

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.*

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January 2022

## rites and rituals

It is not uncommon for a Mason who has never visited a Lodge outside of his own area or jurisdiction to assume that all Masonic ceremonies are similar, or the same, to those with which he is familiar. On reflection, this view is not unnatural, particularly with the younger Mason. Of course, nothing can be further from the truth. Indeed, the visitor will invariably find that observing other ways of working will be a highlight of Masonic travel.

The divergences of the Craft degrees as worked around the world are not few. If one informs an English Mason that in the United States Lodges largely open and close their

proceedings in the Third Degree, stunned silence might well be the initial response. Doubtlessly, many nescient American Masons would share similar feelings if instructed with the English system. However, despite such divergences as these, all Craft ceremonies have much in common, especially in basic content if not in form.

### CONTENT AND FORM

The content of the Craft degrees as worked around the world is fairly similar, regardless of which ritual may be used. Every jurisdiction practices the three degrees of Entered Apprentice, Fellow Craft and Master Mason. Every regular jurisdiction adheres to the Ancient Landmarks of the Order. Similarly, the legend of the Third Degree, the modes of recognition and the general teachings of the Order are all constants. It is quite true to say that any Masonic visitor, no matter which jurisdiction he belongs to, will (language excepted) readily relate to and basically understand any Craft ceremony he comes to view in his travels. The content may be in a different order of arrangement to that which he is familiar and there may be a few strange additions or omissions, but he will readily understand what is taking place without any difficulty. In short, the wordings of the rituals around the world may be re-ordered and somewhat different, but the overall context and teachings of each degree ceremony are the same.

It is the form of Craft ceremonies, which can, and often do, vary widely. By form is meant the order of parts of the ceremonies, movements of officers and candidates, variances in the mode of recognition in receiving visitors, in opening and closing the Lodge, in Lodge layout and seating arrangements – the list is quite a long one. In order to appreciate these diversities, a detailed study or ritual history is

needed, and such a study is well outside the scope of the intentions of this discourse. Nevertheless, it will be useful for the travelling Freemason to have some insight into the major Masonic Craft rituals in current usage, and where he is likely to encounter them. However, it is not the intention here to go into great detail. Aside from the obvious restrictions in this area which every Mason will be aware, a thorough detailing is outside the parameters of this guide. The aim here is to comfortably place a visitor inside a 'strange' Lodge, not to minutely detail what he will experience once inside.

### rites and rituals

The terms 'rite' and 'ritual' will be well known to most Freemasons. While there is some Masonic disagreement as to the exact meaning of each item, basically a rite is a series of progressive degree ceremonies, and a ritual is the wording pertaining to the ceremonies. In common Masonic usage, however, the word *Ritual* is used to collectively describe the three Craft degrees, while *Rite* is used to describe a system of degrees beyond the Craft, or which includes the Craft degrees. Examples of a Rite are the Ancient and Accepted Scottish Rite (a system of 33 degrees), and the Swedish Rite (a system of 11 Degrees).

There are in excess of one hundred different Craft rituals in use in the regular Masonic world, many of which are very similar. In England alone in excess of fifty are in use, but all of these are quite similar in both content and form. In some jurisdictions, the Craft ritual used is standard by Grand Lodge decree, while in others many are permitted and are in use. It is, however, possible to locate Craft rituals geographically to some extent.

*For a greater understanding and further explanation of the ritual used by the Grand Lodge of AF & AM of Canada in the Province of Ontario, refer to the Book of Constitution, Sections 5 through 8, titled "Work authorized by Grand Lodge".*

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### "WHEN IS A MAN A MASON?"

*Submitted by Bro. Sheldon M Kofsky, FCF, WMWM*

**M** – When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage, which is the root of every virtue.

**A** – When he knows that down in his heart every man is as noble as himself, and seeks to know, to forgive and to love his fellowmen.

**S** – When he knows how to sympathize with men in their sorrows, yea, even in their sins – knowing that each man fights a hard fight against many odds.

**T** – When he has learned how to make friends and to keep them, and above all how to keep friends with himself.

**E** – When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child.

**R** – When he can be happy and high minded amid the meaner drudgeries of life.

: - When star crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead.

**M** – When no voice of distress reaches his ears in vain, and no hand seeks his aid without response.

**A** – When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be.

**S** – When he can look into the wayside puddle and see something beyond sin.

**O** – When he knows how to pray, how to love and how to hope.

**N** – When he has kept faith with himself, with his fellowman, with his God; in his hand a sword for evil, on his heart a bit of song-glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give all the world.

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**BRO. GEORGE CULVER**  
**104 YEARS OLD – AND STILL GOING**  
*An article by Steve Milton, The Hamilton Spectator*  
*August 4, 2020*

Jane Culver says her uncle is the type of guy who, once he gets a project accomplished, “immediately wants to start something new”.

It’s probably relevant to mention that her uncle is 103 years old.

“Almost 103 and a half,” George Culver counters. “It’s like a little kid; you want to get the ‘half’ in. When you’re over 100, half a year is quite a long time”.

Back in December, on the night of the town’s annual Santa Claus parade, the lifelong Dunnville resident saw the completion of a goal he’d pursued for well over a year. A flagpole was erected in Waterfront Park to commemorate the location of centre ice at the old, and fabled, Dunnville Arena, demolished several years earlier.

Culver had contributed \$5,000 of his own money to the project and talked it up in every way he could.

“I was wondering what I could do to help the park out,” Culver told The Spectator. “So a few of us fellas got together and figured out where centre ice in the old arena was. It had never been surveyed, but old hockey players from the town and one of the men who built the arena found the right spot. It might be a couple of feet off, maybe”.

Eventually, a time capsule will be placed near that flagpole marking center ice which housed Dunnville hockey teams, often called “Mudcats” which played senior, intermediate and junior hockey before very enthusiastic audiences. Among other local legends, some of Stanley Cup Marty McSorley’s family members played for Dunnville and Nathan Horton, the first player in NHL history to score two game-7 winning goals in the post-season, grew up there and cut his early hockey teeth in the old arena.

OK. Center ice recognized and flagpole up, so on to the next Culver idea. Recognizing and celebrating hockey fans.

During his flagpole campaign Culver, who calls himself Mr. Centre Ice, distributed embossed pucks and stickers to advertise the concept. The embossed 'centre ice' logo features two crossed sticks at centre ice.



*EFD photo*

He's now paid to make 10 banners featuring that centre ice logo and would like the NHL to display them "at each end of the ice, one for each of the home, one for the visitors" during the league's return to play in hub cities Toronto and Edmonton.

He's also contacted the Hockey Hall of Fame about taking a banner.

"The banner represents all hockey fans, living and dead," Culver explains. "When I saw they were playing in a bubble, I wanted to give them banners to recognize the fans who support the game but won't be in the empty arenas".

Because for decades he was busy working twelve hours a day, six days a week, out on Lake Erie drilling rigs – he owned Culver Drilling – Culver never had time to play much hockey. But he says he's always been "a good fan" and knew most of the Dunnville players from around town.

The Spectator was unable to reach the NHL for comment on the proposed gift but Craig

Campbell, the Hall of Fame's manager of archives and resource centre confirmed that he has been speaking to Culver for the past two years. With the pandemic, and the Hall of Fame now reopened, he's been unable to visit Culver but plans to as soon as he can. And he will take pucks and a banner back to the archives with him.

"George was born eight months before the NHL was", Campbell points out. "The pucks and banners aren't championship or milestone things but, in time, if a reason comes up to display them, we certainly would. A fan made them for fellow fans, and fans are a big part of the reason we exist".

When Hamilton-born NHL referee Connor O'Donnell heard last week that the banners and stickers included a whistle in their centre-ice logo, he immediately phoned Culver at his assisted-living residence in Dunnville to thank him for that tribute to game officials.



*EFD photo*

"It was nice to hear from him", Culver said. "I'm in favor of the referees. Their job is almost harder than any of the players. They have to skate the whole sixty minutes".

"If any of them, or any player, ever hit the 100-year-old mark, I'd love to make a trophy for them".



**Amity 32 photo**

On Wednesday, December 8, 2021, Bro. George Culver was presented with a certificate from Grand Lodge commemorating his service to the Craft at the age of 104. RW Bro. Brett J Dickinson, the District Deputy Grand Master of Niagara "A" District made the presentation.

Pictured with Bro. Culver is W Bro. Kyle MacDonald (WM, Amity Lodge No. 32), RW Bro. Brett J Dickinson (DDGM, Niagara 'A'), RW Bro. Edward Dunsmore (member of the Board of General Purposes) and RW Bro. David Plyley (DDGM, Niagara 'B').



*Ritual...*

*Education...*

*Mentoring*

## THE GRAND LODGE MASONIC EDUCATION SPEAKERS SERIES

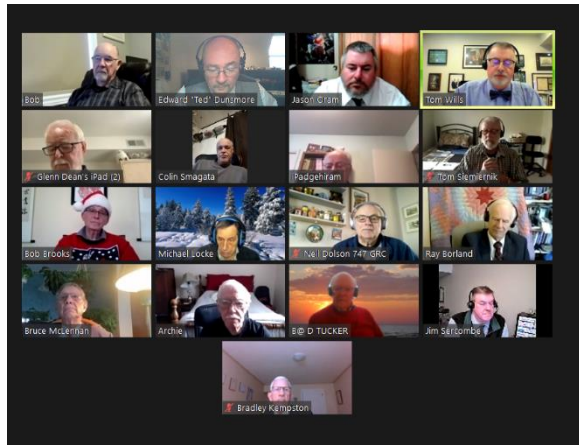
Fantastic claims have been made about Rosslyn Chapel and its connection to Messianic Bloodiness, Grail Legends, Knights Templar and Freemasonry, all of which are included in *The Da Vinci Code* by Dan Brown. W Bro. Carson C Smith separates fact from fiction in a one hundred and thirty (130) slide forty-five-minute presentation entitled *Freemasonry and Rosslyn Chapel* which is guaranteed to both disappoint and delight its participants.

MW Bro. Geoff Edwards is a Past Grand Master and the current Grand Secretary of the Grand Lodge of South Africa. Definitely a presentation you will not want to miss.

To register for these presentations, please visit:  
<http://bit.ly/GLMasonicSpeakers>



On Saturday, December 11, 2021, RW Bro. James (Jim) Sercombe spoke to the members and visitors of Brock Daylight Lodge No. 745 in a virtual presentation. Bro. Sercombe is a grade four elementary school teacher. He spoke about the challenges of educating today's children along with the issues involved in teaching throughout the pandemic. His presentation was well received by everyone in attendance.



## QUESTIONS AND ANSWERS

**Question:** What is meant by the 'Perfect Points of Entrance'?

**Answer:** They were first mentioned in the ritual text dated 1696, when they clearly referred to secrets of the E.A. ceremony. In a series of

questions asking how a Mason could prove himself, the first answer was:

'By signs, tokens and other points of my entrie'.

In those days the first Point was 'heill and conceal' and the second was the penal sign of an E.A. In effect, the 'Points of Entrance' were a brief summary of essential elements in the initiation ceremony, but they developed, eventually, into a series of 'trap questions', with very cautious answers.

In the late 1700's, Preston, in his 'First Lecture of Freemasonry', defined the 'Points' as comprising the ceremonies of 'preparation, admission and obligation'. In another version of the same Lecture, he gave the Points of Entrance as a set of code-words, 'Of, At and On' and that question ran:

Question: Of what? Answer: In relation to apparel.

Question: At what? Answer: The door of the Lodge.

Question: On what? Answer: On my left knee bare.

The 'Of, At and On' became firmly established in our English Lectures but they suffered several variations in the next twenty to thirty years, until they eventually settled into a form in use to this day.

*Reflections Newsletter – Volume 9, Issue 3*



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



*Foster Avenue, Belleville*



*Hope Street, Tavistock*



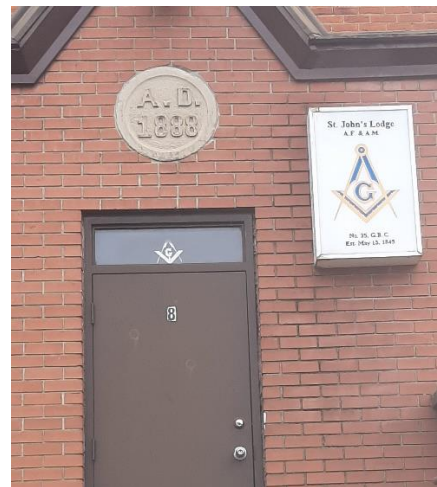
*Highway 3, Delhi*



*Maple Avenue, Burford*



*Talbot Street (Hwy 3), Jarvis*



*Munsee Street North, Cayuga*

