

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.

February 2022

THE NEW YEAR

Submitted by Bro. Sheldon M Kofsky, FCF, WMWM

As we look into 2022, we look at 12 months, 52 weeks, 525,600 minutes, 31, 536, 000 seconds – all as a gift from God. We have done nothing to deserve it, earn it or purchase it. It comes to us as a part of life.

The gift of time is given equally. Rich or poor, educated, or ignorant, strong, or weak – every man, woman and child is given the same 24 hours each day.

Time – you can not stop it, slow it down, turn it off or adjust it. Time marches on.

You can not bring it back. Once it is gone – it's gone. Yesterday is lost forever, tomorrow is uncertain. We may look ahead to a full year's

block of time but have no guarantee that we will experience any of it.

Time is one of our most precious possessions. We can not waste it, worry over it, spend it on ourselves, or as good stewards, we can invest in the kingdom of heaven.

The New Year is full of time. As the seconds tick away will you be tossing time out the window, or will you make every minute count?

May YOUR SUPREME BEING bless you each and every moment of 2022.

.....

OPENING AND CLOSING THE LODGE

First or Entered Apprentice Degree

If the Lodge with its appointments and officers be a sacramental figure of oneself and the mechanism of personal consciousness, opening the Lodge in successive Degrees implies ability to expand, open up and intensify that consciousness in three distinct stages surpassing the normal level applicable to ordinary mundane affairs.

This fact passes unrecognized in Masonic Lodges. The openings and closings are regarded as but so much casual formality devoid of interior purpose or meaning, whereas they are ceremonies of the highest instructiveness and rites with a distinctive purpose which should not be profaned by casual perfunctory performance or without understanding what they imply.

As a flower "opens its Lodge" when it unfolds its petals and displays its centre to the sun which vitalizes it, so the opening of a Masonic Lodge is sacramental of opening out the human mind and heart to God. It is a dramatized

form of the psychological processes involved in so doing.

Three degrees or stages of such opening are postulated. First, one appropriate to the apprentice stage of development; a simple *Sursum corda!* Or call to “lift up your hearts!” above the everyday level of external things. Second, a more advanced opening, adapted to those are themselves more advanced in the science and capable of greater things than apprentices. This opening is proclaimed to be “upon the square,” which the First-Degree opening is not. By which is implied that it is one specially involving the use of psychic and higher intellectual nature (denoted, as previously explained, by the Square or Water Triangle). Third, a still more advanced opening, declared to be “upon the centre,” for those of Master Mason’s rank, and pointing to an opening consciousness to the very centre and depths of one’s being.

How far and to what degree any of us is able to open his personal Lodge determines our real position in Masonry and discloses whether we are in very fact Masters, Craftsmen or Apprentices, or only titularly such. Progress in this, as in other things, comes only with intelligent practice and sustained sincere effort. But what is quite overlooked and desirable to emphasize is the power, as an initiatory force, of an assemblage of individuals each sufficiently progressed and competent to “open his Lodge” in the sense described. Such an assembly, gathered in one place and acting with a common definite purpose, creates as it were a vortex in the mental and physical atmosphere into which a newly initiated candidate is drawn. The tension created by their collective energy of thought and will-progressively intensifying as the Lodge is opened in each successive degree, and correspondingly relaxing as each Degree is closed-acts and leaves a permanent effect upon the candidate (assuming always that he is equally in earnest and “properly prepared” in an interior sense), inducing a favourable mental and spiritual rapport between him and those with

whom he seeks to be elevated into spiritual membership; and, further, it both stimulates his perceptivity and causes his mentality to become charged and permeated with the ideas and uplifting influences projected upon him by his initiators.

The fact that a candidate is not admitted within the Lodge-portals without certain assurances, safeguards, and tests, and that even he is menaced by the sword of the I.G., is an indication that peril to the mental and spiritual organism is recognized as attending the presumptuous engaging in the things with which Initiation deals. As the flaming sword is described as keeping the way of the Tree of Life from those who are unqualified to participate in the knowledge of its mysteries. Hence the commandment, “Thou shall not take the name of the Lord thy God in vain,” that is by invoking Divine Energy for unworthy or vain purposes.

Here, and upon the general subject of the signs, tokens and words employed and communicated in Initiatory Rites, may usefully be quoted the following words by a well-informed Mason, who is of course speaking of them not as the merely perfunctory acts they are in ordinary Lodges, but as they are when intelligently employed by those fully instructed in spiritual science and able to use signs, tokens and words with dynamic power and real efficiency:

“The symbols of the Mysteries embodied in the design of the Square and Circle constitute the eternal language of the gods, the same in all worlds, from all eternity. They are the Word of God, the Divine Logos, articulate and expressed in forms of language. Each sign possesses a corresponding vocal expression, bodily gesture or mental secrecy and the intense watchfulness and carefulness of the stewards of the Mysteries lest the secret doctrines find expression on the lips or through the action of unfit persons to possess the secrets. For the secret power of the Mysteries is within the signs. Any person attaining to natural and supernatural

states by the process of development, if his heart be unturned and his mind withdrawn from the Divine to the human within him, that power becomes a power of evil instead of a power of good. An unfaithful Initiate, in the degree of the Mysteries he has attained, is capable, by virtue of his antecedent preparation processes, of diverting the power to unholy, demoniacal, astral, and dangerous uses. The use of the signs, the vocal sounds, physical acts, and mental intentions, was absolutely prohibited except under rigorously tested conditions. For instance, the utterance of a symbolic sound, or a physical act, corresponding to a sign belonging to a given degree, in a congregation of an inferior degree, was fatal in its effects. In each degree no initiates who have not attained that rank are admitted to its congregations. Only initiates of that degree, and above it, are capable of sustaining the pressure of dynamic force generated in the spiritual atmosphere and concentrated in that degree. The actual mental ejaculation of a sign, under such circumstances, brought the immediate putting forth of an occult power corresponding to it. In all the congregations of the initiate an Inner Guard was stationed within the sanctuary, chancel, or oratory at the door of entrance, with the drawn sword in his hand, to ward off unqualified trespassers and intruders. It was no mere formal or metaphorical performance. It was at the risk of life of any man attempting to make an entrance if he succeeded in crossing the threshold. Secret signs and passwords and other tests were applied to all who knocked at the door before admission was granted. The possession of the Mysteries, after initiation, and the use of the signs, either vocally, actionally or ejaculatorily, with "intention" in their use (not as a mere mechanical repetition), were attended by occult powers directed to the subjects of their special intentions, whether absent or present, or for purposes beneficial to the cause in contemplation." (H.E. Sampson's Progressive Redemption, pages 171-174).

To "open the Lodge" of one's own being to the higher verities is no simple task for those who have closed and sealed it by their own

habitual thought-modes, preconceptions, and distrust of whatever is not sensibly demonstrable. Yet all these propensities must be eradicated or shut out and the Lodge close tyed against them; they have no part or place in the things of the inward man. Effort and practice also are needed to attain stability of mind, control of emotion and thought, and to acquire interior stillness and the harmony of all our parts. As the formal opening of Lodge-opening is achieved only by the organized co-operation of its constituent officers, so the due opening of our inner man to God can only be accomplished by the consensus of all our parts and faculties. Absence or failure of any part invalidates the whole. The Worshipful Master alone can not open the Lodge; he can only invite his brethren to assist him to do so by a concerted process and the unified wills of his subordinates. So too with opening the Lodge of man's soul. His spiritual will, as master-faculty, summons his other faculties to assist it; "sees that none but masons are present" by taking care that his thoughts and motives in approaching God are pure; calls all these "brethren" to order to prove their due qualification for the work in hand; and only then, after seeing that the Lodge is properly formed, does he undertake the responsibility of invoking the descent of the Divine blessing and influx upon the unified and dedicated whole.

Of all which the Psalmist writes: "How good and joyful a thing it is for brethren to dwell together in unity. It is like the precious ointment (anointing) which flows down unto the skirts of the clothing," implying that the Divine influx, when it descends in response to such an invocation, floods and illuminates the entire human organism even to its carnal sense-extremities (which are the "skirts of the clothing" of the soul). Also compare the Christian Master's words: "When thou prayest, enter into thy secret chamber (the Lodge of the soul) and when thou hast shut thy door (by tyling the mind to all outward concerns and thoughts), pray to the Father who seeth in secret, who shall reward thee openly" (by conscious communion).

The foregoing may help both to interpret the meaning and solemn purpose of the Opening in the First Degree, and to indicate the nature of the conditions and spiritual atmosphere that ought to exist when a Lodge is open for business in that Degree. If the Lodge-opening be a real opening in the sense here indicated and not a mere ceremonial form, if the conditions and atmosphere referred to were actually induced at a Masonic meeting, it will be at once apparent that they must needs react powerfully upon a candidate who enters them seeking initiation and spiritual advancement. If he be truly a worthy candidate, properly prepared in his heart and an earnest seeker for the light, the mere fact of his entering such an atmosphere will so impress and awaken his dormant soul-faculties as in itself to constitute an initiation and an indelible memory, whilst the sensitive-plate of his mind thus stimulated will be readily receptive of the ideas projected into it by assembled brethren who are initiating him and receiving him into spiritual communion with themselves. On the other hand if he be an unworthy or not properly prepared candidate, the atmosphere and those conditions will prove repellent to him, and he will himself be the first to wish to withdraw and not to repeat the experience.

The Closing of the First Degree implies the reverse process of the Opening; the relaxing of the inward energies and the return of the mind to its former habitual level. Yet not without gratitude expressed for Divine favours and perceptions received during the period of openness, or without a counsel to keep closed the book of the heart and lay aside the use of its jewels until we are duly called to resume them, since silence and secrecy are essential to the gestation and growth of the inward man. "He who has seen God is dumb."

The Meaning of Masonry by W.L. Wilmshurst-pages 47 through 50

.....

GRAND LODGE MASONIC EDUCATION SPEAKER SERIES

February 2022

Bro. Rabih Jarmakani is the reigning RW District Grand Master of Lebanon under the jurisdiction of the Grand Lodge of Ancient, Free and Accepted Masons of Scotland. ***“Are We Initiating the Initiate”*** examines the true purpose of the initiation ritual and understand the importance of achieving a real initiation of the candidate. The paper looks at who our candidates are today, what they seek, and what are the desired impacts/goals of a successful initiation. He will also be looking at the sciences behind the initiation ceremony and how sacred geometry proves the true initiate.

W Bro. Renan Mengu will join with us from Istanbul, Turkey to deliver his presentation, ***“Origins of Freemasonry from the Ottoman Empire to Modern Turkey”***.

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

WORDS RELATING TO "SECRECY"

It is worth while to look at some of the many words meaning, or relating to, secrecy as used by Freemasons.

A 'secret' is something concealed or hidden. It is 'inviolable' when the promise to keep it is not capable of being broken. Secret matters are often 'abstruse' or 'profound'-that is, hard to understand. With regards to secrets and mysteries we are 'reticent' (reserved), and we continuously avoid occasions which might inadvertently lead us to disclose them.

A 'mystery' is something hidden; the lips and the eyes are closed as far as the mystery is concerned.

We sometimes call a book of ritual, or formulary, an 'esotery,' or say it is of an 'esoteric' nature-that is, it is understood by the few, or designed only for the few to understand, or had been prepared for the enlightened, and for them only.

We 'hele' our secrets-that is, we cover them up, or conceal them and do not reveal them to the common light. Things hidden from observation or common knowledge are said to be 'occult.'

Secret things, or things secret except to a few, are sometimes said to be 'cryptic;' in freemasonry, we associate the word with a crypt or vault, a hiding-place.

'Arcana' are secrets, even inner secrets, the word being sometimes used to also mean the literature of arcane subjects. 'Arcanum' is from the Latin *arca*, a chest, ark, or box, and carries the meaning of something shut in or hidden; by this word, the alchemists knew the 'great secret' (the trans-mutation of metals), to the search for which they directed their endeavours.

In the ceiling of some of the Lodge rooms in which our early Brethren met was a painted or modelled rose, the flower associated with Harpocrates, who the Greeks and Romans (mistakenly) regarded as the God of Silence, the significance being that everything said and done by the Brethren 'under the rose' was secret, a matter of strict confidence between them all. The Tudor Rose is part of the beautiful ceiling decoration of some of the Lodge rooms at Freemasons' Hall, London, and of very many other places where Freemasons regularly meet. *Freemasons Guide and Compendium-Bernard E. Jones, page 291*



Question: How many men are included in the expression "Forty and two thousand"?

Answer: The figure in question appears in Judges XII, 6, and the authorized version of the Bible translates the original Hebrew word-for-word, with every word in its proper place. It does not mean two thousand and forty (2040), but rather forty-two thousand (42000), and that is the correct translation.

The problem arises because it is not possible in Hebrew to say "forty-two." One must say forty and two, or two and forty, i.e. the "and" must be there.

The best proof that the figure 42,000 is correct, can be checked from the first chapter of the Book of Numbers. It describes the census taken by Moses after the exodus from Egypt. He was commanded to number all the men of Israel, aged twenty and upward, who would be allowed to bear arms in battle.

Excepting the Levites, whose services were reserved for the tabernacle, the numbers for each of the twelve tribes (including Ephraim and Manasseh) are contained in verses 20-43 and among them are several figures which would give rise to the same problem as is posed in the question.

But verse 46 gives the grand total of all the twelve tribes, and that can only be achieved by reading “forty and two thousand as 42,000”.
Reflections Newsletter-Volume 13, Issue 4



In our beautiful Niagara region, we are all aware of who General Isaac Brock was and what he meant to our country. He is known as the “Saviour of Upper Canada,” but did you know about his hat?

The hat in question, is a circa 1812 regulation issue General Staff Officers hat in his Majesty’s Army. Brock had ordered this hat from London, England and unfortunately it arrived, after his death at the Battle of Queenston Heights in October 1812.



On July 9, 1810, Brock wrote his brother and mentions the delay in the hat arriving: “I have a thousand thanks to offer you for the very great attention you have shown in executing my commissions; the different articles arrived in the very best order, with the exception of the cocked hat, which has not been received- a most distressing circumstance, as, from the enormity of my head, I find the utmost difficulty in getting a substitute in this country.”

The hat is made of black beaver felt with an ostrich feather, and a band of linen and double brass coin chain with plume.

When the hat finally arrived, local militiamen took turns respectfully wearing the

hat and as such caused considerable wear to the hat.

It was eventually placed on Brock’s coffin for his two funerals in 1824 and 1853.



The hat which made Brock a target on that dreadful day in October 1812 was never found.

Niagara Region Historical Sites, Museums, Memorials and Monuments



Hope you have enjoyed the reading of this newsletter as much as I have had doing the research. Sharing of the articles is always encouraged. Until next time-take care, stay safe and always be kind.

RW Bro. Edward J. Dunsmore
Aka “Ted”

