

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.

December 2021

As we return to in person meetings throughout the jurisdiction, I feel compelled to show this plaque which speaks to the leadership of our Lodge's namesake.



Therefore, this edition of **The Brock Broadcaster** is dedicated to the memory of General Sir Isaac Brock.

EVERY MASON IS A LANDMARK TOO

'Your fidelity must be exemplified by a strict observance of the Constitution of the Fraternity, by adhering to the ancient landmarks of the Order; so must your obedience be proved by a close conformity to all our laws.' So runs the General Charge of the First Degree.

More simply stated, any landmark could be that corner peg which indicates the limit of your property, or any other prominent projection that immediately identifies our location. A little-known record indicated that in World War II, a little church on the east coast of England was destroyed by the enemy. When the British navy inquired whether or not the parishioners were prepared to rebuild, their answer was to the effect that a shortage of funds made such a project impossible. "Well, if you can not build then we will, because that little church is a landmark on our charts," was the reply.

Suffice it is to say on such a theme as this that landmarks occupy an important place in our busy workaday world. However, much more significant and thought provoking is the sobering fact that EVERY MASON IS A LANDMARK TOO.

Your editor recalls that during World War II, street photographers snapped you all too often as you approached them. Whether you turned up your nose or smiled your prettiest, that impression would be seen on the developed negative. However, we should not be deluded into believing this humiliating or pleasing experience, as the case may be, is limited to the casual photographer, because John Doe is taking notice of our everyday actions. All too often

unconsciously we are making an imprint on the public. When the JW is asked by the WM, “Are you a MM?”, his reply is, “I am, try and prove me”, and in doing so is not only answering for himself, but everyone else. That challenge of Masonry meets us on every corner, in business and professional relationships, in occupations and recreations, but more especially OUTSIDE the Lodge rather than WITHIN. We are acquainted with the closing exercises where ‘And while the ALL-SEEING EYE beholds us...’, let us not forget what influence WE are exerting when others see us and register their mental thoughts accordingly about whom they see.

The Mason who demonstrates by his deeds rather than by his words the moral qualities of truthfulness, honour, integrity and charity and undoubtedly does more to convince the ‘profane’ world of our sincerity in contrast to the ritualist whose life outside the Lodge may be colored by moral deviation. This exhortation is a part of the Installation ceremony of every WM, “Charge your Brethren to practice outside the Lodge those duties which are taught within it and by amiable, discreet and virtuous conduct to convince the world”. That world is no vague distant country, instead it’s that little community in which each of us lives and moves and has our being. (The Tracing Board, Grand Lodge of Saskatchewan)

Reflections Newsletter – Volume 9, Issue 1

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Ritual...

Education...

Mentoring



At the last virtual meeting of BDL 745, we were so fortunate to have W Bro. Gordon Michie join in with us. His presentation titled “Freemasonry and Remembrance” was not only interesting but gave us an opportunity to reflect and be thankful for the freedoms we often take for granted and have become accustomed to. Thank you again Bro. Michie for taking the time to be with us and share your vast knowledge on the history of Remembrance. To view his presentation go to www.niagaramasons.com and click on “Photos”.

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THE HOLY SAINTS JOHN AND MASONRY

The question as to why our Lodges are dedicated to the Holy Saints’ John is one that often puzzles the Masonic student. It becomes even more involved when it is realized that in the Grand Lodge of England the Lodges are dedicated to King Solomon, and Grand Lodge is opened and closed “in the name of the Royal Solomon;” who is described as, “an eminent Patron of the Craft”.

The Biblical record of the lives of the two Saints named John does not throw much light on the subject, nor produce any evidence of Masonic connection.

St. John the Baptist was the son of Zacharius and his wife, Elizabeth, who was a cousin of the Virgin Mary. He was a Priest of the Order of the Temple Service at Jerusalem, and no doubt his son was trained to follow his father's hereditary calling and given the benefit of such educational advantages as were available at the time.

When John was thirty years old he began preaching in a section of the Jordan Valley just north of the Dead Sea, not as the wild fanatic which he sometimes depicted, but rather as an inspired messenger with a background of education and culture going forth to proclaim the coming of the Messiah of Israel, the Prince of Peace, as foretold by the prophet Isaiah some three hundred years before. His stern denunciation of the evil character and immoral conduct of Herod Antipas, the Tetrarch of Galilee, led to his imprisonment and ultimately death. By a strange parallel this was brought about as the result of an evil conspiracy involving three ruffianly characters, Herodias the Queen, her daughter Salome, and Herod.

St. John the Evangelist was the younger son of Zebedee who operated a commercial fishing business on the Sea of Galilee in partnership with two other men, Andrew and Peter, who were destined later to play a very important role in the events of that time. His mother, Salome, by name, was a sister of the Virgin Mary. Thus the two Saints' John were not only related to one another by close maternal ties, but also to the Master, whom they loved and served. The youthful John became the most courageous and faithful, as well as the most beloved, of the Master's disciples. It was he who went in with him to the trial in the palace of Caiaphas, the High Priest, and in Pilate's court, while Peter stood outside and denied him, after all the rest had fled. He was the only one of the

Apostles present at the Crucifixion, where at the last he received from the dying one the charge to act the part of a son of a bereaved mother. This was a clear indication that Joseph her husband was deceased, and that Mary was then a widow. Thus John was one apostolic witness to the final act in the Great Cosmic Drama of the Ages, *"The Tragedy of the Widows Son"*. His inspired writings, up to the time of his death on the rocky Isle of Patmos, contain, above all else, the predominating evangel of Brotherly Love (the first great principle of Masonry), as taught in the words of the Master himself. *"By this shall all men know that ye are my disciples if ye have love one to another"*. But nowhere, in the record of the two Saints' John, is there anything to indicate even a remote connection with the operations of the building craft of Masonry of that day. There is, however, a well-established legend, to which some credence may be given, that the Master and the majority of his disciples were members of the *"Order of the Essences"*, a secret society which existed at that time, and, it is said, had many rites and ceremonies similar to those of our present-day Freemasonry. But even though the Bible contains no references there are other sources from which information on the subject may be obtained. It was the custom among the early medieval trade Guilds in England to adopt Patron Saints, usually chosen on account of some affinity, often more or less remote, with the trades or callings of the members. The early Guilds of Operative Masons adopted St. Thomas as the *"Patron of Architects and Builders"*. Their choice was, no doubt, influenced by the ancient legend that St. Thomas was an architect and operative craftsman, and that the Lord appeared to him in a vision and directed him *"to go to the King of the Indies, Gonaoforus and build for him a palace finer than that of the Emperor of Rome"*. In this connection it may be noted that in all representations of St. Thomas prior to the 12th century he is depicted as holding a T-Square and

Builders Rule. It may be recalled that all the Apostles he was the most difficult to convince as to the reality of supernatural things. His mind trained in practical application of geometrical principles, apparently could not accept as reality that which he could not measure or handle. Thus, it may be his background education and training which gave to history the well-known term "doubting Thomas". During the 13th century St. Thomas appears to have been superseded as the Patron Saint of Masonry by the "Four Crowned Martyrs", or in the Latin term "Quatuor Coronati", from which the famous Lodge of Research, No. 2076, in London derives its title. This gradual change was, no doubt, influenced to some extent by the number of Masons who came over from the Continent of Europe during that period to work on the great ecclesiastical structures then under erection, such as York Minster, Fountain's Abbey at Ripon, and the early Gothic Cathedrals. These traveling workmen, in all probability, were familiar with the historic legend of the four skilled craftsmen; Clauaius, Castorius, Simonian's and Nicostratus, who were converts to Christianity and by their refusal to make a statue to the heathen god Aesculpius incurred the wrath of the Emperor Diocletian, who ordered them to be entombed alive in leaden coffins and cast into the river Tiber. The Church of the Quatuor Coronati on the Caelian Hill in Rome, which still exists, though rebuilt, was erected and dedicated to their memory about twenty years after their martyrdom which occurred in A.D. 302. Both in England and the Continent of Europe the Four Crowned Martyrs were widely recognized as the "Patron Saints of the Masons' Craft" and were generally depicted as carrying the usual emblems of their calling. The simple story of how these Christian workmen, labouring in their Master's Name, were faithful unto death carried a profound appeal to workmen of all classes, and especially to those who practiced the same craft.

There are no authentic records available to fix with any certainty the time when St. John the Baptist was adopted by the Operative Lodges, but an old Latin document in the archives of a Lodge in Namur, Belgium, purporting to be a proclamation by the Masons of Europe in annual Assembly at Cologne in 1535, states that "Masons are called Brethren dedicated to St. John, first among the Martyr Stars of the Morning. It states further that prior to 1440 "The Fraternite was called the Joannite Brethren", but about this time "it became known by the name of Freemasons". Though Masonic scholars doubt that it is genuine, in the 16th century in England, St. John the Baptist, alone, was regarded as the particular Patron Saint of Masonry. Amongst the reasons advanced for this change of patrons are some which have their roots back in Druid and pre-Christian times. In those days the Sun, the "Amen Ra" of the Egyptians of an earlier era, was the object of veneration. Measurements of time were taken from the solstices, and these turning points were occasions for great festivals of rejoicing, the summer solstice for growth and the fruits of early harvest, the winter solstice for the return of light and the rebirth of life in the earth.

The pagan peoples were unwilling to part with these festivals, and so to facilitate their conversion to Christianity the fathers of the early church instituted festivals of the Saints and Martyrs to coincide with the popular ceremonies. Thus St. John the Baptist Day (June 24th), replaced the great festival of "Beltane" which commenced at the summer solstice (June 21st). This old festival is, even still observed in parts of Scotland and Ireland with bonfires, dancing and general celebration. It is especially observed in the Scandinavian countries as the festival of "Mid Summer" or the "Midnight Sun" likewise "Yuletide", literally the festival of "Yule" (the Sun), became Christmas, replacing the great

“Feast of Saturnalia” an occasion for rejoicing at “Natalus Invicti Solus” or, the “Rebirth of the unconquerable Sun”, which commenced at the winter solstice (December 21st). This is the time which, according to students of nature and biology, marks the beginning of the germination of life and growth in the earth in northern latitudes. It may be readily understood that, when building operations of the Middle Ages necessarily involved close relationship between the clergy and the craftsmen in ecclesiastical work, the adoption of St. John the Baptist as the Patron Saint of the summer festival as “St. John’s Day in Harvest”, and later of St. John the Evangelist for the festival of “St. John’s Day in Winter”, should follow as a natural consequence. The allusion to the two parallels of the Holy Saints’ John in the old English ritual, and in the present Monitor of the American work, as illustrated by the two parallel lines, between which is a circle sometimes marked with a central point representing “Divinity” can be easily recognized as a later interpretation of the ancient symbol depicting the “Sun” between the lines of the two solstices. As marked in the map by the Tropic Cancer to the north, and the Tropic of Capricorn to the south of the Equator.

<https://theeducator.ca/the-holy-saints-john-masonry>



W Bro. Drew is a member and Past Master of Lexington Lodge No. 1, Grand Lodge of Kentucky. “*The Masonic Roller Coaster*” looks at Masonic burnout. What does it mean? How do

you know if you are “*burnt out*”? What can you do to ensure this does not happen to you? If you are burnt out, what can you do to jump back in and be successful? These are just some of the questions covered during the presentation.

<http://bit.ly/GLMasonicSpeakers>



The officers and members of Brock Daylight Lodge No. 745 wish MW Bro. Ronald E Groshaw a most happy and joyful 92nd birthday.



EFD photo

WHO CAN SIT IN THE EAST?

As every candidate learns during the Junior Warden's Lecture, the East holds a special significance in Masonry. It is where our Worshipful Master sits to direct the business and other activities of his Lodge, and to provide Masonic enlightenment to the brethren.

Only a limited number of brethren are entitled, by their rank, to sit in the East.

Those who are entitled are:

The Worshipful Master

The Immediate Past Master

Anyone entitled to assume the gavel, i.e. the Grand Master, a Past Grand Master, the Deputy Grand Master, and the District Deputy Grand Master in his own District.

NO ONE ELSE IS ENTITLED TO SIT IN THE EAST!

However, it is the Worshipful Master's prerogative to invite any other mason to join him in the East. He alone decides which brother or brethren are to be afforded that privilege, regardless of their rank.

Unless your rank or office entitles you to sit in the East, in the absence of a specific invitation to sit there, you must find a seat in the North or the South.

Protocol & Etiquette Essentials – Issue 9

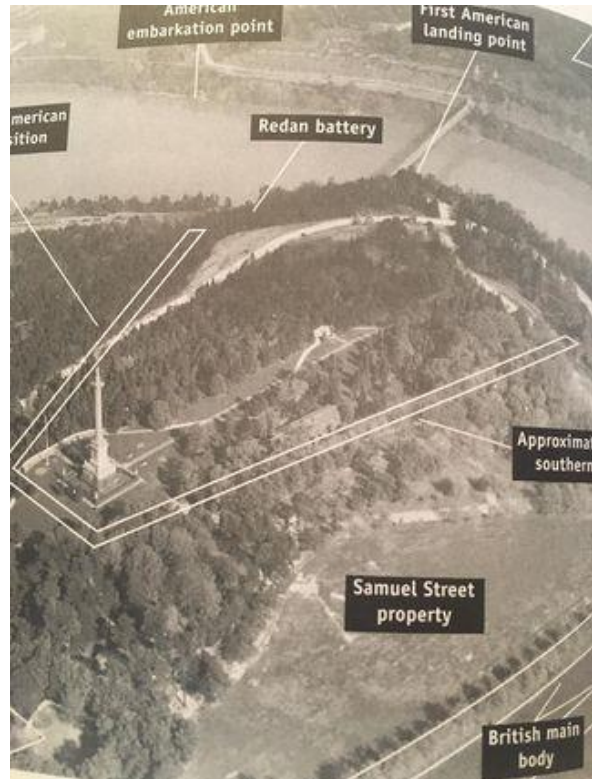
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NIAGARA REGION HISTORICAL SITES, MEMORIALS AND MONUMENTS

On October 13, 1812, at approximately 3am, the American invasion across the Niagara River had begun near Queenston.

Standing in their way were British and Canadian soldiers and the Redan Battery located two thirds of the way up the Queenston Heights escarpment. The Redan Battery was in the perfect strategic position to defend Canadian soil against the invasion. The battery consisted of a 18 pounder cannon, platform and an ammunition depot/house. It was one of the new emplacements and was described as "strong, built of stone and will probably mount two or three pieces".

From its location it could disrupt the American invasion and fire upon the American battery at Fort Gray, directly opposite or upon the river and the village of Queenston beneath it. For the American invasion to succeed, it was critical to take the Redan Battery as soon as possible.



Upon landing, the Americans tried to make their way up the heights and eventually

found a path, 'Fisherman's Trail', which led them to the top of the escarpment. Once the Americans had reached the heights they 'formed up' (near the Queenston Restaurant today) and charged the Battery. The British were 'caught off guard' and apparently 'spiked their cannon' (although an alternate version is the American spiked the gun) and fled below to Queenston village.

At this point the Americans appeared to have the advantage controlling the Heights and the landing area, while the British controlled the village.

Brock knew the importance of the Redan Battery and moved quickly forward to retake the battery. Brock led his troops forward and as they started towards the Redan, an American marksman stepped out from behind a tree and fired killing General Brock instantly. Lieutenant Colonel John MacDonell, Brock's Aide de Camp, who had followed Brock to Queenston also realized the importance of the Redan and assembled a force of one hundred men from the 49th Regiment and attacked the Redan. MacDonell was mortally wounded by a bullet in his back, and the small force had to retreat.

Soon after, as the Americans sensed victory, John Norton and John Brant leading First Nations warriors pinned down the Americans until Major General Roger Sheaffe arrived from Fort George with reinforcements.

Attacking from the rear, Sheaffe trapped the enemy between his army and the cliff. A British bayonet charge, First Nations warriors in the surrounding woods and volleys of fire soon convinced the Americans to surrender.

If you have an opportunity, I encourage you to visit the Redan Battery site located at

Queenston Heights and walk the battlefield, imagining the sights and sounds of that horrific and glorious day back in 1812.



This article and photos can be found on the Niagara Region Historical Sites, Memorial and Monuments Facebook page.

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QUESTIONS AND ANSWERS

Q: Why does the word BOAZ denote 'in strength'?

A: It is a good Hebrew word and that is what it means. In Bible times it was customary to give names to children indicating some characteristic of the child, or the gratitude or pious wish of the parents. To quote only one example out of thousands of cases, the name 'Samuel' means 'heard of God', because his mother's fervent prayer for a son had been heard and answered by the Almighty.

Similar practice applied in naming places, objects and landmarks, especially those connected with some important event that deserved to be commemorated. E.g. 'Beersheba' means 'the well of the covenant'. (Abraham's covenant with God).

The name BO-AZ is a composite of two words; BO='in Him' or 'in it'; (is) 'strength'. Thus

the name of Boaz, as a member of a wealthy and powerful family, means 'In him is strength'. The same name, applied to one of the Pillars of the Temple, means 'In Him (God) is strength'. The full significance of the name is best understood when we read the names of both Pillars together, and they imply that 'God, in His strength, will establish'. With those two names Solomon was expressing his gratitude to the Almighty, who had promised that He would establish the throne of his father's kingdom forever. In the Hebrew versions of that promise (1. Chronicles XVII, v. 12, and 11 Samuel VII, v.13) the key word 'establish' is from the same root as JACHIN, the pillar-name.

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**WHATEVER ROUTE YOUR
TRAVELS TAKE YOU...
YOU ARE NEVER FAR FROM
THE SQUARE AND THE COMPASSES**



Talbot Street (Highway 3), Jarvis



Elizabeth Street, Flesherton



Maple Avenue South, Burford



2nd Avenue West, Owen Sound

Do hope you have enjoyed the read. Until next time, take care, stay safe and always be kind.

RW Bro. Edward J Dunsmore

Aka - Ted

