembling it in properties and circumstances” or “a narrative in which abstract ideas are personified”. The word is of Greek origin and is formed of two words which mean “to speak” and “other”. In other words, “to speak in another form”.

Perhaps one of the best-known allegorical pictures is that of “justice”. I am sure too that you are all familiar with the allegorical representation of “Britannia”.

We know that Masonry is a beautiful system of morality veiled in allegory, but as I have pointed out, allegory is not a brick wall through which one cannot see; it is not a steel safe which cannot be opened; it is a story wherein all the meanings are symbolized. Therefore, it logically follows that allegory, far from veiling Masonry, actually reveals its truths and tenets to all who speak them. Mark you, brethren, I said ‘seek them’, they are not dumped in your lap on payment of your dues with the admonition “There you are, Brother, you are a good Mason now”.

The ancient Egyptians used allegory of symbolism in the teaching of all their mysteries to their neophytes. However, not all of these neophytes reached the higher degrees. While most achieved a certain level of proficiency, only a few were given the right or privilege to advance to the highest degrees and become High Priests. It was from those of the highest degrees or high Priests that the ancient Pharaohs chose their advisers.

The ancient Greeks also used allegory and symbolism and concealed their particular truths by means of numbers and geometrical figures. For instance, the figure '3' which we meet at every turn in the EA degree is an allegorical allusion to the Deity. The reason for this is that it signified completion. It signified the 3 dimensions: width, breadth, depth; it also signified the three primary colours, red, blue and yellow; in other words, it signified the Trinity.

*Reflections – Volume 14, Issue 1*

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## COLLARS

For hundreds of years, collars have been known as a distinguishing mark of office or dignity. However, as pointed out by Bro. Harry Carr, (in his book "The Freemason at Work"), the collars used centuries ago by our operative brethren were originally utilitarian. Their purpose was to suspend certain working tools.

Even in the early days of speculative Masonry, collars were not intended as decoration in themselves but simply as a means of hanging jewels, those symbols of office which serve to identify one's distinctive function.

While our Officers' collars today have evolved into properly "tailored" and sometimes ornate articles of clothing, they still basically continue their prime function as regalia from which to hang jewels.


Brethren are reminded that however plain or ornate maybe one's collar, its purpose never was to be a place for you to display your name badge, any pins or jewels, or even a poppy.

Indeed, one of our former Grand Masters, MW Bro. Robert J. McKibbon, actually issued a decree to this effect.

*P&E Essentials – Issue No. 23*


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The Grand Lodge Education Committee Presents:



**AN EVENING WITH THE  
CUSTODIAN OF THE WORK**

Presented by M. W. Bro. Donald Mumby!



**February 6th, 2021  
@ 7:00pm EST**

Please contact  
[dkemball@gmail.com](mailto:dkemball@gmail.com) to RSVP

I encourage all Masons, regardless of rank, to consider attending this virtual presentation. If you have registered for previous presentations sponsored by your Grand Lodge Masonic Education Committee, you will automatically receive an invitation to which you must RSVP. If you have never attended one of the presentations and now wish to, please contact W Bro. Don Kemball at the above email address and an invitation will be sent to you.

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Question: What do the references to the Golden Fleece and Roman Eagle mean in our Apron Charge?

Answer: The order of the Golden Fleece was one of the most illustrious Orders of Knighthood in Austria, Spain and Flanders, founded by Philip the Good, Duke of Burgundy and the Netherlands, in 1429. The insignia, or Jewel of the Order is a golden sheepskin with head and feet, resembling a whole sheep hanging by the middle from a gold and blue flintstone emitting flames. The Eagle was to the Romans the ensign of Imperial power. In battle it was borne on the right wing of each Roman legion. It was held in veneration by the soldiers and regarded as affording sanctuary. We cite the Golden Fleece and Roman Eagle to illustrate the respect and veneration that we owe to the simple white lambskin apron.

*Reflections – Volume 1, Issue 4*

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## DEACONS, DOVES AND OLIVE BRANCHES

Despite the fact that the bloom has been rubbed off by our slangy use of it, this is one of the most beautiful words in our language. In Greek, diakanos was a servant, a messenger, a waiting man. In the early Christian church, a deacon served at the Lord's supper and administered alms to the poor; and the word still most frequently refers to such a church officer. It appears that the two lodge officers of Senior and Junior Deacon were patterned on the church offices.

The office of Deacons in Freemasonry appears to have been derived from the usages of the primitive church. In the Greek churches, the Deacons were the pylori or doorkeepers, and in the Apostolica Constitutions the Deacon was ordered to stand at the men's door, and the Subdeacon at the women's, to see that none came in or went out during the oblation. In the earliest rituals of the eighteenth century, there is no mention of Deacons, and the duties of those

offices were discharged partly by the Junior Warden and partly by the Senior and Junior Apprentices, and they were generally not adopted in England until the union of 1813.

The appointing of Deacons served in latter days, as a distinction between Irish and English work, for Lodges under the Constitution of the Ancient naturally followed the Irish use. It must be observed that the office of Deacon was confirmed to supporting Lodges. During the first one hundred and twenty years of its existence, the Grand Lodge of Ireland never elected Grand Deacons. When their services were required, they were selected for the occasion from the Master's then present. Their first appearance as prominent Grand officers is in the addition of the Irish Constitutions, promulgated in 1850, though thirty-seven years previously the United Grand Lodge of England had adopted the office, in deference to the usage of the Ancients.

In Great Britain, prior to the union of the two Grand Lodges in 1813, the 'emblem' of the Deacon was the figure of 'Mercury'. True, Mercury was emblematic of a messenger, however, in Roman mythology, Mercury was the God of merchandise and protector of traders and thieves. After the union, the emblem changed from the figure of 'Mercury' to 'The Dove'. It is suggested that the change of emblem took place to eliminate possible future controversy. Certainly, there is no record of controversy with the Dove.



The Dove in ancient symbolism represented purity, innocence and peace, and has in many ways been regarded as a messenger. The first Dove sent forth by Noah, from the Ark, returned with its message that the waters had not subsided. The second Dove's message was

that the waters were receding, and the trees were showing. The third Dove did not return which revealed to Noah the implied message that the flood was ending enabling the bird to return to its natural habitat.

The Dove was an agent at the creation and hovered over the retreating waters. It became the harbinger of peace to Noah. The Dove with an olive branch in its mouth, and encircled by a rainbow, formed the striking and impressive symbol of peace. Since that time, Doves have been used to carry messages in war and peace and the rainbow is still symbolic of the flood that God created to punish the wicked of that generation.

The Deacons both wear the jewel of The Dove bearing an olive branch in its beak. Their duties are clearly defined in the ritual, and are primarily to attend the Worshipful Master, and assist the Wardens in the active duties of the Lodge. The Deacons, like the Doves are messengers of the Lodge.

The Deacons always square the lodge and move about with confidence and authority, carrying their wands, the badges of their office, at an angle of forty-five degrees, grasping it about one third from the top and ensuring 'The Dove' at the top of the wand is right side up (as in flight).

At the time of the American Revolution, the olive branch had a stronger association with peace than did the dove. In fact, a dove was suggested as part of the third committee's design for the Great Seal which specified a natural-colored dove perched on the hand of "The Genius of America". But this dove did not symbolize peace. Instead, it was "**emblematical of Innocence and Virtue**".

An early instance of the olive branch signifying peaceful intentions is in Virgil's epic poem about the founding of Rome. The olive branch is a dynamic symbol of the human desire for peace, as shown in political drawings before

the American Revolution. The white dove has become an international symbol of peace, thanks in good part to the fame of Picasso's lithograph for the International Peace Congress in Paris.

[www.masonicdictionary.com/deacon.html](http://www.masonicdictionary.com/deacon.html)  
Reflections Newsletter – Volume 7, Issue 1  
[www.greatseal.com/peace/dove.html](http://www.greatseal.com/peace/dove.html)

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## Grand Lodge of Canada In the Province of Ontario

### Membership Pillar Workshop for the Lodge Secretary



The Committee is now accepting participants for the next "Lodge Secretary" workshop, to be held on Saturday, April 3, 2021, commencing at 9:00am until 12 noon. This workshop is open to all Secretaries, Worshipful Masters, Wardens and brethren who may wish to someday hold this important office in their respective Lodge. **Topics of discussion include:**

- Duties and Responsibilities of the Secretary
- Issuing the Monthly Summons
- Issuing of Membership Dues Reminder
- Recording of Lodge Minutes and Events
- Correspondence
- Membership Register
- Privacy of Members Personal Information
- ...and much more

If you wish to attend, please contact RW Bro. Iain Wates ([idwates@sympatico.ca](mailto:idwates@sympatico.ca)). And please, only register if you are planning to attend. The workshop is limited to twenty participants in order to ensure a casual learning experience for those in attendance.

“Gie him strong drink, until he wink,  
That’s sinking in despair;  
An’ liquor guid to fire his bluid,  
That’s prest wi’ grief an’ care;  
There let him bouse, an’ deep carouse,  
Wi’ bumpers flowing o’er,  
Till he forgets his Loves or debts,  
An’ minds his griefs no more.”

[“I here enclose you,” said Burns, 20 March 1786, to his friend Kennedy, “my Scotch Drink; I hope some time before we hear the gowk, to have the pleasure of seeing you at Kilmarnock; when I intend we shall have a gill between us, in a mutchkin stoup.”]

[www.online-literature.com/robert-burns/2369/](http://www.online-literature.com/robert-burns/2369/)

**Monday, January 25, 2021**  
**Robbie Burns Day**



[www.npg.org.uk/collections](http://www.npg.org.uk/collections)

Comments? Compliments? Send them to [efdunsmore1955@gmail.com](mailto:efdunsmore1955@gmail.com).

Complaints? Send them to Sears Canada. I hear they have the best Complaint Department in the Country!!

*Thanks for reading. Take care and stay safe.*

*Ted*



