

St. Catharines, Ontario

The

# Brock Broadcaster



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

June 2021

## SO, YOU HEARD THAT I'M A FREEMASON?

"Well, Freemasonry is an ancient, honourable world-wide fraternity of good, like-minded men of all ages, cultures, races, faiths and political persuasions who believe they can become even better men through Freemasonry's philosophical teachings.

There's a particularly important and comforting feeling of belonging to something greater than ourselves (a brotherhood) and sharing our life's experiences with our brother. Masons strengthen and maintain lifelong bonds between us, our families and our communities.

Self development of character, through the study of history, symbology, and practicing

good manners and gentlemanly behaviour, leads to greater self confidence in our life relationships within, and outside, the Lodges as well as enjoyment of each other's friendship.

Public speaking, humility, leadership and management skills are also useful in the public sphere of life and career opportunities."

*RW Bro. Charles A. Woods, 707*

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**I** was born in antiquity, in the ancient days when men first dreamed of God. I have been tried through the ages and found true. The crossroads of the world bear the imprint of my feet and the cathedrals of all nations mark the skill of my hands. I strive for beauty and symmetry. In my heart are wisdom and strength and courage for those who ask. Upon my altars is the Book of Holy Writ and my prayers are to the One Omnipotent God. My sons work and pray together, without rank or discord, in the public mart and in the inner chamber. By signs and symbols, I teach the lessons of life and of death and the relationship of man with God and of man with man. My arms are widespread to receive those of lawful age and good report who seek me of their own free will. I accept them and teach them to use my tools in the building of men and, thereafter, find direction in their own quest for perfection so much desired and so difficult to attain. I lift up the fallen and shelter the sick. I hark to the orphans' cry, the widow's rear, the pain of the old and destitute. I am not church, nor party, nor school, yet my sons bear a full share of responsibility to God, to country, to neighbour and themselves. They are freemen, tenacious of their liberties and alert to lurking danger. At the end I commit them as each one undertakes the journey beyond the vale into the glory of everlasting life. I ponder the sands within the glass and think how small a single life in the eternal universe is. Always have I taught immortality, and even as I raise men from darkness into light, I am a way of life.

**I am Freemasonry.**

*Reflections Newsletter – Volume 25, Issue 1*

## WHO CAME UP WITH THAT ONE?

*Origins of commonly spoken words and phrases*

### Break the Ice

All cities that grew as a result of being on rivers (fur trade) suffered during bitter cold times when the river froze. Even large ships got stuck, making them icebound for weeks. Little small sturdy ships known as “icebreakers” were developed to precede the ships breaking ice and making a path. This was important for the ships to get the goods to market. And so, every boatman knew that in order to get down to business, you first had to break the ice. Today it represents any sort of start to a project.

### Spill the Beans

In ancient Greece, voting for membership into some of their organizations was done via beans. White beans were dropped into a container who favored the candidate and brown or black beans if you didn't. Apparently, the jar was not clear (I assume) and when you went to vote you kept your hands folded so no one knew if you dropped a white or black bean. Only the officials knew the actual vote results of black vs. white beans. However, on a few occasions a clumsy voter would knock over the jar and revealed all the beans! This is how the phrase got to refer to someone who reveals the truth or hidden secrets.

### Old Stamping Ground

The prairie chicken was often observed by early settlers dancing around at dawn with their fancy mating steps, making noises and strutting as part of their courtship with the females. They were so intense on this; they actually wore some areas of the ground bare! Soon, settlers would just tell by looking at some bare land that if it was the mating spots for some frisky prairie chickens, and soon got called their “old stamping grounds”. Today the term is used both for areas when males and females gather to meet each other, or for any other place in which

a group of people just go to have fun and kick up their heels etc.

[www.brownielocks.com](http://www.brownielocks.com)



You will find this Lodge building along the north coast of Northern Ireland in Ballintoy. Ballintoy No. 38. The plaque is near the front door when the foundation stone was laid. Many thanks to MW Bro. Al Petrisor for sharing.



*Ritual...*

*Education...*

*Mentoring*

## NATION LODGE NO. 556 and the QUARRY DEGREE

*RW Bro. Jack Smith, Secretary, Nation Lodge 566*

Quarry Lodge was born in 2000 and was created through the energy and creativity of RW Bro. John Hunter. He was the DDGM for St. Lawrence District that year and believed a Lodge in a quarry was a worthwhile endeavour. In addition to Bro. Hunter's energy and creativity, he also had the benefit of having a working quarry on his property.

Nation Lodge No. 566 and St. Lawrence District have held Quarry Lodge for nineteen years and our twentieth and final one is a casualty of the pandemic. Many of our Deputy Grand Masters have been candidates and numerous members of the Board of General Purposes have participated.



*EF Dunsmore photo*

Preparing the Secretary's Desk...2019



*EF Dunsmore photo*

The Altar...2019



*EF Dunsmore photo*

Degree Team and Candidate...2019



*St. Lawrence District FB title page*

Thank you, Nation 556 and St. Lawrence District.

## WHY DO THE WARDENS IN A CRAFT LODGE RAISE AND LOWER THEIR COLUMNS?

To find an acceptable answer to this question, we have to go back to early ritual. There was a time in 18<sup>th</sup> century English practice when both Wardens stood (or sat) in the West; this is confirmed by a passage in *Masonry Dissected*, 1730:

Q: Where stands your Warden?

A: In the West.

Incidentally, there are several Masonic jurisdictions in Europe which retain this ancient practice; but some time between 1730 and 1760 there is evidence that the JW had moved to the South, as shown in *Three Distinct Knocks*, 1760, and *J and B*, 1762, both using identical words:

Master: Who doth the Pillar of Beauty represent?

Answer: The Junior Warden in the South

The business of raising and lowering the Wardens' Columns made its first appearance in England in *The Three Distinct Knocks*, in which we have the earliest description of the procedure for 'Calling Off' from labour from refreshment and 'Calling On'. The 'Call-Off' procedure was as follows:

The Master whispers to the Senior Deacon at his right hand, and says, 'tis my will and pleasure that this Lodge is called off from work to refreshment during pleasure; then the Senior Deacon carries it to the Senior Warden, and whispers the same words in his ear, and he whispers it in the ear of the Junior Deacon at his right hand, and he carries it to the Junior Warden and whispers the same to him, who declares it with a loud voice, and says, 'It is our Master's will and pleasure that this Lodge is called from Work to Refreshment, during Pleasure'.

At this point we find the earliest description of the raising and lowering of the columns and the reason for this procedure. The

Junior Warden sets up his Column, and the Senior Warden lays his down; for the care of the Lodge is in the hands of the junior Warden while they are at refreshment.

Unfortunately, apart from the exposures, there are very few Masonic writings that deal with the subject of the Warden's columns during the 18<sup>th</sup> and 19<sup>th</sup> centuries. Preston, in several editions of his *Illustrations*, 1792-1804, in the section dealing with Installation, allocates the columns of the Deacons. It is not until the 1804 edition that he speaks of the raising of the columns, and then only in a footnote, as follows:

"When the work of Masonry in the Lodge is carrying on, the column of the Senior Deacon is raised; when the lodge is at refreshment the column of the Junior Deacon is raised. (There is no mention of 'lowering'.)

Earlier, in the investiture of the Deacons, Preston had said, "These columns, the badges of your office, your care...entrust to". Knowing, as we do, that the columns had belonged to the Wardens since 1760, at least, and that many of the Craft lodges did not appoint Deacons at all, Preston's remarks in the extracts above, seem to suggest that he was attempting on innovation (in which he was certainly unsuccessful).

The next evidence on the subject comes from the minutes of the Lodge of Promulgation, which shows that in their work on the Craft ritual in readiness for the union of the two rival Grand Lodges, they considered 'the arrangements of the Wardens' Columns' on 29 January 1810. But they did not record their decision. We know, however, that most of the present-day practices date back to the procedures which that lodge recommended and which were subsequently adapted-with occasional amendments-and prescribed by its successor, the lodge of Reconciliation. It is thus virtually certain that our modern working in relation to the raising and lowering of the Columns was then adopted, following the 1760 pattern, not only for 'Calling

off and on', but also for opening and closing generally.

Up to this point we have been dealing with facts; but on the specific questions as to why the Columns are raised and lowered, or why the care of the lodge is the responsibility of the Junior Warden while the brethren refresh themselves, we must resort to speculation.

In the operative system, c. 1400, when the lodge was a workshop and before Lodge furniture was standardized, there was only one Warden. His duty was to keep the work going smoothly, to serve as a mediator in disputes and to see that 'every brother had his due'. We have documentary evidence of this in the Regius and Cooke MSS of c. 1390 and c. 1710, and this idea apparently persisted into the speculative system where the Senior Warden's duty in 1730 now included closing the lodge while at refreshment.

But in the speculative system there were two Wardens, with the Senior, by ancient tradition, in charge of the Lodge while at work. It seems likely that in order to find a corresponding job for the junior Warden, he was put in charge of the Lodge while at refreshment.

There was no mention of the Wardens' Columns, or procedures relating to them, in the exposures of 1730 or earlier. We may assume therefore that they were a more or less recent introduction in the period between 1730 and 1760, that the 'raising and lowering' procedures came into place at about the same time and were subsequently authorized at the Union in 1813.

The 1760 explanation is still in use today. It may seem inadequate, but that is invariably the case with such problems as 'one up and down', 'left-foot, right-foot', 'left-knee, right-knee', etc., because each interpretation has to give a satisfactory explanation for a practical procedure and for the reverse of that procedure, which is virtually impossible. The only satisfying explanation in this case is the simplest of all, i.e.,

the procedure was laid down to mark a distinction between the Lodge when open, and when it is closed or 'called off'.

During the 18<sup>th</sup> century, there is ample evidence that much of the lodge work was conducted at table, punctuated by 'Toasts' and drinking, while the Lodge was still open. If the Lodge was 'called off', while a meal (as distinct from liquid refreshment) was to be taken, and the brethren remained in their seats at table, then some signal-recognizable at a glance- would have to be shown, to indicate whether the Lodge was at work, or at refreshment.

*Reflections Newsletter – Volume 14, Issue 1*

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## **HAVE YOU EVER CONSIDERED HOSTING AN EVENING OF MASONIC EDUCATION AND TRIVIA?**

...But didn't know where to start looking for questions to challenge the Masonic expertise of those in attendance?

Consider the Reflections Newsletter – Volume 13, Issue 3. This particular volume has over twenty questions (and answers) of Masonic history, trivia and educational facts to prepare you in hosting such an event. If you don't have a copy of this particular newsletter, I will be more than pleased to forward it to you. Email me at [efdunsmore1955@gmail.com](mailto:efdunsmore1955@gmail.com) if you wish to receive one. Thanks.



# LODGE BUILDINGS OF EASTERN ONTARIO

*By RW Bro. Angus Gillis*



*Wakely Rd., Ottawa*



*Spencerville, Ontario*



*Concession Road, Russell*



*North Gower, Ontario*



*Bridge Street, Carleton Place*



*James Street, Arnprior*

Enjoy the summer. See you in September.  
Take care, stay safe and always be kind.

**RW BRO. EDWARD F DUNSMORE**

